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THE HERALD OF LIBERTY IN 1776



"Proclaim liberty throughout all the land unto all the inhabitants thereof"—Leviticus XXV. 10



Wallet of the Week



THE BIBLE EXHIBIT AT PEIPING, China, the latter part of March was an occasion of great interest throughout North China. The three hundred Bibles exhibited represented sixty-nine languages and dialects of which seventeen were Chinese. Among the exhibits were the Morrison Bible, and the Morrison New Testament, both of 1823; and the Marshman version—the first Protestant version in Chinese. The exhibit which aroused the greatest interest was the Mandarin Bible loaned by Generalissimo Chiang Kai-Shek. That was the Bible used during his recent imprisonment.

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ROMAN PROCURATOR was a practical synonym for plunderer and oppressor to the Jews in Palestine. They were usually men who were without public spirit and were utterly selfish. Their choice represented the caprice of a Roman Emperor, rather than the ability or the desire to administer the affairs of the country in the interest of the people. Herod Agrippa was more friendly to the Jews than his father had been, but he was utterly unable to dissuade the Jews from the course which led to the revolt of A. D. 66, and their very rebellion forced him to side with the Romans.

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CHARTERHOUSE CHAPEL was a scene, on May 25, of more than passing interest to Methodists. At that time, a commemorative tablet to John Wesley, to replace an old one, was unveiled and dedicated. Mr. E. S. Lamplough, a Methodist, presented the tablet which was received on behalf of the Board of Governors of Charterhouse and dedicated by the Archbishop of Canterbury. On the Charterhouse minute-book of 1710 is an entry to the effect that "John Wesley," one of the "poor youths," was to be admitted as a "gownboy." On May 25, 1937, that "gownboy" was honored by the distinguished men of England as the "greatest of Carthusians."

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ANTONIUS STRADIVARIUS, violin maker, was born at Cremona, Italy, in 1644 and died in 1737 unknown outside of his native land. As a maker of violins, he is famed throughout the world, but he did not become famous until after he had been dead for almost three-quarters of a century. In eighteen hundred a peddler, Louis Tarisio, carried one of Stradivarius' violins to Paris and the enthusiastic interest which it aroused in the French capital was the first public recognition of the fame which had been made secure in a little shop in Cremona beside the Po in Italy. Stradivarius builded better than he knew, and upon the two hundredth anniversary of his death, his violins have been gathered from all lands for a celebration in his honor.

THE PROTESTANT EPISCOPAL CHURCH, at its diocesan convention, is reported to have passed resolutions asking ministers of faith to refrain from performing the marriage ceremony for any couple that fails or neglects to produce a certificate of health assuring freedom from venereal disease. One can foresee embarrassment in some instances, but it is a brave course for the Church thus to set the seal of its condemnation upon a social vice which is threatening the blood stream of mankind.

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MODERN BIBLE ILLUSTRATIONS are said to be confusing to African natives. It is claimed that they cannot understand the poverty of the widow who cast in her mite when she is dressed in flowing robes—clothes being a symbol of wealth to the native. In an effort to cure this teaching difficulty, the World's Sunday School Association is planning to present prizes to native African artists who produce illustrations of the parables conveying the fullest meaning to native African children. This principle might be extended with profit to the child thinking of mankind.

* * *

THE RECORD OF THE HAIDAMAK MASSACRE at Uman, Russia, June 5, 1768, is one of the most bloodcurdling stories in the history of civilization. The Haidamaks were bands of peasant Tartar fanatics with Cossack captains. They were long a terror to the Ukraine. Thousands of Jewish refugees fled to the fortified city of Uman. When the Haidamaks marched to the attack of the city a treacherous Cossack garrison surrendered it without resistance, and the surrender was followed by a reign of terror in which eight thousand were slain. It was the brutal practice of the Haidamaks to hang up a Jew, a nobleman, a monk, and a dog with the inscription, "All are equal."

* * *

GEORGE PEPPERDINE COLLEGE is the name of a new institution to be opened at Los Angeles, California, on September 20, according to a news story carried by *Time*. Mr. Pepperdine is a loyal member of the Church of Christ and he is the founder of the well known Western Auto Supply Company chain of stores. He has provided a million dollar endowment for a four year college to inculcate "Ideals of Christian living and fundamental faith." Dr. Batsell Baxter, of David Lipscomb College in Tennessee, is slated to be the educational captain who will set the sails of the new institution, and he will have a supporting faculty chosen mainly from the South and West.

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EDITORIAL

PREACHER OR ECCLESIASTICAL ENGINEER

In a recent issue of the Methodist Recorder, London, the editor presents what to us is a rather disconcerting view of the changes which are taking place in the Christian ministry. He makes this arresting declaration: "Preaching has lost its preeminence, and is coming to be regarded as a matter of subsidiary importance. There has been a decline both in the form and matter of sermons, and it is not unfair to say that the majority of preachers of today lack not only the oratory, but the prophetic vision and passion of their fathers and grandfathers. The same solemn seriousness is not attached to pulpit preparation as was formerly the case, and as a consequence the urgent 'Thus saith the Lord' is to a large extent missing." He was writing of the Methodist ministry in particular, but we imagine that any person of serious purpose and reflective cast of mind has felt the changing emphasis to which he refers. The editor of the Recorder believes that the transition has been the result of popular demands—a response to changed standards of community organization and requirement. He thinks that the demand for social leaders and athletic directors tends to repress the prophetic and to exalt the responsibility for club management; and that the clamor for a "mixer" and an "organizer" places emphasis upon the ecclesiastical engineer at the expense of moral and spiritual leadership. Much that he says is undoubtedly true, but we are inclined to think that his apology for the faults of the pulpit is more generous than just. He is eminently correct in the observation that short cuts to the kingdom of God are but the open ends of a blind alley, but we do not believe that a man of prophetic vision and sacrificial passion need yield to the emasculating tendencies of his day. The great prophets of Hebrew history rise out of the wastes of Israel's degeneracy, and their voice is heard down the years because they dared to speak for God rather than for a civilization. We agree with the opinion that, "If the Church is to fulfill its mission to this generation, it must return to the Gospel of God's redeeming grace in Jesus Christ. The Gospel of the Fatherhood of God, of the Brotherhood of Man, has its

roots in the revelation of the transforming love of God in and through his Eternal Son." The ministry needs to recover the sense of the reality of divine things, and nothing else will do more to restore the power and preeminence of preaching. In our opinion, the Church accepts the ecclesiastical engineer because of the absence of the man who can speak with divine authority.

THE LAYMAN AND THE CHURCH PAPER

One of the real problems of church administration is to get the average layman to understand the value of publicity. However modern he may be in his general attitudes, he is old-fashioned enough when it comes to the church paper. He wants to cling to the direct gift of power such as he thinks prevailed in the apostolic church. He does not take into account the completeness of the surrender of the early disciple to his faith—time, energy, life, he claimed nothing for his own. We have a sneaking notion that a person who refuses to read his church paper is apt to be a little slack on reading the Bible also, not to mention family prayer and some other good old customs of the early church. Be that as it may, it is certain that no one can build better than he knows or than he is equipped for. Neither can one be master of the least important task without knowing what it involves. No sane man with a broken water pipe in his bathroom would send for an interior decorator. Such an one might be a very pleasing personality, but the troubles require a more heroic treatment than could be administered with a paint brush and a pot of paste. He calls for a rough-handed plumber with his kit of Stillson wrenches, pipe-dies, couplings and fittings, because the plumber knows what to do and he is prepared to do it. In church administration, the damage is not so imminent and the layman is often inclined to give his task "absent treatment." Like Uzzah of old, there are those who are sometimes inclined to lay hold of the Ark of the Covenant with no more understanding of its sacredness than that ancient ox-driver. The individual offender does not fall dead any more, but what is more tragic often happens, a whole church suffers from a clumsy, bung-

ling, unsanctified and uninformed leadership. The church paper is a fundamental necessity to one who would do faithful and efficient work as a spiritual builder—to one who, as St. Paul said, would be "a wise master builder" in the church of God.

TELEGRAM FROM BISHOP DOBBS

Dear Dr. Duren: Vicksburg Methodism has today celebrated its one hundredth anniversary. A great day! During eighty-four years of this time the New Orleans Advocate has been the faithful and valued friend of the people. Accept our thanks. This telegram is to request every pastor and the chairman of any official board in Mississippi and Louisiana next Sunday morning at the close of service to complete the quota from every charge. Advocate one of noblest papers in American Methodism. We need its services and it should have our support one hundred per cent. The Advocate campaign is advancing and many have already raised quotas. Am asking for a great victory on July 15. May the Lord give us the victory.

HOYT M. DOBBS.

PASTORS' SCHOOLS AND ELSE

We were not able to attend the Pastors' School of the North Mississippi Conference held at Grenada College recently, and we have not received a report as to its success. We are able to report personally, however, for the Schools at Centenary College and Seashore Camp Ground for the Louisiana and Mississippi Conferences respectively. At Centenary, the enrollment exceeded one hundred and sixty, a figure practically double that of any former year. At Seashore, we did not get the exact figures, but the enrollment appeared to be quite satisfactory, though probably not so great an increase as at Centenary. At Centenary College, where Dr. J. N. R. Score was the speaker, and at Seashore, where Bishop Hoyt M. Dobbs delivered the platform addresses, the services rendered were of a high order and gave general satisfaction. The class instruction in both schools was likewise of a high order. Dean B. C. Taylor for Louisiana and dean Otto Porter for Mississippi, handled the administrative responsibilities smoothly and in a manner which reflected credit upon themselves. At Centenary College, we enjoyed fellowship with our friends and co-workers of the Louisiana Conference, but had less opportunity for such contacts with the Mississippi brethren. Our time was limited and our visit was more directly concerned with a meeting of the Camp Ground trustees which had been called to meet during the session of the Pastors' School. In that connection, we have little to report, except to say that the plans laid a year ago for making the property a haven for the superannuates have been somewhat frustrated by a recent decision of the Supreme Court of Mississippi, but

the general outlook for saving the property and for relieving the encumbrance which has long embarrassed its administration is better than it has been for many years. The property is not out of debt, but we are able to carry the debt and to pay the taxes which now seem to be inevitable. For the present state of affairs, no one is entitled to a greater share of credit than is Mr. C. O. Chalmers, whose untiring efforts have made possible a new day in Camp Ground activity and service.

Editorial Miscellany

By Dr. H. T. Carley

FAN-BELTS AND FUN

Life is made up of a great many things—mostly small ones. Some of our greatest thrills come from little happenings, and some of our acutest pains grow out of insignificant events. The catching of a five-pound trout, or the finding of a dime in the road will give us a pleasant topic of conversation for a fortnight or more; and a sudden toothache, or the smiting of the thumb with a hammer will make us shudder every time we think of it.

After all, it is the little things that make life interesting—that keep us "on our toes." To hold the commonplace in contempt is a fine way to insure a humdrum existence.

Sometimes little things set in motion a series of events that relieve the monotony of a long day. For example:

We knew the tractor had a weak fan-belt—one that was likely to break any minute. So, to provide for the emergency, we bought an extra belt at the drugstore last night. (It is a poor drugstore nowadays that doesn't sell fan-belts!) We had not been on the farm ten minutes this morning before the tractor stopped and the driver gave the distress signal. Sure enough, the belt had broken. With the air of being always prepared for misfortune, we produced the new belt and watched the driver put it in place. It wouldn't fit!

We knew the drugstore didn't have the right size. We turned the tractor-driver into a hoe-hand for the time being, got into the car and drove twenty miles to Yazoo City, got the belt from the tractor company, stopped on the way for a cold drink, came by home and glanced at the mail, smelled a good dinner cooking, but didn't have time to wait for it, hurried back to the farm and had things moving again in just one hour and thirty minutes. The trip necessitated an extra bridge toll, the burning of sixty-five cents' worth of gas, and the loss of time in cultivating—all for the sake of a fan-belt! But it relieved the monotony of the day.

Take the little things out of life and for most of us it would leave a dead blank.

LAYMAN'S DAY ADDRESS

By Hugh Wallace

From the time man first broke the prevailing silence of an infant world, desire has prompted his every action. The desire of Adam that he be not compelled to live alone resulted in the creation of Eve. Through all the ages man has demonstrated that his greatest desire is that of companionship, friendship or fellowship. The history of this world is little more than the record of its people struggling to adjust themselves to the changing times so they might live happily and enjoy the fellowship of those with whom they come in contact. No man desires to live alone, and no man can live alone. Every man, however obscure, however far removed from the general recognition, is one of a group of men, impressible for good, and impressible for evil, and it is in the nature of things that he can not really improve himself without in some degree improving other men. No man has ever lived who has not cast his lengthening shadow over the lives of others.

I often think that the determining factor in changing the lives and fortunes of those pioneer Methodists, Charles and John Wesley, was that longing for a genuine fellowship; that hunger for a food that could not be found in customs of restraint. They had lived so long in a church of restricted thought and creed that they longed for a society or church of cooperative action. They had been taught to think the thoughts of those who had preceded them by a thousand years. They longed to look forward into a somewhat mystic yet magnetic future and to visualize an organization or institution through whose portals men and women could march to the sweet music of fellowship.

Since time immemorial it has been the custom of men to meet in clusters or groups, to discuss their problems, to glory in their achievements and to plan their course of attack, be it for good or evil. In ancient times it was customary for the people of Egypt to meet at least once each year for the purpose of rendering thanks and paying homage to some imaginary goddess for the fertility and productiveness of the regions of the Nile. In the days when the future of the Western Hemisphere was being molded our forefathers had the vision and inspiration to look down through the mist of years and see a people of mass thought and mass action. They knew the value of cooperative action, and a genuinely effective fellowship. They created and fostered organizations and institutions designed to perpetuate that fellowship and to hand it down in a more abundant form to generations then unborn. The fellowship of those pioneers was not of the backslapping, and shortly thereafter the backbiting variety. They knew a fellowship of a more lasting kind. They realized that the most compelling force

on earth was love—love of their families—love of their country, and love of their God. And so they went about their task of protecting and supporting their families and at the same time making this country one in which every man could worship his God according to the dictates of his own conscience. We of today greet a stranger with a handclasp and a "Glad to see you," and then as a usual thing forget him. Our forefathers greeted their strangers as men who had come from across the seas in order that they might enjoy a real fellowship with God and man. They welcomed them because of a kindred desire, and they formed lasting bonds of friendship because they labored in a common cause. They had too many things to do to take time to find fault. They were big enough to see the good things in each other and too big to see the little things. They had no time for idle gossip. Fortunate, indeed, is he or she who is too big or too busy to engage in idle gossip. Gossip, the most destructive and devastating force upon the face of God's green earth. The most poisonous insect that ever crawled across the page of time. The forerunner of malice, envy, hatred, cruelty, avarice, jealousy and suspicion. The stumbling block, bathed in blood and fire and war, that is almost always thrown in the path of man in his ceaseless pilgrimage from obscurity to a place in the sun. Not always of evil intent. More often a case of "I heard it first," but in almost every instance the instigator, the foil, the despoiler, the pawn, the end. Fellowship can not long endure nor can worth while endeavor survive when fed upon the food of gossip.

There is no place in the line of worthwhile endeavor for envy, hate, jealousy, unrest and misunderstanding. When I think of these things, I am reminded of that tragic battle on the Nile, when two ships sailing under the same flag, manned by the same people, fighting for the same cause and baptized in the blood of the same nation, met in the mists and darkness of the night. Each mistook the other for an enemy ship and opened fire. When the darkness and the smoke of battle had been driven away, it was found that each had burned the other to the water's edge, all because of a lack of understanding. It is your mission and mine to see that the forces of destruction do not contact, but that the elements of construction are constantly with us while we make the journey from the cradle to the grave. Upon this journey two lights are constantly before us. Two voices are calling. One coming from the swamps of selfishness and force, where success means death; and the other from the hilltops of justice and fellowship, where even failure brings glory. Two lights are seen in our horizon, one the fast-fading marshlight of power, and the other the slowly rising sun of human brotherhood. Two ways are open for us, one leading to an even lower and lower plane, and the other leading to the highlands of the morning, where we hear the

glad shouts of humanity, where honest effort is rewarded with immortality, and where the torch of fellowship is kept ever burning by the fuel of brotherly love.

Fellowship, that garden spot from which comes the flower of mutual admiration and understanding; that fertile field of good will; that fountain from which flows the waters of human happiness; that bouquet of love and affection whose fragrance shall sweeten and perfume the lives of countless numbers. A fellowship that makes us know each other better, understand each other's problems and help bear each other's burdens.

It is doubtful if there has ever been a time in the world's history when we needed a genuine fellowship more than we need it now. This is not only true of our own small sphere, but of the entire world. With the war clouds hovering over Europe, with our own country torn by sectional and internal strife, with vast empires being rocked to their very foundation, a challenge is issued to all of us to turn hate into love, tears into joy, clouds into sunshine, doubt into faith, despair into hope and dreams into actualities. There is only one medium through which this revolutionary change may take place, and that is through the churches of our land. This can not be done by allowing the greatest of all potential powers of our churches becoming, and in a large number of instances remaining, dormant. Our people must be made conscious of the responsibility that is theirs. They must come to a full realization of the fatherhood of God and the brotherhood of man. There is no more fertile field for the development of genuine fellowship than in our churches. But if we sow the seeds of fellowship on Sunday, we must cultivate the plants through the other six days of the week if we expect to share in the fruition. Our churches should become a rendezvous for those seeking companionship and fellowship. We should come to a full realization of the import of our interdependence. We should know that no man achieves any worthwhile objective by his own efforts alone, all along the way are others who contribute to our progress, who help us reach our goal. We must, one and all, enlist under that banner of fellowship and march on to a triumphant victory against selfishness, greed, doubt, fear, suspicion and ruin.

A few days ago I saw in the press the picture of an old man in his dotage, one who had been declared by the courts an incompetent. I thought of how the body of that old man might die and decay, but his name has been immortalized. The spirit of Edwin Markham shall live forever in these beautiful lines:

"The crest and crowning of all good,
Life's final star, is Brotherhood;
For it will bring again to earth
Her long lost Poesy and Mirth;
Will send new light on every face,
A kingly power upon the race.

(Continued on page 11)

Louisiana Conference

PERSONAL AND OTHERWISE

Rev. R. S. Walton clears the last hurdle in the Advocate campaign for Kentwood charge and pastor and charge are credited as having secured the quota in full. To all helpers in the campaign, we say "Thank you."

Rev. D. B. Boddie and Sulphur register victory with fourteen subscriptions on a quota of eleven. We appreciate the splendid response of Brother Boddie and his people to the Advocate cause. In the list of ten just received there are only two renewals.

Rev. Robert M. Brown and Mangum Memorial Church, Shreveport, secured fifty-three and one-half subscriptions on a quota of forty-one. In this list were fifty-one new subscribers. We sincerely appreciate this excellent work upon the part of Brother Brown and his people.

Mrs. Harry Lowry sends a list of twenty-one subscriptions for Park Avenue, Shreveport. This completes the quota of the charge. We thank Brother R. T. Ware, the pastor, Mrs. Lowry, and the people of Park Avenue for this list, and we make due acknowledgment of their splendid loyalty.

Rev. W. T. Gray, pastor at Felicity, New Orleans, has completed the Advocate quota for that historic church. Felicity has had a long and useful career and has made a noble contribution to New Orleans Methodism. Long may the name continue on the active list of our city churches.

Shreveport District makes the first touchdown in the Advocate campaign. On Tuesday of last week, after the Advocate was on the press, the District passed the minimum quota with a margin of fifteen. Dr. Serex, the presiding elder, and his people expect to continue until they have the full quota of one for every twenty-five members in the District. Our congratulations, our thanks, and our check to Shreveport District.

We value the friendship of President Cline of Centenary College, and we appreciate his saying, "I find my interest in the Advocate grows with continuous reading."

Dr. J. F. Dring, pastor at Dubach, sends a good list of subscriptions on the quota for his charge. We appreciate the subscriptions and the good wishes and loyalty of Brother Dring.

From Rev. A. M. Shaw, Belcher, we received a renewal and two new subscriptions which exactly doubles his quota. We greatly appreciate the loyalty of our long time friend.

Rev. Robert M. Brown reports that the debt on Mangum Memorial Church,

Shreveport, has been reduced to just a little less than ten thousand dollars. He says also that Dr. Serex is giving splendid leadership and is always sympathetic and helpful.

Rev. Walter C. Scott, pastor of First Church, Monroe, reports a good Layman's Day service with an excellent program. Mr. Hugh Wallace was the speaker and his address is published in full elsewhere in this issue.

Rev. G. W. Dameron, Educational Secretary, was stricken with an acute illness during the Pastors' School at Shreveport last week, and at last report was in Tri-State Hospital in an undetermined condition. We very much hope that he may be well past the worst by this time.

Plain Dealing charge was not given recognition in the list of last week as a quota charge. We had already so listed it in the Advocate, and the omission from the summary of last week was a typographical error. We apologize to Brother McCullen and our friends at Plain Dealing.

Rev. Guy M. Hicks, one of the most diligent and effective pastors of the Conference, says: "Please send me a list of the N. O. Advocate subscribers for Ruston. You can count on us for our quota of subscriptions and I hope a good many more." A message like that always cheers us on.

Rev. Albert F. Vaughan, Chaplain U. S. Army, is located at Schofield Barracks, Hawaii, where he is doing temporary service. He expects to be transferred in a few months to Luke Field for permanent station. He says that the address given above will reach him regardless of his station in the Islands.

The address of Rev. Robert A. Cross, formerly a member of the Louisiana Conference and now in the United States mail service, has been changed to 1427 Jefferson Avenue, Memphis, Tenn. He says: "I enjoy reading the Advocate each week, as it enables me to keep up with Louisiana Methodism and my friends there."

We regret to learn of an accident which befell Dr. Marion S. Monk, of First Church, Alexandria, recently. It appears that he tripped on the stairs and turned his ankle. We trust that his injury may prove to be slight, but we regret that he was not able to reach the Pastors' School at Centenary on account of the accident.

Munnerlyn Chapel, on the Ida and Hoss-ton charge, has let the contract for a new church building to cost \$4,500, and it will be paid for in full when it is finished. The next session of the Shreveport District Conference will meet at

Munnerlyn Chapel. Rev. W. J. McCoy is the pastor, and is to be congratulated upon this fine achievement.

Mr. H. V. Dunford, District Lay Leader for Alexandria District, sends a list of six subscriptions from Rochelle charge, and four of the six are new subscriptions. Brother E. W. Day, the pastor, speaks in high praise of the loyalty and good work of Brother Dunford in the Advocate campaign, and we add to that our word of praise and thanks.

Rev. and Mrs. Robert M. Brown, of Mangum Memorial Church, Shreveport, announce the marriage of their daughter, Annie Ruth, to Mr. James William Matthews, Jr., on June 8, at Shreveport. Mr. and Mrs. Matthews will be at home at Emory University, Atlanta, Ga. The Advocate joins the many friends of the happy couple in congratulations and good wishes.

Rev. G. A. LaGrange, Marksville charge, writes enthusiastically of the splendid work being done by Dr. R. H. Harper, the presiding elder. He says that Dr. Harper is looking after every detail of the program of the Church in his District and is meeting with marked success. Brother LaGrange reports the White's Chapel church of the Marksville charge has sustained a great loss in the death of Brother Toley Sandefer, who died suddenly on the evening of June 15.

Mr. W. A. McKennon, the business manager of First Church, Shreveport, died on Monday of last week. Brother McKennon had been ill for some time following a rather serious operation. His going is a great loss to First Church and to many friends throughout Louisiana. Dr. R. E. Goodrich, a former pastor of First Church, conducted the funeral services, assisted by Dr. George Sexton and Dr. Serex, the presiding elder, Dr. Dana Dawson, the pastor, being in England for a summer preaching engagement.

"A REAL REVIVAL"

What would you think of a revival that resulted in just about doubling the pastor's salary? That is just one of the gracious results of the meeting held for us at Golden Meadows, La. by Evangelist Harry S. Allen of Dallas, Texas. He was with us for only eleven days but the results of the revival will continue for all time and souls saved in this meeting will make heaven richer throughout eternity.

Since coming to this difficult field we have seen the need and have been planning and praying for just such a revival as we have just witnessed.

The people of Golden Meadows are almost entirely Catholic, most of them French—many do not speak English at all. Our little church is only a few years old but the membership have been heroic in carrying on in the face of discouragements and adverse circumstances.

From the first service of the meeting a real revival spirit was felt. The building was practically filled to capacity every night, while at the young people's

services in the afternoon from sixty to eighty came out and were blessed in the Bible drills the evangelist gave them.

All ages were reached during the meeting from little children from four years of age to men and women of seventy. A prominent merchant and boat owner of Golden Meadows who has been a Catholic all his life came with his wife into our church. Many prominent men who are employed by the Texas Oil Company joined the church, or had their memberships moved here. A globe trotter, a man from New York who has traveled the world over and is now working in the oil fields, here bowed at the altar and cried aloud to God for mercy. His agony was terrible as he said, "I am the worst sinner in this city—God have mercy upon me a sinner." He was definitely converted and getting up from the altar he preached a sermon to the unconverted. He is now one of the greatest soul winners in Golden Meadows. He threw his cigarettes away and declared that he would never smoke or drink again. I am now planning to make him a member of my official board.

We know that we have a new church, more than twice as strong, perhaps as when the revival started. Every church in Louisiana needs just such a spiritual awakening.

I told my people when I secured Evangelist Harry S. Allen to hold the revival for us that he was one of the greatest soul winners in America. The results of this meeting proved that statement true. I recommend him to any pastor who wants a great soul saving revival in his church. Let's keep this man of God busy.

W. C. MASON, P. C.

WINNFELD METHODISM

Under the leadership of Rev. G. A. Morgan, ably assisted by his splendid wife and two fine sons, the work at Winnfield has taken on new life and is about to assume its former standing in the Louisiana Conference.

In a quiet, yet effective way, he has gone about his work the results of which are plainly visible to all. The work among the young people and the children is one of the outstanding accomplishments. In fact, every department of the church has been revived and shows the effects of his wise planning.

He has made use of the ritual as no other pastor has ever done. For instance, in administering the Sacrament once a month, he uses the ritual plan as outlined in the Hymnal and every one takes part. This is very beautiful and impressive.

At the close of the service, after he has pronounced the benediction, while the doxology is being sung, he retires quietly to the front door and shakes hands with every one as they come out.

Last, but not least, his sermons of high order are delivered in an impressive and earnest manner which carry conviction to the hearers. Not bambastic or sensational, but old fashioned

gospel preaching, the kind that most people want to hear. Finally, he seems to have whipped his worst enemy, asthma, for which the entire membership is thankful.

R. W. OGLESBY.

SOME STRANGE OBSERVATIONS

By Rusticus

From a Discipline of 1858.

Q. How may we best improve our time at Conference?

"Ans. 1. While we are conversing, let us have an especial care to set God before us.

Ans. 2. In the intermediate hours, let us redeem all the time we can for private exercise.

Ans. 3. Therein let us give ourselves to prayer for one another, and for a blessing on our labor."

Under Directions to Preachers.

Be serious. Let your motto be, Holiness unto the Lord. Avoid all lightness, jesting and foolish talking.

Converse sparingly and conduct yourself prudently with women. Take no step toward marriage without first consulting with your brethren.

Tell everyone under your care what you think wrong in his conduct and temper, and that lovingly and plainly, as soon as may be else it will fester in your heart. Make all haste to cast it out of your bosom.

You have nothing to do but to save souls, therefore spend and be spent in this work; and go always not only to those who want you, but to those who want you most."

Under Pastoral Visiting.

"We can assist those under our care, by instructing them at their own homes. Personal religion is too superficial among us, either toward God or man. How little faith is there among us! How little communion with God, how little living in heaven, walking in eternity, deadness to living creature. How much love of the World! Desire of pleasure, of ease, of getting money! How little brotherly love! What continual judging one another! What gossiping, evil speaking, tale-bearing!

What want of moral honesty. Family religion is wanting in many branches. And what avails public preaching alone, though we could preach like angels? We

must, yea every traveling preacher must instruct the people from house to house, till this is done, and that in good earnest, the Methodists will be no better than the rest of the world."

"In ourselves there is much dullness and laziness, so that there will be much ado to get us to be faithful in the work. We have a base and man-pleasing temper, so that we rather let them perish than lose their love. We let them go quietly to hell rather than offend them."

How shall we guard against bribery, dancing, attending circuses and theatres, Sabbath breaking and other evils forbidden by the General Rules?

"Preach expressly on them, and circulate tracts denouncing them whenever necessary.

Let the leaders closely examine and exhort every person to put away the accursed thing.

Let the people be admonished that none who practice these evils can remain in our Church.

In denouncing bribery, strongly advise our people to discountenance all treats given by candidates before or at elections, and not to be partakers in any respect of such iniquitous practice."

These paragraphs were copied in full from the Discipline of 79 years ago. Are we not in need of some of its admonitions today. Think about it. Why have they been changed?

"HOW CAN YE APPROACH ME EXCEPT I DRAW YOU"

The churches are failing today to evangelize the world because they have overlooked this one great truth. Intelligence abstractly is without power to reach the human heart. Eloquence has no creative power. Material things of every type have been created and given to man for his use. Man can not build greater than himself. "If ye lack wisdom ask God, who giveth to all mankind, and it shall be given." When we begin to take stock of all that we can call ours, that which we can use separately and individually, we will become embarrassed. Man in his limitations can not turn one hair white or black, nor can he add one cubit to his stature. Man has broken a law that he never made. The penalty has been imposed. Man with all of his boasted

(Continued on page 11)



Mississippi Conference

PERSONAL AND OTHERWISE

Rev. T. A. Ferguson, recently at Williston, Florida, is now at Cross City, Florida. Friends can address him at the latter address.

The Woman's Missionary Society of Yazoo City, with Mrs. C. F. Stubblefield, chairman, has repaired and redecorated the parsonage at that place.

Mrs. J. S. Callaway, recently of Ellisville, is now at Grapeland, Texas. In requesting the change of address, she graciously confesses her attachment for the Advocate.

Mrs. S. C. Norsworthy, whose husband was a member of the Mississippi Conference, has moved to 1548 Irping Place, Shreveport, La. Her friends can reach her at the address given.

Mrs. Carrie M. Hardy, writing from Homewood, says that she has been a reader of the Advocate for twenty-five years, and that she looks forward to its coming with interest and pleasure.

Rev. J. H. Jolly sends six and one-half subscriptions from Grace Church, Jackson. Half are new subscriptions, and Brother Jolly expects to complete his campaign after the Pastors' School.

A new parsonage is being built at Anguilla, where Rev. T. C. Cooper is pastor. It is said that it will be one of the most attractive and comfortable parsonages in the Conference when it is completed.

From Rev. Andrew F. Gallman, pastor, we have received a list of six subscriptions for the credit of Taylorsville charge. We acknowledge the list and the faithfulness of pastor and people with thanks.

Rev. Carroll Varner, who is on a visit to England and Scotland, reports a great trip, but a longing to get back home. He was in London at the time of his writing and we presume that he will be back in a short time.

Rev. L. T. Nelson, of Adams charge, writes that under the leadership of Mr. R. B. Jordan, Lay Leader, a layman's program was put on in every church of his charge, and that the attendance was good and the interest fine.

Vicksburg District was well represented at the Young People's Assembly at Whitworth College recently. The District was represented all the way from Anguilla to Centerville. Appleton Owen, of Fayette, was reappointed District Director.

Rev. Wesley Ezell, who spent four years on the Vaughan charge, is now in his first year at Silver City. Brother Vaughan, in addition to the revival work

in his own charge, assisted the pastor of Lake City church in a good revival recently.

Mr. R. L. Hunt, son of Dr. Rolfe Hunt, will be superintendent of the Louise schools during the coming year. Professor Hunt was for five years the editor of the Epworth Highroad, and he received his Ph.D. at Peabody Teachers College recently.

Rev. Phil H. Grice, of West End, Laurel, was the commencement preacher for Cary High School on Sunday, May 30, and Rev. J. B. Cain, of Yazoo City, delivered the graduating address on Friday evening following. Prof. J. P. Stafford, superintendent of Cary schools, is a faithful member of the Methodist church at that place.

Rev. Victor G. Clifford, pastor at Quitman, sends a list of subscriptions which brings his charge to exactly four times its quota. We think this is the largest increase over the quota that we have had. We do not know enough about the office figures to be sure of this. We deeply appreciate the splendid work for the Advocate on the Quitman charge.

Rev. W. B. Alsworth, presiding elder of the Hattiesburg District, takes the business manager to the adding machine and wins. We like that kind of interest. We desire to be correct ourselves and it shows an expectation and a purpose which bodes well for our cause. The Advocate has no more loyal and devoted friend than Brother Alsworth, and his District is second in the Advocate campaign throughout the three Conferences.

An Intermediate camp for the Vicksburg and Brookhaven Districts will be held at the Union Church Agricultural High School, August 2-6. Rev. W. A. Wilson, pastor at Lorman, will be the director. Union Church is most widely known as the home of the late Dr. W. C. Grafton, classmate of Bishop Galloway, Moderator of the Presbyterian Assembly, and for sixty years the pastor of the Presbyterian church in that community.

CIRCLING THE CONFERENCES ON A TEN THOUSAND MILE JAUNT

No, we did not use an aeroplane; neither was our trip made on the non-stop plan, but we used every convenient and available method to reach the places where these conferences were being held according to the dates fixed for them. This called for traveling by private automobile, a little hitch-hiking, a small bit of walking and using many different trains. Some of the trains were called

the Dog, Merry Widow, Cannon Ball and Hot Shot, and occasionally we got one going clear through. In fact, our travel began with the Woman's Annual State Meeting in Homer, La.; it was a most inspiring and instructive gathering—a delegated body with representative women from all over the Louisiana Conference. The opportunity afforded me by Mrs. George Sexton, Jr., our gracious and efficient State President of the Woman's Work, to make a short talk in the interest of the Coupon Campaign that the women of the missionary societies are conducting in the interest of the Memorial Mercy Home-Hospital, was very greatly appreciated. The women do all of their work well—all praise to them!

The District Conferences were all well attended, most of the reports that the pastors made were above the average, debts were being paid on church property, special interest was being given to the benevolent collections, and during these meetings with hardly an exception all of the pastors were enthusiastic about the Bishops' Crusade. We also noted that most of the pastors were carrying out the program of the church on schedule time. Indeed, we found a spirit of optimism and contentment that had not been so evident for a long while. The presiding elders were courteous and thoroughly alive to every vital interest of our church.

I was treated most cordially, and most of the committees on entertainment made provision for me while I was attending their particular conference, of course greatly reducing my expense account. The total cost for visiting these eighteen District Conferences and four missionary meetings, including hotel, travel, and incidental expenses, was one hundred dollars. This is not so much when you realize that I covered more than ten thousand miles, beginning at Easter and finishing on the second day of June.

One of the delightful benefits of these visits was the fellowship that I had with Dr. Duren upon many occasions. He is not only good company and a fine traveling companion, but is also a strong, good man with excellent judgment and a deep heart's interest in every vital phase of the church's life.

I want to thank the presiding elders, pastors and friends for their fine cooperation in looking after the offering for the Memorial Mercy Home-Hospital. Though many of the pastors have not yet sent in an offering, we still hope that they will observe the day set aside by each Annual Conference for this very worthy cause. Brethren, we need your help to carry on. I am confident that we made many new friends to add to the long list of the faithful ones who have known about our work for a good while. I received much encouragement, since upon every hand I was greeted with assurances that we were representing a work that was most worthy and necessary.

With blessings on all, I am

J. G. SNELLING.

GOLDEN CROSS

To the close of June 25 the following charges had remitted to the treasurer for Golden Cross:

Brookhaven District—Adams.

Hattiesburg District.—Collins, Shubuta, Magee, Montrose, Bay Springs, Ellisville, Bonhomie, Bucatunna and Taylorsville.

Jackson District.—Homewood-Canton and Clinton.

Meridian District.—Hawkins Memorial, East End, Union, Lauderdale and Electric Mills and Porterville.

Seashore District.—Bay St. Louis and Coalville.

Vicksburg District.—Silver City and Woodville.

Please get the enrollment put on at each church and remit the money to F. Y. Whitfield, treasurer, and indicate that it is for Golden Cross.

The charges that have observed the enrollment have done very well indeed; but let's have every charge to put on the enrollment.

W. D. HAWKINS, Director.

MILLSAPS FACULTY CHANGES

Jackson, Miss.—Millsaps College will have two new faculty members when the forty-sixth session of the college begins in September.

They are Ralph G. Jones and Paul Ramsey. Mr. Jones, who is field manager of the Mississippi Press Association, will teach the new courses to be offered in journalism; and Mr. Ramsey will become assistant history professor, replacing V. L. Wharton, who will be on leave to take graduate work at Duke University.

Ramsey is a graduate of Millsaps College and was at one time president of the student association there. He has spent the past two years in graduate study in the Yale Divinity School.

Mr. Jones, a native of Woodville, is a graduate of the L. S. U. school of journalism and has served as assistant to the field manager of the Louisiana Press association. He was on the staff of the Woodville "Republican" for two years, after which he resumed his academic work and was graduated in 1935. Since graduation he has done graduate work in political science at L. S. U.

The two appointments were announced by Dr. D. M. Key, president of Millsaps College.

A VISIT TO ENGLAND

After a brief tour of the British Isles we are back in London again, and soon we will be headed back across the Atlantic and for home. And I shall be glad. This very fine trip has been made possible by some dear Florida friends who wanted me to come with them, and they have spared no expense to make it worth while, but now we find ourselves yearning for home.

Recently I went to Joseph Parker's old church, City Temple, to hear Dr. Leslie D. Weatherhead. We are familiar with Dr. Weatherhead in America through his books, which seem to be good sellers; but it is not generally known, perhaps, in our country that the Wesleyan Church has lent him to this famous Congregational Church. He has taken Dr. Norwood's plate there. Those two men are very dissimilar and yet both of them are drawing cards. Dr. Weatherhead easily fills this large church Sunday after Sunday. He is primarily a teacher and a psychologist, has a most winsome personality and a free and easy manner in the pulpit. I rather think it must be the charm of his personality and his delivery that draws as much as, if not more than, what he says. Just how long he will stay in this great pulpit I do not know, but I believe he will remain in that great succession for some time to come. At the evening hour I went to Hugh Price Hughes' old church, Kingsway Hall, and heard Dr. Donald Soper, one of the younger men of the connection and comparatively new at this church. He had a large congregation and preached in an interesting and very earnest manner. I was greatly dissatisfied in not having the privilege of hearing again one of world-wide Methodism's grandest old men, Dr. Dinsdale T. Young. He is still at our great Central Hall, across from Westminster Abbey, but was sick and unable to be in his pulpit. I have heard him a number of times through the years, and never once did I find him dry and uninteresting. He is getting on toward 80 now, has been in this same pulpit for a number of years, but I understand that the people still flock to hear him.

While in Belfast, Ireland, one Sunday, I had the unexpected pleasure of hearing Dr. Massey, president of the Irish Conference, who was there on a visit. I liked his simple and unaffected style. In the course of a short visit with him the next day, he said the auto and the holiday spirit were drawing the people away from the Sunday services over here just as in America. However, I notice that Sunday on this side of the waters is far more of a closed day so far as business is concerned than it is with us. They still respect the Sabbath in a much larger measure than does our own country. I dare say that we of the United States are not facing a more serious moral problem than the break-down of our reverence for the Lord's day. Would that something might bring us back to a more sacred regard for it!

I must, before closing this, mention one other of the Lord's servants. While in New York, before taking my ship for the voyage over, I went down to his office on Fifth Avenue and had a little visit with Dr. Robert E. Speer, of the Presbyterian Mission Board. I never miss an opportunity to speak to or hear him, though I try always to keep in

mind that he is a very busy man and govern myself accordingly. He is the picture of health and energy in spite of his 70 years and an exceedingly full life. In addition to his executive duties and his endless speaking engagements, he has been turning out something like a book a year for nearly forty years. I think he is without doubt the oldest and safest religious leader in America today.

So long for this time. I shall soon be back in my own pulpit and among my own people—provided I have a safe voyage back!

CARROLL VARNER.

June 13, 1937.

MAJORING IN EVANGELISM FOR SUCH A TIME AS THIS

By Walt Holcomb

Evangelism has been wounded in the house of its friends. Misinformed and misguided evangelists stabbed the first and deepest wound; the informed and uninformed leaders have unintentionally betrayed mass evangelism. The old revivalism lacked education, and the new education lacks revivalism. There must be an evangelistic movement that will blend the two together. The old evangelism needed the social implication, while the new needs to put the personal back into Christianity.

We have not over-emphasized the salvation of society, but we have under-emphasized the salvation of the individual. As society is an aggregation of individuals, a sure but slow way to save society is first to save the individual member. We should never have preached one at the expense of the other; both are necessary to the complete salvation of the individual and society.

Mass evangelism has been declining and disappearing for the past twenty-five years. This was the will of the world, not the choice of the church. Some educational and religious leaders created the psychology which meant the doom of mass evangelism. We substituted the group idea for the mass idea. The result is we have groups attending churches where we once had the masses. We must recover the mass psychology, or our churches will serve only the faithful few.

The last twenty-five years, the church has lost most of the battles it has fought with the world. During this period, we have lost to the prize ring, Sunday movies and baseball, and other Sabbath desecrations. The saloon has won over the church, gambling has become legalized; slot machines, lotteries, dog and horse racing, have demoralized the youth of our land. Divorce legislation and practice have ignored the church. Other outrages have sprung up, like racketing and kidnaping. How many battles against entrenched evil have the churches won,

(Continued on page 16)

North Mississippi Conference

PERSONAL AND OTHERWISE

Rev. C. A. Northington completes the quota of Verona charge. The interesting thing about this splendid piece of work is that nineteen are new subscribers and only four are renewals. A splendid piece of work, and we thank all concerned.

Rev. H. H. Wallace, pastor at Shelby, sends the full quota of his charge in a single list. We make due acknowledgment of the loyalty of Brother Wallace and his people, and we list Shelby as a quota charge. Brother Wallace reports a lively interest in church work and is very happy in that delightful charge.

Rev. H. E. Carter writes a business note to the office which shows an Advocate interest which we greatly appreciate. Brother Carter is pastor at Arcola.

Rev. G. W. Robertson sends a subscription, and then adds, "We will get our quota." That is his record in the past, and we count it as done.

Rev. S. W. Hemphill gives evidence of his loyalty and Advocate activity on the Weir and McCool charge, where he is doing a fine work, according to reports coming to us.

A note from Rev. G. W. Curtis indicates Advocate activity on the Black Hawk circuit. We appreciate the purpose of Brother Curtis as indicated in his inquiry at the office.

Rev. W. J. Dawson, who is doing an excellent work at Houston, is looking after every detail of his task, as he always does. That includes the Advocate, and he is one of the best friends the paper has.

Rev. W. H. Mounger remembered the Advocate recently with a list of subscriptions from Winona, where he is pastor. In the list we find names quite familiar to us—friends of the yesterday who do not forget. Thank you, all.

Rev. H. D. Suydam, pastor at Shannon, is busy with his Advocate campaign and with revivals. He was honored with a "house-warming" when his parsonage repair work was finished, and he and his wife are now happy in a new home.

Rev. L. C. Lawhon, pastor at Carrollton, sends a list of subscriptions to the Advocate and a glowing word for the faithfulness of his people. We appreciate the invitation to be a guest and preach at Carrollton, which will ever be one of the shrines of our personal devotion.

Dr. E. Nash Broyles, First Church, Columbus, devoted a recent issue of The Pastor's Bulletin to a representation of the church papers. It was a discriminat-

ing appraisal of the place and work of the Church press. We appreciate his more than generous words concerning the New Orleans Advocate and its editor.

Mr. J. T. Quinnelly, who is advanced in years, still works as train dispatcher seven days a week. He has been appointed Advocate representative for his church in Columbus, and he says he considers each issue of the Advocate worth more to him than a year's subscription costs. He also speaks words concerning the editor which touch us very deeply.

Miss Joanna Troutman Pope, daughter of Rev. and Mrs. S. L. Pope, was honored by quite an extended and impressive story in the Dallas Morning News recently. She is shown holding a silver service found in Santa Anna's baggage when he was captured at the battle of San Jacinto. Miss Pope, whose lamented father was well and favorably known throughout Mississippi, is a daughter of the Methodist parsonage and her mother was a native of Greenwood. She now lives at Weslaco, Texas.

LEWIS MEMORIAL HOSPITAL FUND

Since the recent visit of Rev. Henry T. Wheeler, a missionary and co-worker with our Dr. and Mrs. W. B. Lewis at Tunda Station, in the Belgian Congo, Africa, to our North Mississippi Conference, May 7 to 24, several churches, individuals and missionary societies have responded with gifts to this most worthy cause. As treasurer of this fund, I shall greatly appreciate a little space in your valuable paper to publish the names and contributions to the hospital fund during the past month or two. If the space gives out, save the remainder of the contributions to be published the following week or whenever there is room you can spare. In company with our Brother Wheeler, we visited all, save one, District Conference of the North Mississippi Conference. Each adopted resolutions to give this cause right of way on some Sunday in June. Following are a few of the contributions. There will be more to follow as they come in:

Edwin Yerger, Clarksdale, \$10; Rev. L. C. Lawhon, North Carrollton, \$2.50; A. L. Liollo, Greenwood, \$10; Walter M. Campbell, Ruleville, \$2.50; Mrs. W. B. Taylor, Como, \$5; Mrs. G. C. Jones, Marks, \$1; Mrs. W. J. West, Senatobia, \$5; Mrs. Anita Ingle, New Albany, \$5; Mrs. Irene Garmon, Verona, \$1; H. D. Suydam, Shannon, \$1; E. M. Shaw, Houlika, \$2.50; J. M. Guinn, Eupora, \$2; W. W. Bruner, Nettleton, \$2.50; H. E. Clark, Pittsboro, \$1; Mrs. Orville Bostick, Golden, \$1; Mrs. Nettie C. Hall, New Albany, \$25; Mrs. W. B. Taylor, Como,

\$15; Mrs. W. W. Millican, Sardis, \$1; Drs. Emmerson & Emmerson, Hernando, \$10; Dr. N. C. Womack, Jackson, \$2; Dr. A. V. Murry, Greenville, \$5; Dr. D. R. Moore, Byhalia, \$5; M. H. McCormack, Jr., Lambert, \$5; Miss Fannie Burdine, Amory, \$10; Mrs. Preston Ayres, Stoneville, \$1; Mrs. S. G. Armstrong, Leland, \$2.45; Mr. and Mrs. W. T. Winston, Cleveland, \$3; Mr. and Mrs. Robt. W. Wall, Boyle, \$7.50; F. M. Vanderburg, Crenshaw, \$2; M. P. Hardin, Como, \$1; E. R. Orr, Como, \$10; Mrs. W. B. Taylor, Como, \$5; Mrs. Joe Blythe, Lake Cormorant, \$1; Hollandale Church offering, \$31.14; J. G. Houston, New Albany, \$10; W. R. McCormick, Corinth, \$5; Miss Alabama Akers, Iuka, \$5; J. A. E. Pyle, Iuka, \$1; Mrs. M. A. Whitten, Iuka, \$10; Rev. J. J. Garner, Superannuate, \$5; Verona Church offering, \$15; Charleston Church offering, \$27; Mrs. Alma Coker, New Albany, \$10; S. V. Wall, Cleveland, \$10; McCool S. S. offering, \$5; Sardis Church offering, \$20; W. M. S., Robinsonville, \$5; W. M. S., Brooksville, \$3; Salem S. S. offering, Macon, \$3.

S. V. WALL, Treasurer.

REVIVAL AT OLIVE BRANCH

Dear Dr. Duren:

We have just closed our Annual Revival meeting in Olive Branch Church. Rev. Archie Stephens, our conference evangelist, assisted us in the meeting. He also held our meeting last year, and while we had a splendid meeting last year, we had a greater meeting this year. The result of the meeting was a great revival in the church, one member by profession and five by letter.

God has greatly endowed Brother Stephens with various talents, music, painting, dramatizing, preaching, etc., and he uses these talents most effectively for the glory of God and the good of humanity.

He preaches the old time Gospel with the old time power and his work is interesting and effective.

Our church work at Olive Branch has of course taken on new life since the church has been freed from the burden of debt under which it labored for several years. Our people have a new spirit and a new outlook. The church is very well organized and we are trying to carry out the full program of the church. We are looking forward to the dedication of our splendid church when Bishop Dobbs can come our way. We are expecting a happy closing of the conference year.

Sincerely,
J. D. Simpson.

REVIVAL AT DURANT

Last night we closed a series of revival services at our church which was characterized by a most unusual interest from the very beginning. Rev. Jeff Cunningham of Ripley did the preaching throughout and aided very greatly with

the singing. He took part in duets, quartettes, choruses and gave us one or two solos. He is unusually gifted. His messages were carefully worked out and given with a clarity and simplicity that charmed all classes. The outstanding feature of the meeting was the work among the young people. Large crowds of young people were in attendance each evening.

The fine spirit of cooperation given the meeting was most refreshing. The entire town felt the uplift and inspiration of the services. A fine group of young people from Kosciusko attended one evening and gave impressive testimony to what Jesus had done for them. The church has had a refreshing from the presence of the Lord, I think that is a real revival.

There will be no large ingathering on profession of faith. Most of our children and young people are in the church or else they do not attend the church at all under any circumstances. But we do well now and then to have seasons of continued services for the cultivation of the spiritual nature and the creation of larger values in religious things. God was very gracious unto us.

The church gave the guest preacher a very nice purse but there was no pressure put upon this. It came in voluntarily and easily. The evening offering took good care of the incidental expenses. That is always a fine indication of the spirit of a revival meeting.

We will get our quota for the Advocate. Will send it in next week.

E. S. LEWIS.

"HOW CAN YE APPROACH ME EXCEPT I DRAW YOU?"

(Continued from page 7)

Intelligence, and accumulated wealth, and power of organization can not set aside a single divine law nor commute a single divine sentence. The church is an institution not organized by man, but by a heavenly visitor. It was organized by the son of God. The last words He spoke when leaving the world was to tarry until you be indued with power from on high. Then when this was obtained man had power to draw men from the darkness to light. We all know the results. The successful minister of the gospel has always been regenerated and divinely empowered. Divine intervention has always followed the church of God. Man is spiritually blind, and cannot see, neither can man understand spiritual things. Jesus came and was light, but man could not see until he gave him new eyes to see. Jesus took the young blind man out of town and anointed his eyes with clay, and he saw, but the first application, he saw men as trees, but the second application he saw man as he was, a very significant fact that most folks overlook this day and time. The church today needs the second application of divine clay, they are putting too much stress upon the abilities of man.

The church must begin anew with a clean slate, free from Judastic error, traditions and sentiment. Free from man's organizations, and his worldly qualifications, unless all of these qualifications have been sanctified. The church has lost its magnetic power. When He comes into the church, men will crowd its doors. He is the executive of the Godhead among men. God has not designed that human leadership—valuable and necessary as it is—should supersede the authority of His Word, or the leadership of His Spirit. When Christ was upon the earth, He was the light, the truth, the way, the executor of His church, but when He went to the Father He sent the Holy Spirit and now He becomes the head of the church, the ever-present indument of spiritual power. Man under His leadership, and accompanied by His Holy presence becomes a teacher, a preacher, an evangelist as effective as the original apostles of Christ. What is the great arc-light to the city without the current of electricity. She could have two on very corner, and yet remain in darkness without the current. In a very real sense, the gospel is new to every generation. When preaching is in the power and demonstration of the spirit, and it is accompanied by an era of divine intervention and visitation, the church is a power in the world.

Why are our churches almost empty on Sunday night? The shadows of night, the automobile, the night clubs, the fishing streams have the attraction. Men love darkness rather than light. Let me announce authoritatively that God will be present in person at our church next Sunday night, and the church would not hold the crowd. Yet we have the promise, that where two or three are gathered in my name, I will be there to own and bless. It is evident then that men do not know of his promise, or He is not held up in such a way that men are able to sense His presence. I if I be lifted up will draw all men unto me. The promise is that if you love me and keep my commandments, we will come down and make our abode with you. There should be a demonstration of His power and presence in very service. There will be when we have met the conditions.

W. Y. Millican, M. D.

LAYMAN'S DAY ADDRESS

(Continued from page 5)

And till it comes, we men are slaves
And travel downward to the dust of graves.

"Come clear the way, then, clear
the way,
Blind creeds and kings have had
their day.

Break the dead branches from the
path;

Our hope is in the aftermath—
Our hope is in heroic men,
Star led to build the world again.

In this event the ages ran:
Make way for brotherhood—make
way for man."

For years and even now the mariners whose duty it is to sail the North Atlantic and to battle with the waters of the angry English Channel, breathe a sigh of relief and utter a prayer of thanksgiving when they come upon the shores dotted by the lighthouses invented and erected by James Stevenson. The name of Stevenson was upon the lips of every mariner. They glorified his name because he placed a light upon the shore and taught them how to bring their craft safely to harbor. James Stevenson was laid to rest in his native England, and to mariners his grave is a hallowed spot. His lamps still shine upon the Bell Rock and Skerryvore.

But it remained for his son Robert Louis Stevenson, by his simple lines and poems to teach men how to live. Stevenson spent his last five years on an island in the South Pacific attempting to regain his health while there, erecting little light houses along the shores of life. During this time the literary pens of England quivered towards Samoa, as their magnetic poles. And today there shines from a mountain top of exile, located in alien seas, a light that shall ever burn, even more brilliantly than in the past. The light of the life of Robert Louis Stevenson, the man who dedicated his life and talents to the fellowship of man.

It is the fellowship of man that keeps us friendly with ourselves. It is the fellowship of man that lifts our eyes from this earth and makes us not forget the uses of the stars. It is the fellowship of man that forbids us to judge others, lest we condemn ourselves. It is the fellowship of man that keeps us from following the clamor of the world, but makes us walk calmly in our own paths. It is the fellowship of man that gives us friends who will love us for what we are and keep ever burning before our vanguard steps the kindly light of hope. And though age and infirmity overtake us and we come not in sight of the castle of our dreams, the fellowship of man teaches us to be thankful for life and for time's olden memories that are good and sweet, and the fellowship of man shall cause the evening's twilight to find us gentle still.

QUICK ACTION NEEDED

Mrs. Harold Baldwin suddenly remembered in church last Sunday that her dinner was in the oven and she had forgotten to shut off the gas. She wrote a note to Harold, who was ushering, and he, thinking that it was a notice for the preacher, took it up to Mr. Maurer with the rest of the notices. After announcing the activities of the week, Mr. Maurer read the note to the congregation. It was as follows: "The dinner is burning. Go home and shut off the gas."

—Selected.

Christian Education

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON

July 4th

J. R. Countiss

GOD HEARS A PEOPLE'S CRY

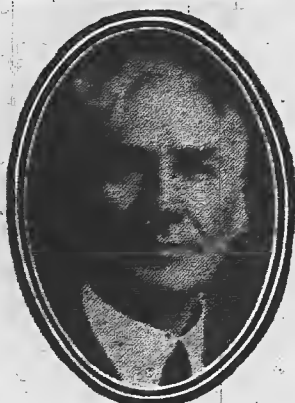
Material and political salvation are uncertain and evanescent. With Joseph in command, the Israelites had what was

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OUR FOUNDER

**STEADY
GROWTH
DOWN
THROUGH
THE YEARS**

1903--1937

This Is Founder's Year

Thirty-four years ago a Southern Methodist preacher caught a vision of the real meaning of life insurance for his brethren. He interested others . . . made a beginning . . . launched forth.

Success, in the larger meaning of the word, has crowned his efforts.

The Methodist Benevolent Association is recognized today as a sound institution that has a definite place in the total life of our great Church.

The Association is dedicating this year to its beloved Founder and General Secretary—Rev. J. H. Shumaker.

Methodist Benevolent Association
808 Broadway, Nashville, Tenn.

Gentlemen:

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Yours very truly,

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My age nearest Birthday _____

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for them the best that Egypt could offer, but Joseph died and a new dynasty came into being. Soon his very memory was forgotten. His rapidly multiplying people were regarded as an economic asset but a possible political or military liability. The national slogan became, "Make them work, but keep them down." That is a dangerous experiment, speedily becoming impossible when the oppressed are intelligent and aspiring. Witness: Germany following the Treaty of Versailles. A great people will not always submit to slavery, not even a slavery of their own making, as we shall yet see demonstrated in this same Germany.

Physical hardship brings out the best in people, provided they keep their nobility of spirit. Toilers are sturdy and prolific. Idlers are anemic and spiritless. The oppressor lives in fear of the oppressed. Enforced servitude is an irritant forever provoking its victims to search for opportunity and means for escape. Israel prosperous might have been slowly absorbed into Egypt, but Israel oppressed was kept integral and dissociated from all that could bind them to that foreign soil and its alien customs.

There are groans that are merely grumblings, and there are groans that are prayers for help and aspirations for deliverance. Such were the groanings of Israel which "came unto God." They were intended to reach God. The people were in distress but not in despair. They did not plan to escape by insurrection or political intrigue, but by the power of the God of their fathers.

Not even God can free a people stolidly content in vice or slavery. True freedom is spiritual, born of the aspirations and yearnings of the soul. Men must be prepared to receive that which they ask God to give. He will not hear the petitions of those who pray for peace while they prepare for war, nor will He grant purity to those whose footsteps bend to the ways of vice. We must bring heart and hand, word and deed, into conformity. We must work as we pray. Many desire God as a partner in production but deny him any share in the profits.

"And God remembered." This does not mean that God recalled what he had forgotten, but that court was in session, and God sounded the docket. At long last, Israel vs. Egypt was ready for trial, and God called the case. When the evidence was all in, "God had respect . . . unto the children of Israel." Of course he did! The God of righteousness cares for the right; the God of law regards the law-abiding. The God of order has so constituted the universe

that disorder is both destructive and self-destructive. In the long run, individuals and nations fashion their own destiny. We reap what we sow, but we grow impatient for the harvest and let ourselves wonder if God really cares. In our haste and anxiety, we watch only the second-hand, forgetful that the same mechanism moves the hour-hand. We note a few untoward events and forget that God rules a beneficent eternity.

Israel toils while Egypt reaps; the good clear the jungles while the wicked waste and squander in riotous living, but God is not unmindful of his covenant, and he never forgets his own. He hears his people when they cry.



HEADACHE

Every person who suffers with headache, Neuralgia, periodic pains, Muscular aches and pains, from inorganic causes should be relieved quickly.

Capudine eases the pain, soothes the nerves and brings speedy relief.

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The Christian Fireside

THE CHURCH MY MOTHER

The Church is my mother. She is with me in the brightest and darkest hours of my life to rejoice with me in my victories and weep with me over my defeats. She minimizes my faults and magnifies my virtues. She listens eagerly to me, and turns a deaf ear to my critics. She encourages me when I am strong and strengthens me when I am weak. She comforts me in my sorrows, helps me in my troubles, ministers to me in my hours of illness. When others take, she gives. When others condemn, she defends. When others flatter, she disillusion. When others scorn, she praises. When others hurt, she heals. When others indulge, she reproves. When others forsake, she remains. When others forget, she remembers. Best of all, she guides me toward a knowledge of Him, whom to know aright is life eternal.

M. H. McCORMACK, JR.

BUSY BEAVERS OF BANFF

W. J. Banks

Some fifteen years ago there were just two beavers in the whole area of Banff National Park in the Rocky Mountains. These were a captive pair, and when their cage was found empty one day officials suspected foul play. But a happier

solution of the mystery developed. Soon, a few miles from the town of Banff, a beaver lodge and dam suddenly took shape, and now, every back-water and tributary of the Bow River for distances of twenty miles and more has its popular beaver colonies. Under government protection, the industrious furred folk have staged a real comeback over extensive regions where ruthless trappers spread desolation a generation and more ago.

But in the Banff region, the increasing beaver population has created somewhat of a problem for the authorities. By constructing dams across near-by streams they have flooded large areas, sometimes putting even sections of the highways under water. Spreading into Forty-Mile Creek, they have caused pollution in Banff's vaunted water supply. As fast as low-lying park areas have been drained, as a measure of mosquito control, Brother Beaver and his family have reflooded them. They have even invaded the town limits, threatening dangerous inundations at high water season, and cutting down trees on the residents' lawns. Nothing so simple as wire netting several feet high around the trees will stop the beaver, who quickly builds platforms of mud and branches to reach above them.

In spite of these annoyances, however, a benevolent parks bureau has no intention of harming the culprits. The cruel steel-trap is not being resorted to. Instead, special cage traps have been designed, in which the wily ones may be caught without injury. No doubt places will be found, far from human settlement, where the beaver families may be released. There they can build dams to their hearts' content, without damage to anyone.

THE ORIGIN OF PEACE

If you or I have a grudge against anyone, if we have a sharp tongue or a scowling face, we are destroying the peace. Eddington, the great scientist, says that a child cannot throw its rattle out of its baby carriage without that motion being felt to the outermost stars. Neither can you nor I feel illwill or hatred toward anyone without its contributing to the stream of poison that may end in a world war. Hatred anywhere, in any heart, is both a deadly poison and a deadly weapon. You can never tell how far it will reach, or what utter harm it may work in some other life, near or far. We can have peace and we can make it, just in so far as we become one with the great life - giving forces that stream from the heart of God. — Emma Bailey Speer.

I once asked a hermit in Italy how he could venture to live alone, in a single cottage, on the top of a mountain, a mile

from any habitation. He replied that Providence was his next-door neighbor. — Sterne.

DETACHED

"Not good if detached." This saying is found on the coupon of railroad tickets. The value of the coupon is determined by its relationship to the whole ticket. "Not good if detached" is true of church members as well as railroad tickets. Detached from active relationship with the church, the individual loses touch with its work, and is in grave danger of losing the consciousness of Christ's presence and of losing all interest in Christian service and falling into doubts and decay. If you are a detached church member, get your letter of transfer at once. — Watchman-Examiner.

Some are unhappy because they don't find a pot of gold at the end of the rainbow. Others are unhappy because they do not have a rainbow with their pot of gold.

HERE'S RELIEF
for Sore, Irritated Skin
Wherever it is—however broken the surface—freely apply soothing
Resinol

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QUICK! STOP CHILLS AND FEVER!

Take This Good Old Medicine for Malaria!

When you've got chills and fever, you want real and ready relief. You don't want to go through the usual old misery.

Grove's Tasteless Chill Tonic is what you want to take for Malaria. This is no new-fangled or untried preparation, but a medicine of proven merit.

Grove's Tasteless Chill Tonic contains tasteless quinidine and iron. It quickly relieves the chills and fever and also tends to build you up. That's the double effect you want.

The very next time you have an attack of chills and fever, get Grove's Tasteless Chill Tonic and start taking it at once. All drug stores sell Grove's Tasteless Chill Tonic, 50c and \$1. The latter size is the more economical.

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Used for 60 years. Genuine in red box. 25c and 50c sizes. Ask your druggist for new large size with dropper.
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Methodist Women

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson,
2213 Fifteenth St., Meridian, Miss.

ZONE PROGRAM FOR THE THIRD QUARTER

Quarterly Event—Coaching Day for Study Superintendence.

Theme: "Learning and Teaching"

Devotional: Read Psalm 31:14 "Thou hast set my feet in a large place."

"At sea the fishing boats have plenty of seaway. They may turn and circle, in pursuit of a big fish, without concern for rock or collision. There is a sense of freedom on the great waters that one scarcely finds on land.

So it is in the mental and spiritual realm. Persons who think wide thoughts and read great literature have room for navigation. Their souls enjoy a liberty unknown to others. They are free of the perils of littleness and constriction.

Christians whose lives are hid with Christ know that "His service is perfect freedom." They sail on the vast ocean of love and enjoy a liberty denied to worldlings."

Dr. Wm. T. Ellis, Christian Herald.

Topic I. "A New Approach to Bible Study."

References: "How to Use the Bible Conits."

"Handbook for Aux. Mission and Bible Study Leaders" or any good course on Bible study.

Discussion: "How We Learn"

- Desire
- Application
- Concentration
- Experience—ours and others.

Topic II. "New Trends in Adult Education."

a. Our Church's Educational Program.

b. Other forces at work in this field.

Topic III. "The Bishop's Crusade and Evangelism."

Question: What is the impelling motive behind trained Christian workers?

Our Institutions:

The Needs of the Wesley Houses — is it time for your box?

The Moore Community House—What

are you doing about the car needed here?

The Methodist Orphanage—How many coupons have been sent in—how many sheets?

Note: The program is designed to create an interest in and desire to attend the District Coaching Day. It is only suggested — use any other you may think better suited to your need.

Mrs. D. L. St. John, Conf. Sec.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

This is the time for Executive Committee meetings where reports are made up and checked for accuracy. Three items are of special interest at this time: a change in plan requires that quarterly reports of Children's work should go to Mrs. Hinchcliff, at Greenville; the Killingsworth Special should be paid this quarter for Miss Killingsworth sails before the third quarter ends; then there is the Scarritt Scholarship which is to help a lovely young girl prepare herself for life service.

* * *

In the Greenville District, quotas have been sent out for World Outlook subscriptions. Let us gladden Mrs. Pilkinton's heart by sending in these at once. She might get the surprise of her life if we really sent these in, and we might get the joy of our lives if we really set out to get them. Let us try.

* * *

Scarritt College invites its friends throughout the Church to associate themselves with those specifically charged with the conduct of the institution in enabling the institution to realize its largest usefulness. Such interested friends are called "Scarritt Associates" and each receives a recognition card when enrolled. Scarritt Associates serve the College by intelligently interpreting it to the church, by bringing it to the attention of promising young people who wish special training for the various forms of Christian service, and by contributing to the financial support of the College. These ways of helping are suggested that you might be reminded that now is the time to renew your Scarritt Associate membership which you gave last year.

* * *

The second Zone meeting of 1937 was held in Drew, June 16, with thirty-eight present. In connection with the usual preliminary program it was announced that Coaching Day and a Spiritual Life Retreat for Greenwood District would be held at Greenwood, Friday, June 18, and

would take the place of the first Zone meeting.

The devotional based on Matt. 1 and Phil. 4 brought out a beautiful message on our "Heavenly Father's" care for us, illustrated by the story—"Two Golden Days, Yesterday and Tomorrow." This was climaxed by the song "Just for Today." Round table talks on "Why Have Zone Meetings?" were led by Mrs. E. C. Stansel and Mrs. Ella Coleman. One conclusion reached was that all day meetings as formerly held made for better fellowship and attendance. In proof Mrs. Stansel reminded the group that ten years ago the very first Zone meeting held in Drew had more in attendance than now.

Drew, Ruleville, and Doddsville reported half their pledge paid.

Mrs. Fisackerly sang, "His Eye Is On the Sparrow."

Mrs. John Holloman who represented the Zone at conference gave an interesting talk on the various highlights of conference which were talks by Dr. Raper on "Forgotten Folk", by Mrs. Newell on World Peace and Law Enforcement, and the inspiring daily "Worship and Meditation" periods by Bishop Dobbs.

Mrs. Thomas extended a cordial invitation to the Zone for an all day meeting at Ruleville at the end of the Fourth Quarter.

TROUT REVIVAL

Began June 13th, closed June 20th. Pastor preaching by request of board of stewards, and young people, Epworth League did singing under leadership of Mr. Curtis Austin and Mr. A. G. Powell, two fine young men members of the League.

Large crowds were in attendance and great interest shown, five new members were received into the church. Many beautiful song specials were rendered by friends of the church, by Miss Esther Mae Wade and Mr. Nick Medica, of Jena and Miss Frances Shafer, of Conroe, Texas.

Bro. W. D. Milton, has served this church two and one half years in that time doing all the preaching and having received one hundred and four members and practically doubling the church roll of one hundred and six when he came here.

G. B. Valentine.

NEW ORLEANS DISTRICT

Golden Cross Directors in the New Orleans District are urged to complete their solicitations for membership in the Society and forward funds collected to the Conference Treasurer. Many churches have not reported. Carrollton Avenue is leading with \$30.00 paid in.

H. P. Hall,

District Director.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET N. O., LA.

In Memoriam

JOHN SIDNEY EASON

This paper is by no means an attempt to write an obituary. It is only a simple effort to write a few words of appreciation of a young man who met his untimely death at hard labor for an honest livelihood. John Sidney, the son of Dr. and Mrs. Sidney Eason, was born on January 3, 1913. His tragic death came as a result of a collision of a gravel truck, on which he was riding, with a tractor engine on highway No. 51, between Hernando, Miss., and Love, Miss.

Tragedies are always heart-breaking and painful to those who are intimately involved. This fact is made more especially true when one so youthful, with the hope of a long life before him, is taken so suddenly from the home and from among one's friends as was the case of John Sidney. But with the darkest cloud, there is a silver lining. There is always God's unmerited grace to compensate us in the shadows. John Sidney lived his life. He lived it completely. He was discharging his duty when he went away. God is always near those in discharge of duty. For what better could we wish?

"O sometimes the shadows are deep,
And rough seems the path to the goal,
And sorrows, sometimes how they sweep,
Like tempests down over the soul.

O near to the rock let me keep,
If blessings or sorrows prevail;
Or climbing the mountain way steep,
Or walking the shadowy vale."

John Sidney joined the Methodist church at Coldwater, Miss., in 1920. During the five years which this writer was pastor of that church, he was a faithful attendant at Sunday School and preaching services. On Friday afternoon, May 21, from the altars of this, the only church of which he was ever a member, the Rev. George Williams, his pastor, assisted by the Rev. B. F. Whitten, Baptist minister, and I conducted the funeral service.

One of the largest crowds ever assembled in this church was present to pay their last tribute of love and respect and to share their sympathies and love with the family. The floral offering was exquisite and beautiful. The music was soft and sweet. The friends were gentle and lovely. Strong men wept as they looked for the last time on his youthful face.

Sunset and evening star,
And one clear call for me
And may there be no moaning at the bar,
When I put out to sea.

W. C. BEASLEY.

Byhalia, Miss., June 11, 1937.

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Has all the marks of a good Church College as defined by the General Commission on College Policy.

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D. M. KEY, President.
Jackson, Miss.

MRS. ALPHA INEZ FLY YOUNG

The grim reaper entered the home of Dr. Edmond B. Young, Vardaman, Mississippi, early Monday morning, May 24, and removed Mrs. Alpha Inez Fly Young.

Mrs. E. B. Young is survived by her husband, Dr. E. B. Young, her nephew, Brooks L. Vincent, of Vardaman, a bother, Thomas Harwood Fly, Nashville, Tennessee, and a nephew, Forrest Vance Hobbs, of Nashville, Tennessee.

Since Mrs. Young's departure from Nashville in 1907, she had been a power in the Vardaman Methodist Church. Many times her church had selected her as a delegate to the quarterly, district, and annual conferences. She had served as Advisor of the Epworth League. Many years, she served as President of the Women's Missionary Society. With the late Congressman T. U. Sission of Winona, Mrs. Young helped to establish in Vardaman the first Parents Teachers Association in 1922. Not only as the first president of the P. T. A., but other years following, she occupied this office of trust and responsibility.

In the Eastern Star, Mrs. Young had occupied every position of trust. She was the Worthy Matron of the Thos. W. Young Lodge No. 527, named in honor of its founder, the late Captain Young, father of Mrs. Young's husband. Her gallant services in this field were indicated by her burial procession led by Mrs. J. Rice Williams of Houston, Grand Worthy Matron of the Mississippi Order

of the Eastern Star.

She was a charter member of the World and Woodmen Circle.

In the Vardaman Methodist Church bulletin issued monthly by Rev. T. G. Lowery, Mrs. Young's pastor, he said: "In appreciation of the active Christian life of Mrs. Alpha Inez Young, wife of Dr. E. B. Young, we express our sympathy and sorrow to her loved ones left behind. She made a worthy contribution to her church as an active member and as a Christian member, she truly communed with God. Her happy smile will also be missed in social circles as well as by the entire community. Yet we feel that her life was a victorious life because it was the expression of a noble Christian personality. This should be every Christian's highest aim."

Rev. H. D. Suydam, Pastor of the Shannon Methodist Church delivered the funeral oration.

Brooks L. Vincent.



It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

Hot Weather is Here— Beware of Biliousness!

Have you ever noticed that in very hot weather your organs of digestion and elimination seem to become torpid or lazy? Your food sours, forms gas, causes belching, heartburn, and a feeling of restlessness and irritability. Perhaps you may have sick headache, nausea and dizziness or blind spells on suddenly rising. Your tongue may be coated, your complexion bilious and your bowel actions sluggish or insufficient.

These are some of the more common symptoms or warnings of biliousness or so-called "torpid liver," so prevalent in hot climates. Don't neglect them. Take Calotabs, the improved calomel compound tablets that give you the effects of calomel and salts, combined. You will be delighted with the prompt relief they afford. Trial package ten cents, family pkg. twenty-five cts. At drug stores. (Adv.)

MAJORING IN EVANGELISM FOR SUCH A TIME AS THIS

(Continued from page 13)

that for such a time as this.

Then we had *Evangelical Meetings* in every church city wide, these and other efforts were witnessed. Festivals did make some contributions in feeding the hungry of these prevailing evils. For these meetings helped to create sentiment against the liquor traffic which resulted in the prohibition amendment and the sale of alcohol made possible its repeal. For without these this epidemic would have been with us; it will demand mass formation to root this supreme enemy of the church and mankind.

In order to mobilize the evangelistic capability of the Southern Methodist Church, and give evangelism its rightful place, there should be organized a General Director of Evangelism at Nashville, under the General Board of Missions, and each annual conference should have its own Director of Evangelism.

After the second phase of the Bishop's Crusade, when we celebrate the 20th anniversary of Wesley's warm heart, let us hope that our church may become an evangelistically minded that we can work out such a plan, in its full effect after the next General Conference. The Methodist Church, along with other great denominations that are majoring in evangelism, could bring in the Kingdom of God "for such a time as this."

Atlanta, Ga.

LEPER WORK IN BRAZIL

Dona Eunice Weaver, wife of Dr. Anderson Weaver, one of Southern Methodist's outstanding educational missionaries in Brazil, recently conducted several remarkably successful campaigns to raise funds to build refuge-homes for children of lepers in Brazil. These homes for lepers' children are considered the first essential step in the fight to exterminate leprosy. Dona Eunice is president of the Federation of Societies in Brazil to help lepers. Every cent of the money raised goes into the work and the government pays the expenses of the workers. In these three recent campaigns, conducted in the states of Pernambuco, Parahyba, and Bahia a total of about \$60,000 was raised for the leper homes. One of the mls to be named the "Eunice Weaver Refuge Home."

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

Alexandria District—Third Round

Opelousas, June 20, a.m.
Marksville, at White's Chapel, June 20, p.m.
Winnfield, June 27, p.m.
Jonesville, July 4, a.m.
Jena-Orls, at Jena, July 4, p.m.
Stilly Island, at Vidalia, July 11, a.m.
Ferriday, July 11, p.m.
Boyce, July 14, p.m.
Trout-Good Pine, July 18, a.m.
Grayson Circuit, at Eden, July 18, p.m.
Liberty Chapel, July 21, a.m.
Provençal, at Shady Grove, July 25, a.m.

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For catalog and information, write

DICE R. ANDERSON, President

Rockledge-Tulsa, at Tulsa, July 22, 10 a.m.
Campbell, at Atlanta, Aug. 1, 10 a.m.
Cotton-Montgomery, at Cotton, Aug. 1, 10 a.m.
Palmer Circuit, at Pleasant Grove, Aug. 1, 10 a.m.
Glenmore, at Weider, Aug. 1, 10 a.m.
Pleasant Hill, Aug. 2, 10 a.m.
Vicksburg, Aug. 2, 10 a.m.
Montrose, Aug. 2, 10 a.m.
First Church, Alexandria, Aug. 13, 10 a.m. & 8 p.m.
Aug. 14, 10 a.m.
Pineville, Aug. 22, 10 a.m.
Merrill, at Birmingham, Aug. 22, 10 a.m.
Bunkie, Aug. 25, 10 a.m.
Leesville, Aug. 26, 10 a.m.

R. H. HARPER, P. M.

New Orleans District—Third Round

Group Conferences

Three Group Conferences will be held in the New Orleans District in late July at the places and on the dates indicated below. The churches participating in each group are listed, and it is expected that each pastor will be present with as many officials as possible in the meeting of the churches of his group.

While it will be a short session it is very im-

portant because the Sunday School and Board of Christian Education officers will be elected for the coming Conference year. In addition to this the routine quarterly will be held for the Third Quarterly Conference and reports reported along all lines relating to our work.

Group One

Alpharetta, Carrollton, Avenue, Oakdale, B. worth, Palmyra, First Church, McDonough, Metairie, Parker Memorial, Bayou La Batre, Saint Mark's, Saint Thomas and Trinity, at Parker Memorial, July 21, at 10 a.m.

Group Two

Donaldsonville, Franklin, Houma and French Mission, Lockport, Morgan City, at Baton Rouge, at the French Mission church, Sunday, July 21, at 11 a.m. and 1:30 p.m.

Group Three

Bogalusa First Church, Bogalusa Circuit, Orangeburg, Pearl River, Slidell, at Slidell, Wednesday, July 22, at 10 a.m.

Pastors and officials please note these dates and be present for the meetings. An inspirational and helpful program will be presented in each instance.

BLAKE C. GRAY, P. M.

MEN WANTED

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The Standard Coffee Company may hold the opportunity you are looking for. This Company furnishes its permanent route representatives with Deluxe Sales Delivery Trucks, gives them a weekly salary, pays all automobile expenses, and then pays a generous commission on collections over a certain minimum amount. Route salesmen earn net—

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The type of man best fitted to make good in this business is a married man, between 25 and 35 years of age, who can furnish first-class references and cash or real estate bond.

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With Standard you can grow just in proportion as you are willing to put in a sincere, honest day's work selling and delivering Standard merchandise right to the homes, and can hire and train others to do the same.

Please fill in the attached coupon and mail it to us. We will see that you are given an opportunity to learn all about this business.

STANDARD COFFEE COMPANY, INC.
P. O. Box 98, New Orleans, La.



Sign and Mail Coupon Today

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New Orleans, La.

Please send me application form for position of salesman with your company.

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STREET.....

CITY.....

STATE.....



NEW ORLEANS Christian Advocate

Vol. 84—No. 27.

NEW ORLEANS, LA., THURSDAY, JULY 8, 1937.

Whole No. 41242.

DR. GEORGE S. SEXTON



June 10, 1867

July 4, 1937

President Emeritus, and Director of Public Relations of Centenary College



Wallet of the Week



THE MINIMUM MARRIAGE AGE in thirty-nine states and the District of Columbia, according to Children's Bureau statistics of the U. S. Department of Labor, is from sixteen to eighteen years for boys and from fourteen to sixteen years for girls. Nine states retain the common-law marriage age of fourteen for boys and twelve for girls—Colorado, Florida, Idaho, Maryland, Mississippi, New Jersey, Rhode Island, Tennessee, and Washington. New Hampshire requires a higher age than any other state—twenty years for boys and eighteen years for girls.

* * *

THE JAPANESE METHODIST CHURCH, according to figures given in a recent issue of Zion's Herald, has had a remarkable growth since 1907. Statistics for seven quadrenniums show a three hundred per cent increase in Methodist constituency, six hundred per cent increase in self-support, and the per capita giving has more than doubled. In addition to its local development, the Church has developed evangelistic zeal and missionary passion worthy of its ecclesiastical fathers. The Japanese Methodist Church is the second largest Protestant group in the country.

* * *

THE CORONATION OF KING GEORGE was made the occasion for a petition on the part of six thousand Polish Jews for visas to Palestine as a coronation gift, according to a news report in *The American Hebrew*. The report stated further that about twenty Jews received permits to settle in Palestine, through the British Consulate in Warsaw. Polish Jews in Palestine are said to have sent relief to their Polish relatives to the amount of fifty million zlotys. The loyalty of the Jew to his own is measured by the confines and the needs of the race.

* * *

REORGANIZATION POLICIES seem to have the right of way in practically everything today. In business, in social movements and even in ecclesiastical organization, the trend is toward recasting the administrative unit. In line with such, Dr. John R. Mott said recently: "If I had my way, I would scrap many of the present peace organizations, unite some and change the names of others. I would fix attention on the causes making for war." It appears to be Dr. Mott's idea that, in the effort to discover the bearings of peace, some organizations have served their purpose, confusion is produced by others, overlapping and waste exist, and that we need to deliver the total impact of peacemindedness upon destroying the causes of war.

THE HONEYBEE is a marvel of perseverance and of loyalty to the instinct of responsibility, according to a statement credited to the *Literary Digest*. To make a single teacup of honey requires eight million five hundred thousand bee-line trips to nectar-bearing flowers. The bee is short-lived and never eats the honey which it gathers. It consumes the honey stored by a preceding generation and leaves the reward of its own toil for a succeeding generation, or for the robber hand of man.

* * *

IN THE RUINS OF A TEMPLE OF ISIS, near Alexandria, Egypt, workmen who were clearing away the sand uncovered three white marble columns and a flight of steps, all in a good state of preservation. The temple is supposed to have been built about 200 A. D. Other valuable finds included perfectly preserved statues of the goddess Isis, two of Osiris, and one of Horus, the triad of family worship in that period of Egyptian history. A well preserved statue of an artist and two small sphinxes were found also. The statues have been placed in the Greco-Roman Museum.

* * *

THE MASONIC GRAND MASTER of Georgia, Mr. Robert McMillan, recently issued a letter to all lodges in the state emphasizing the Masonic law of that jurisdiction with respect to a Mason's dealing in malt, spirituous or intoxicating beverages, or engaging in any form of illegal gambling, says the *Scottish Rite News Bureau*. The Grand Master pointed out the fact that the first is an offense punishable by expulsion, and on gambling, he said: "The illegal operation of slot machines or like devices for hazarding of money is gambling and is both a violation of the law of the land and a violation of the laws of Masonry."

* * *

THE RELIGIOUS ATTITUDE OF YOUTH, as viewed by Dr. J. A. Mackay, President of Princeton Theological Seminary, is manifestly on the side of a preaching which embodies a great theology as the foundation of a great philosophy of life. In January of this year, an interdenominational congress of eight hundred Christian youths from metropolitan New York, passed a resolution requesting the pastors of the district to preach "the spiritual gospel of Christ rather than the social gospel," and the useful church group urged on their pastors a "realization of the fact that youth seeks a solution of its problems through theology, through the gospel of personal salvation."

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W. L. DUREN, D.D., Editor

H. T. CARLEY, D.D., Associate Editor

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EDITORIAL

DR. GEORGE S. SEXTON

We received a telegram stating that Dr. George S. Sexton, who for the past week had been seriously ill in Shumpert Sanitarium, Shreveport, was hovering upon the borderland of the eternal world. Following a serious heart attack on Wednesday he rallied somewhat, but Saturday's report indicated that he was sinking very rapidly and that the end was momentarily expected. Later news from the hospital was to the effect that the end came at an early hour Sunday morning.

This will be melancholy news to thousands of people throughout the Southern Methodist Church. For half a century Dr. George Sexton has been one of the picturesque figures of Methodist life in the South, as pastor, presiding elder, and educator. His gifts were not those of a technician, but they were rather the dynamic inspirational values of his great soul. His leadership of men was not determined by any official assignment, but it was the dominance of an outspoken conviction regarding any and every matter to which he gave attention. Through his long residence in Shreveport, he came to be a vital part of every movement, civic, social and religious, affecting the life of that city. Probably no minister who ever lived there was better known or more universally beloved. He knew that the end of his life was approaching, and he said many times that he was hurrying for the completion of his last and crowning achievement—the stabilizing of the financial condition of Centenary College. His last days were occupied with plans for making real that dream, and he fell at his post as the gallant and the militant leader of an army of friends who were in the midst of the campaign for the College he loved. He did not live to see the completion of the task which he hoped might be his coronation; but just across the border we can think that he watches the struggle and with unabated enthusiasm, he shall listen for the glad some news that the task is done. Peace to thy ashes, Noble Comrade, thou hast obtained a good report, and God hath provided for thee a nobler coronation and a more exalted sphere of service.

THE LAYMAN AND SPIRITUAL THINGS

The next step is to study the layman in his relation, not to the promotional activities of church life, but his relation to the permanent values and responsibilities of the experience of redemption. The age-old idea of a ministry wholly separated unto the Lord, seems to have had an unfortunate and even a false reaction upon the mass not so separated. We believe that, if any relation or understanding of church connection militates against the experience of salvation and its distinctly spiritual and personal corollaries, the very conception is itself nothing short of tragedy. Whatever defeats a perfect understanding between a layman and his Lord, or whatever tends to relieve a layman of responsibility for the spiritual talent with which he has been entrusted, is an enemy of the gospel clad as an angel of light and life. Christ gave no countenance to any relation, official or otherwise, that might close the avenue to the holiest and the most sacramental intimacy between the disciple and himself. Spiritual communion or intimacy does not rest upon any arbitrary factor, but upon the accessibility of the soul to God, whether it be the soul of layman or minister. No layman can afford, therefore, to accept or to be thrust into a place which so far secularizes his thought and his life as to rob his soul of immortal fellowship with Christ. Then, if the layman is not to be deprived of holy intimacy with his Lord, he must be allowed and encouraged, indeed he is expected to measure up to the obligations of the spiritual standard to which he may attain in Christ. In other words, it is a fatal mistake to imagine that he may delegate to the minister or to any "elect" group in his church the whole administration of its spiritual task. Such would be a voluntary spiritual disfranchisement—in effect an abdication of the throne to which he is called in Christ Jesus. It should be clearly understood, therefore, that no theory of the ministry and no priestly idea of any office of spiritual instruction can be made an excuse for the failure of any layman to bear a personal testimony for Christ. The gospel which moves the world heavenward is far less a glorious sermon than

it is a humble but a sincere testimony. Let no layman thrust aside his crown of spiritual privilege for any false and fatal limitation of his Christian prerogative and duty. Whether minister or layman, we all stand or fall according to our relation and loyalty to the Lord of redemption.

REV. CARROLL VARNER DIES SUDDENLY

It is with profound sorrow that we record the passing of Rev. Carroll Varner, pastor of First Church, Gulfport. His death occurred at three o'clock Saturday morning following an attack of acute indigestion. Brother Varner had just returned from a tour of England and Scotland as the guest of some Florida friends. The remains were taken to Senatobia on the afternoon train Saturday. The Advocate and its editor share the sorrow of Mrs. Varner and the children who are so suddenly and sorely bereaved.

ADVOCATE CAMPAIGN NOTICE

Inquiries are reaching the office concerning an extension of the Advocate campaign. We do not think that we should extend the time of the campaign, for other matters are pressing and we are not disposed to trespass upon any other interest of the Conferences. At the beginning of the campaign we promised that after the close, time would be given to clear the mails of all subscriptions in transit. The closing date of the campaign falls upon the publication date of the Advocate for that week. This means that we will be unable to make the final report before the issue of July 29. We will, therefore, include in the campaign all subscriptions received in time for that final report. All subscriptions should reach the office not later than July 24. Subscriptions received up to and including that date will be credited on District prize quotas and charges will be credited accordingly.

We are planning a forward step in Advocate affairs—a change which we think will greatly please every subscriber, but the possibility of the contemplated improvement will depend upon the success of the campaign. We are hoping, therefore, for a great finish of the campaign in every charge. If our friends will give us a chance, we believe that we can make the paper more worth while to the entire field. In taking our friends into our confidence, we wish it to be clearly understood that we are making no promise beyond what the final results of the campaign may justify.

AMELIA EARHART

Press dispatches reporting the distress call of Amelia Earhart indicate that her name may have been added to the ever lengthening list of casualties

of aviation. She is probably the most famous and the best beloved woman aviator of the world, but neither fame nor courage is omnipotent. We sorrow at the thought that she may have dropped out of the sky at the end of a long trail of glorious adventures in the highways of the air. She is a woman of intrepid daring whose soul has not been spoiled by fame.

Editorial Miscellany

By Dr. H. T. Carley

SMART HOGS

Harrison (the colored handy-man) feeds the hogs—six shoats and a sow—early every morning. The hogs have a range over three or four acres, and when not otherwise engaged they are usually busy nosing around (not rooting, for they have rings in their noses) for choice morsels of tender grass. But they are keenly aware of the breakfast hour, and the moment they see Harrison making his way to the feed-room, they set up a prodigious squealing and grunting, and hurry with all their might to the door for their daily ration of corn. Sometimes they anticipate his arrival and are impatiently waiting for him at the feed-room door.

Harrison lives in a cottage on the far corner of the lot. A few mornings ago he overslept—and breakfast for the hogs was late. In such emergencies something ought to be done—and the hogs did it. After waiting a reasonable length of time for their feed, they trotted in a body to Harrison's house and set up such a squealing that he was aroused immediately from his slumbers. He diagnosed the situation at once—and soon the shoats were crunching corn.

If anybody doubts the truth of this story, we can show him the hogs, the house, and Harrison in proof.

An unusually successful business man was asked to give his rules of success. He replied that he had only two, and they were very simple—first, if you want anything, go after it; and, second, bring it back with you.

Even hogs seem to know the rules.

The man who sits idly by and waits for somebody to bring him what he wants is usually disappointed.

THE ADVOCATE CAMPAIGN AGAIN

Elsewhere in this issue we again publish the standing of charges in the Advocate campaign. This will be the last publication of charge standings until the final report in the issue of July 29.

A PLEA FOR UNIFICATION

By H. H. White

Having been trusted with membership on the Unification Commission from the beginning, and having been credited with the primary authorship of the plan which came near adoption in 1924, and having been honored a number of times by election to the General Conference, it is perhaps proper for me to briefly express my views on the plan now under consideration.

I do not propose to discuss its details. The question, as I see it, is not one of method but one of principle. As argued by Bishop Cannon in his article of June 7, the decision must now be made whether the Southern Church desires unification or does not desire it. It presents itself to me as a question of Sentiment versus Common Sense.

I was born under the Stars and Bars of the Confederacy, a citizen of "the storm cradled nation which fell." My father and many of my relatives were Confederate soldiers. My sentiments were and are intensely Southern.

I lived through and took some part in reconstruction and in two Constitutional Conventions of my State helped to firmly secure white supremacy in the state government. When I became a member of the first Unification Commission I resolved that I would consent to nothing which would weaken the traditional policy of the South on the race question. I, however, felt that I had been placed on the Commission to help work out a plan of unification if it was possible to do so and not to block such a plan. I stated this clearly in a speech before the Commission at Savannah, Georgia. The plan which was submitted in 1924 I thought, and still think, would have accomplished all the desired benefits of unification without danger to any of the traditions, principles, or even prejudices, of the South.

At that time I reluctantly parted company with my friends whom I loved and respected, and still love and respect, Bishops Candler and Denny.

My reason and sense of responsibility led me to believe that old Southern sentiment should be disregarded, and that a forward look based on reason and logic should be adopted. I felt then and still feel that the centrifugal forces of the past had spent their power, and that the centripetal moment of the present and the future should be given unhindered chance to operate.

There is, in my opinion, but little difference in principle between the plan of 1924 and that now under consideration. Either would be sufficient for the great purpose in view.

I helped make the plan of 1924 and to make the present plan.

I believe that now is the accepted time for unification, and that if it is not accepted now the Southern Church at least should forever hold its peace on the subject.

As above stated, I am not discussing the details of the present plan. Nothing, in my opinion, could add to the clear, concise, convincing articles of Bishop John M. Moore and of others which have appeared in recent numbers of the Advocate.

In my view, common sense and Christian principle favor unification, and only a recollection of past strife and wrongs which should be forgotten, oppose it.

After seeing Confederate Generals lead United States troops in the Spanish-American War, and after seeing a Confederate veteran sit as Chief Justice on the Supreme Bench of the United States, and after seeing the sons of the South and the sons of the North engage together in the great crusade of the World War, I believe that it is time for all sons of Wesley, North, South, East and West, in our great united country, to say to each other: "We be brethren."

Alexandria, La.

METHODIST UNION AND THE LEGAL PROCEDURE

(Editorial by Dr. W. P. King in Nashville Christian Advocate)

It is not my purpose to touch on various questions involved, but to limit this editorial to the legal phase.

I.

The article by Bishop Collins Denny and Collins Denny, Jr., in the Advocate of June 11 contends that for our Church to adopt the proposed plan of union would require not only the constitutional majority of the Annual Conferences and the General Conference, but also a majority of votes in each Annual Conference. The writers base their contention on Paragraph 43 of the 1934 Discipline, which contains the law passed in 1808 as to the Six Restrictive Rules. The law was changed in 1928, leaving only the First Restrictive Rule, protected by the law which requires to make any change three-fourths of all the Annual Conferences present and voting, together with two-thirds of the General Conference, and a majority in each Annual Conference.

As to the division of Episcopal Methodism, the Supreme Court ruled that the General Conference had the power to divide the Church without even the ratification of the Annual Conferences. The Court ruled that the authority to divide the Church was not included in the limitations of the Six Restrictive Rules.

According to the position taken in the article referred to, it is comparatively easy to separate, but practically impossible to unite. We may be certain of this, however, that the constitutional majority of the Annual Conferences and the General Conference is sufficient to adopt Methodist Union on the part of our Church. We may be certain that no court, civil or ecclesiastical, would claim

that it had not passed. No fine-spun legal technicalities in opposition could be of any avail.

To suppose that the law of 1803 of the undivided Church, which had to do with the Restrictive Rules, can be used to keep separate a divided Church is contrary to any reasonable interpretation of the law.

II.

What would be involved in the application of Bishop Denny's interpretation of the law?

Take, for example, five of our smaller Conferences, keeping in mind the claim that the adoption of union by our Church would require, in addition to the constitutional majority in the Annual Conferences and the General Conference a majority of each Annual Conference. It may be objected that the illustrations which follow are hypothetical. It cannot be denied, however, that the hypotheses are a reality and a possibility when it comes to the application of the interpretation of the law which has been advanced. The Illinois Conference, inclusive of preachers and laymen, has forty-seven members. Twenty-four members of this Conference could block the movement toward Methodist union of a Church with a membership of 2,819,978. In the Northwestern Conference, with forty-nine members, twenty-five members could arrest the movement of the entire Church. In the Arizona Conference, with forty-four members, twenty-three opposers would be sufficient, and in the Western Mexican Conference, with forty-four members, the same thwarting of the purpose of the Church could be effected by twenty-three persons. To reduce to a further absurdity the interpretation in question, take the Belgian Conference. This Conference has thirty members, so that sixteen people in Belgium could defeat Methodist union. Sixteen natives of Belgium would control the actions of a church with almost 3,000,000 members! This is absurdity to the nth degree, and yet this is what the proposal under discussion leads to. No state or church with any sort of pretension to even a modicum of democracy would even think for a moment of consenting to such a possible tyranny of an infinitesimal minority.

No interpretation of law which makes it unreasonable and unworkable is able to stand regardless of all fine-spun arguments which may be made in its behalf.

Other phases of the question of Methodist union will doubtless continue in the discussion, but the theory which has been advanced was in reality a closed question before it was ever opened. Aside from whether Methodist union will be consummated or not, it may be declared that the Church will never proceed in the effort to accomplish union after the method of the law of 1808 for altering the Restrictive Rules. It is true that the Church has a precedent for dividing, but no precedent for uniting. We have separated, but we have never

(Continued on page 9)

Louisiana Conference

PERSONAL AND OTHERWISE

Rev. G. F. Sheppard, a large part of whose charge is a forest of oil derricks, sends eight subscriptions—his quota in full for the charge of Hackberry and Cameron churches. We count that a real achievement for that field.

Rev. E. W. Day, pastor at Rochelle, calls our attention to the fact that his quota has been completed with four to spare. This is true, and we so credit Brother Day and Rochelle. The Business Manager did not know that the boundary lines of the charge were changed last year, hence the mistake.

Rev. J. F. Dring, pastor of Dubach charge, has completed the quota of sixteen subscriptions and says that he feels sure that he will send others from a church not yet canvassed. The quota of twenty-three was in error. We did not know that one church had been taken off the charge. We are glad to make this correction, and we appreciate this splendid response.

Mrs. W. E. Moreland, of Powhatan, is the Advocate representative for Natchitoches charge. She has just sent a list of seven subscriptions which with previous lists is one more than the charge quota. Sister Moreland sent a list of subscriptions at Conference time, not counted in this report, and she is one of the most faithful and consistent Advocate representatives we have. She gets subscriptions throughout the entire year and sends with them a message which makes us glad we are living. Rev. R. R. Branton is the pastor of the charge.

Rev. C. W. Lahey now serving his first year at Boyce, sends us four subscriptions to the Advocate, for which we are duly grateful.

Rev. J. C. Price sends a good list of subscriptions from Sicily Island charge and with the list he gives the assurance that the quota will be met.

From Delhi, Rev. S. S. Holladay, Jr., sends five subscriptions with the assurance that the quota from his charge will be on hand by July 12.

Rev. W. H. Giles, pastor at Bastrop, sends a list of twenty-three subscriptions and with the list he sends assurance that his charge will have its quota on time.

*We regret to learn of the death of Mr. Kenneth Lipp, brother of the local pastor at Oak Grove. This news reached us through the kindness of Rev. H. L. Johns, the presiding elder.

Rev. S. S. Holladay, Jr., has been in a meeting at Delhi, in which the preaching

was done by Rev. Otis Spinks. Our report came before the conclusion of the meeting and we do not know the results.

Rev. G. W. Dameron, who was stricken during the Pastors' School at Centenary recently, is back in his office at Alexandria. This will be good news for his friends throughout the Conference.

Rev. Ira W. Flowers adds ten to the campaign total for his charge and says that the remainder of his quota will follow within the next week. We appreciate the loyalty of our friends at Gilbert and Fort Necessity.

Miss Patricia McHugh, who has been attending Scarritt College, conducted a Vacation Bible School at Kentwood recently. Rev. R. S. Walton, the pastor, reports an enrollment of sixty pupils and a very satisfactory school.

Rev. A. M. Serex, presiding elder of the Shreveport District, is in New York to meet his father who is coming over from Brussell, Belgium, for a visit to his son. They expect to reach Shreveport on Friday of this week.

Rev. D. B. Boddie sends us another list of subscriptions from Sulphur. This time it is four and all of them new subscribers. As we have said before, the new subscriber offsets our losses and adds a new name to our list.

Rev. W. L. Doss, Jr., Lake Charles, has our thanks for a list of subscriptions and the assurance that he expects to continue to look after the interests of the paper in his charge. We knew that it would not be otherwise with him.

Rev. Marion S. Monk has our thanks for a list of fifteen subscriptions, most of them new, from First Church, Alexandria. Dr. Monk says that this is only a beginning of what he and his people expect to do before the end of the campaign.

Rev. Donald George gives a favorable report of the work on Gonzales charge. In a meeting at Carpenter's Chapel recently, the preaching was done by Rev. J. H. Bowdon, the presiding elder, and Brother George feels that great good was accomplished.

Rev. R. T. Pickett reports a splendid meeting at Vienna, in which Rev. Louis Hoffpauir, the presiding elder, did the preaching. There were fourteen accessions, five on profession of faith. The attendance and interest were unusual throughout the entire meeting.

Mrs. H. B. McEachern, Advocate representative for Haynesville, has our sincere thanks for a list which brings her total to eighteen—just two less than the quota of the charge. Sister McEachern

keeps up her record of good work and we know that her quota will be completed.

Rev. R. V. Fulton sends two new subscriptions from Springfield charge. We appreciate the splendid work of Brother Fulton for the Advocate. He has just closed a good meeting at Maurepas, where he was assisted by Rev. W. E. Akin, of Pine Grove.

Bishop Hoyt M. Dobbs presided and was the speaker at the funeral service for Dr. George S. Sexton. Dr. Sexton, anticipating his death, had outlined his own service—the ritual, two hymns, and such remarks as might be of comfort to the family.

Rev. Maurice Fulkerson, pastor of the Community Church, Newellton, sends us a list of one yearly and nine half-year subscriptions, and he expects to secure the renewals at the expiration of the six months. Last year the church had only three subscribers.

Rev. S. J. Davies, whose home is in Shreveport is reported to be in the Tri-State Hospital of that city. We were in Shreveport on Sunday and called the residence, but received no answer to our call. We hope Brother Davies' illness may not be of a serious nature.

We appreciate the assurance of Mrs. W. C. McDonald, Coushatta, Route 4, Advocate representative for her charge, that the quota will be in hand. All subscriptions sent in from December 1 to July 15, new and renewals, count on the quota, except those collected through the office on bills sent out.

The Centenary College campaign which was under the direction of Dr. Sexton, as superintendent of Public Relations for the College, will be carried forward to completion according to the plans which had been projected and were in process of execution at the time of Dr. Sexton's going away.

Rev. R. H. Staples has announced Dr. O. H. Callis, of Wilmore, Ky., as the preacher for his revival at Coushatta, which begins July 21, and runs to August 1. Brother Staples has just closed a very successful Vacation Bible School with an enrollment of ninety. He is doing his own preaching in the revival at Harmon.

Rev. B. C. Taylor, dean, reports that the enrollment of the Pastors' School at Centenary College was one hundred and sixty-six and of that number one hundred and thirty-nine received credit. He says, too, that Dr. Score's messages grew better and better to the end. It is evident that the School was a success in every way.

Rev. Martin Hebert is running true to form in his Advocate campaign at West Monroe. We have just received a list of thirty-one subscriptions for credit on his quota and with the list the assurance that nineteen more will follow soon. Fifty copies of the Advocate are going to that charge. Brother Hebert is now as-

sisting Rev. J. P. Bonnacarrere in a meeting at Tangipahoa.

Rev. J. C. Price, pastor at Sicily Island, adds five subscriptions for his charge, which brings his total to thirteen—just one subscription less than his quota.

We regret to learn of the death of Mr. Charles Seegers, of Haynesville. He was the brother of Rev. S. A. Seegers and his death occurred on June 25. We join with many friends in extending sympathy to the bereaved.

Rev. G. P. White, a superannuate of the Louisiana Conference whose home is at Hammond, is ill following arsenic poisoning. He was dusting some cotton with lime and arsenic and was badly burned with the mixture. For a time his life was despaired of, but the indications now are that he will recover. The report of his illness came through Rev. Carl Lueg, his pastor.

THE WAY OF THE TITHE

By Mrs. G. R. Hetherington

"Where man's treasure is, there will his heart be also." It seems to me that these words of Christ Jesus are signposts leading us to the very root of this question of tithing.

As one reads and studies this subject he is convinced, however that tithing is but the beginning—the first step—of man's realization of God's complete ownership. One writer has beautifully expressed this thought in the following words: "Let us use the tithe as a door to the larger life of stewardship." Another has called it the alphabet of stewardship.

The purpose of such an installment plan lies in the fact that the "very stewardship of your life begins with the stewardship of your possessions." Likewise, the purpose of God's financial plan is to get the tither rather than the tithe. His primary concern is that His children shall remember and acknowledge their dependence upon the Lord, the Giver.

The earliest instance of worship recorded in the Bible is accompanied by the offering of material possessions to God. However, the first undisputed mention of the tithe has to do with Abram's presentation of a tenth of the spoils of battle to the priest.

The question which we all must face at this point is why a tenth? Why not a fifth, a sixth, a ninth? Dr. Lansdell gives us the following answer:

"We may assume that God from the beginning taught Abram that it was the duty of man to render a portion of his increase to his Maker and that that portion was to be not less than a tenth. And then we shall see that the facts recorded in Genesis, not only do not contradict such a statement, but strengthen it."

Two facts concerning the tithe are prevalent in the Old Testament. First, if the Supreme Being does not receive

His due then His blessing for the next year will be withheld. Second, these tithes were paid in observance and recognition of the Law.

Now the New Testament goes a step further and exhorts Christians to give as a matter of loving loyalty rather than a matter of legal obligation.

In preparation for this discourse I wrote three friends asking them the direct question, "What is tithing?" Their replies seem worthy of note.

One wrote, "A tithe is considered a tenth, so by tithing we mean a tenth of money. However, we should tithe our time and our talents as well as our money."

A business man replied, "It is God's plan for building Christian character, doubling church attendance, and furnishing ample funds for proclaiming the glad news."

The third reply is conclusive, "Tithing is using for God a small part of what he has so bountifully bestowed upon us."

Unfortunately, when the subject of tithing is mentioned many of us resemble the colored layman who remarked that when he caught a glimpse of the word tithe in the Bible he just turned the page and said "Lord, that's too deep for me."

After earnestly considering the ready-made arguments advanced against the payment of God's income tax, I decided that their foundation is both unstable and unchristian.

On the other hand, the following men have proved not only that tithing is the right, the privilege, and the duty of Christians, but that it does pay. I give you William E. Gladstone, the late John D. Rockefeller, Mattias Baldwin, head of a great locomotive works; Isaac Rich and Alden Spear, founders of Boston University; John J. Eagan of Atlanta, Ga., whose industrial slogan reads, "The true function of industry today is making men, not money."

These disciples have left the tradition of men and have held fast to the command of God. They truly have followed in the footsteps of Jesus who scrupulously kept the Law—who paid his tithes and more.

I wish to speak but a moment on those last two words—and more. Historically, we remember that additional tithes were offered for widows and orphans, the poor, and certain festivals. When we tithe we

do but give God His due, that which He has commanded. If we would give, it must be more. In brief, in both the Old and New Testaments the tithe seems to be endorsed as the bottom standard.

I would not have you for a single instant underrate or belittle the power of this "sacred tenth." In the world today there are forty million church members with a total income of forty billion dollars. If they all tithed we can readily see that our church would have in its hands four billion dollars—enough to finance a truly world-wide Christian program. Other statistics equally vital state that in normal times nearly forty average Americans out of every one hundred are dependent at the age of sixty-five. While less than six honest-with-God tithers out of every one hundred are dependent at the same age.

These facts lead me to declare that "the need of the hour is for a church that lovingly pays to God at least the first fruits of time, energy and money."

It is true that you cannot serve God and money. But it is true that you can serve God with money.

Before a sensible person rejects this plan for actively acknowledging God's ownership he should give it a try. He should experience the joy in sharing not only his money but his time and talents with other workers in the kingdom. He should give God and God's Church a chance to prove that "a tithing Christian is a joyous Christian, a growing Christian."

"Were the whole realm of nature mine,
That were a present far too small.
For love so amazing, so divine,
Demands my soul, my life, my All."

It says here that lion-tamers are seldom troubled with rheumatism in their old age.

Ah, and I don't suppose they're much troubled with old age.—Pearson's Weekly.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET N. O., LA.



Mississippi Conference

PERSONAL AND OTHERWISE

Rev. W. M. Sullivan chalks up another victory in his Advocate campaign. This is a victory for Forest charge, but no less so for Brother Sullivan for whose effective ministry, loyalty and Christian character we have high regard.

On the top of the morning's mail Tuesday was a list of subscribers from East End Church, Meridian. The list was sent by our unfailing friend, Mrs. C. M. Martin, and when added to the twenty-one subscribers sent this brings her total to thirty-seven—four more than her quota. We make room for this acknowledgment and leave other items for next week.

Rev. J. F. Campbell, First Church, Laurel, is the District chairman for the Advocate campaign. He completes his own quota of thirty-five and says that he is not quitting. We know that he is not a quitter. He says that we had as well "Get ready to give our District \$100 prize for the boys here mean to make the goal." We shall be happy to send a check the very minute the gong rings at the finish.

Rev. T. R. Holt, DeSoto charge, reports progress in the Advocate campaign and a continuance of effort for the completion of his quota.

Rev. W. L. Blackwell sends us a list of subscriptions from the Montrose charge. We appreciate the faithfulness and loyalty of Brother Blackwell.

Rev. A. M. Broadfoot, Pearl River Avenue Church, McComb, sends us a list of subscriptions, with the assurance that the campaign is continuing.

Rev. J. T. Leggett, D.D., sends a good list from Main Street, Hattiesburg, and with it the added assurance that he expects to have another list on the way in a few days.

Rev. J. T. Weems brings the Advocate campaign total for his charge to fifteen, just one short of his quota. Thanks to Brother Weems and the good folks of Waynesboro charge.

The Seashore Camp meeting, Biloxi, will begin next Sunday, July 11, and will run through July 18. Dr. W. A. Smart, of Candler School of Theology, Atlanta, will be the preacher.

Rev. A. J. Leggett, pastor at Collins, sends an installment on his Advocate quota, with more to follow in a few days. He very graciously adds a word of generous appreciation of the paper.

Rev. J. S. Purcell, formerly of the Mississippi Conference, was moved from

Frostproof to Fort Mead, Florida, at the recent session. Brother Purcell says that there were many moves.

Mrs. Delwin Thigpen, chairman of the Advocate committee for Fifth Street Church, Meridian, sends a good list of subscriptions for her church, all of them renewals. Rev. J. L. Carter is the pastor.

Rev. H. E. Raley sends three renewals and three new subscriptions from Mendenhall charge, and he adds that all goes well on his work. We thank Brother Raley and his people for this evidence of their loyalty.

Rev. W. B. Alsworth, the untiring and faithful presiding elder of the Hattiesburg District, reports that his District has "something over four hundred in sight now, but we are pressing on for our quota in full."

Rev. P. Olia Nix, pastor of the Vancleave charge, sends a list of three subscriptions, all new. We have had a greater number of new subscriptions this year than at any time since we have been connected with the paper.

Rev. H. D. Gilmore, 302 Miller Street Hattiesburg, is a local deacon who holds his membership in Broad Street Church. He will be glad to assist any of his brethren who may be able to use him in meetings. They may address him as above.

Rev. Swope Noblin, pastor of Epworth Wesley charge, Biloxi, sends a list of subscriptions and reports that everything goes well in his work. He is out for one hundred per cent on his Advocate quota, and he expects to make a full report at Conference.

Rev. J. W. Leggett, Jr., pastor at Crystal Springs, includes with his own Advocate renewal a complimentary subscription for three superannuate preachers in his charge. He reports all salaries paid to date and says also that he expects to report his benevolences in full at his third quarterly conference on July 14.

HATTIESBURG DISTRICT AT SEASHORE

Dear Dr. Duren: Under the capable and efficient presiding elder of the Hattiesburg District, Rev. W. B. Alsworth, a large representation of this District attended the Seashore Pastors' School recently held in Biloxi.

The records show that of the possible thirty preachers who might attend there were twenty-four present. Also there were 57 other persons who were there at various times. This made a total of 81 persons from this District present.

We feel it is quite an achievement for the District, which continues to lead the Conference in many fields. The work of the School was of a high order, all the classes being led by specialists in their field. And the preaching ministry of Bishop Hoyt M. Dobbs was most attractive. Many were heard to say he excelled himself in several addresses.

Most of the charges in this District are in the midst of revival campaigns and financial drives. The Advocate campaign is not being forgotten and we are confident of making a good showing before the end. JAMES W. SELLS.

MISS EFFIE REGISTER BECOMES BRIDE OF PAUL RAMSEY

Rev. and Mrs. D. Y. Register announce the marriage of their daughter, Effie, to Paul Ramsey.

The ceremony was performed on the afternoon of June 23, at 4 o'clock, in the Methodist church of York, Ala., with Rev. J. W. Ramsey, of Meridian, father of the groom, and Rev. D. Y. Register, father of the bride, reading the marriage vows, using the double ring service.

The church was prettily decorated with baskets of white gladiolas. The altar was banked with ferns and palms. Cathedral candles burned in seven branched candelabra about the altar.

Following a program of appropriate nuptial music before the ceremony the bride and groom entered together and her perfect type of blond beauty was enhanced by her costume, made of navy blue net and taffeta. Her broad brimmed hat was of navy straw with white trimmings and the other accessories were of navy also. She carried a shower bouquet of Joanna Hill roses and valley lilies.

Little Miss Virginia Register was her sister's only attendant or junior bridesmaid. She was dressed in a powder blue silk frock.

Immediately following the ceremony, the young couple left from the parsonage for a short wedding trip.

Mrs. Ramsey graduated from Chipley, Fla., High School, and her mother's Alma Mater, Whitworth College, Brookhaven, Miss., where she majored in Piano. She received her professional diploma from State Teacher's College in Livingston and taught two years in the public schools of Alabama. While at Whitworth, Mrs. Ramsey was an honor student, being a member of the Round Table, Whistle Staff, Y. W. C. A., Cabinet, Student Government Association, Phi Theta Kappa, and other organizations. In 1933 she was a delegate to Blue Ridge "Y" Conference, where her parents had met in 1910.

Mr. Ramsey received his degree from Millsaps College. He was a member of the "Y" Cabinet and the Debating Team; also business manager of the Dramatic Club and president of the Student Body. The fraternities to which he belongs include Omicron Delta Kappa and Pi

Kappa Alpha. He graduated from Millsaps with high honors and received a scholarship to Yale. At Yale he was awarded the Tew Book Prize in Philosophy. He will teach Social Sciences at Millsaps College next fall, where they will make their home.

WHITWORTH COLLEGE

Mrs. Hawkins and I were twice connected with the active management of Whitworth College, and therefore know of its history and its service over a period of years. To the beauty and other advantages of the school we tried to make some contributions. As a patron of Whitworth later, we rejoice in the wholesome influence that it exerts upon the young women who attend.

Certainly its annual sessions should be perpetuated for the glory of the church and for blessings to the future womanhood of the land. The history of Whitworth College calls to us across the years, and the young women of our church today need to be inspired by the history and traditions of this great old college.

Let us all stand together and make a success of the campaign that is now on for adequately endowing Whitworth.

H. G. HAWKINS.

MRS. WATKINS AND WHITWORTH COLLEGE

As one tremendously interested in our young women, and one whose life has been touched and blessed by the influence of Whitworth College, I wish to express my interest—an interest which I am sure is shared by every pastor in the Mississippi Conference and by his family, in the campaign for funds for the endowment of Whitworth College.

I have known Whitworth College while my late husband was president of the institution. I have known it as a patron, and as the pastor's wife in Brookhaven.

Its history is most inspiring, and the sacrifices of others in other years come as a challenge to us of the present.

The campus is most beautiful. Seats under the stately trees give the girls an opportunity for quiet meditation. Stepping-stones lead across the green grass, along paths flanked by perennial flowers and blooming shrubs to lily ponds where gold fish play. An out-door, well lighted stage, and an out-door barbecue pit invite the girls to the pleasures of out-of-door life while adequate athletic fields and tennis courts provide for their physical training and development.

Clean, adequate buildings, with well furnished living rooms and artistically arranged studios inspire the students to lofty thinking and noble achievement.

The quietude and culture of Brookhaven blend beautifully into the spirit and ideals of the college, and afford a



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The 1937-38 session opens September 9. For catalog and view book address G. F. Winfield, President.

WHITWORTH COLLEGE FOR WOMEN

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Whitworth College, as the Mississippi Annual Conference College for Women, is successor to Elizabeth Academy, founded at Washington in 1818. It is thus the oldest school owned by the Methodist Episcopal Church, South. Two years of college work offered in all literary subjects and in Applied Arts and Fine Arts.

great opportunity for the young woman who is seeking to find herself and to find God's will concerning her life.

Let us make whatever sacrifice is necessary to send this old college into another century of service to God, to the Church, to the home, and to our country.

Sincerely,
MRS. A. F. WATKINS.

METHODIST UNION AND THE LEGAL PROCEDURE

(Continued from page 5)

united. While we have no precedent, we do have the legal process of the constitutional majority of three-fourths of all the Annual Conferences present and voting and two-thirds of the General Conference. If this majority is attained, then Methodist union is achieved. The General Conference alone, according to the Supreme Court decision, following the separation of 1844, is competent to divide the Church; much more would the constitutional majority of the Annual Conferences and the General Conference be competent to unite the Church.

An interpretation of Church law which in application places the absolute determining power in the hands of a few individuals in any of the smallest Conferences and makes it virtually impossible for a Church to unite would have no standing in any court. At last common sense will have the last word in any interpretation of law.

I have not been concerned in this edi-

torial with the desirability or undesirability of Methodist union but solely with the theory of a legal procedure which falls under the weight of its own absurdity as a working principle.

I wish my readers to understand that I hold Bishop Denny in high esteem, with entire confidence in his sincerity. I could not very well make the editorial impersonal, since the idea I have opposed belongs to Bishop Denny distinctively.

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65th ANNUAL CAMP MEETING

SEASHORE CAMP GROUND

BILOXI, MISS.

JULY 11 - 18, 1937

Preaching by

Dr. W. A. Smart of Emory University

North Mississippi Conference

PERSONAL AND OTHERWISE

Rev. R. T. Hollingsworth has sent in sixteen and one-half subscriptions on a quota of thirteen for Tutwiler charge. Of this list fourteen are new subscribers, believe it or not. To Brother Hollingsworth and his people we say, "The best we have is yours."

Rev. E. S. Lewis sends sixteen subscriptions from Durant charge, which includes eleven new subscribers and brings his total to eighteen on a quota of thirteen. He says that there will be more to follow, but he desires "to give some of the other boys something to shoot at."

Brother H. P. Lewis, pastor at Charleston, has our thanks for substantial favors and for the assurance that more names for our mailing list are to follow soon.

Mrs. J. E. Flowers, Kilmichael, renews her subscription to the Advocate and adds to the business note the heartening words, "I enjoy each issue of the Advocate."

Rev. D. R. McDougal, our good friend from Hickory Flat, has been doing some good work for the Advocate recently. He has sent in nine subscriptions and has more promised. He is only two subscriptions short of his full quota.

Mrs. C. W. Avery, wife of our pastor at Coahoma and Jonestown, underwent a major operation on June 24, at the Methodist Hospital in Memphis. Her condition was reported satisfactory on June 29. We trust that she may soon be fully recovered.

Rev. G. R. Williams, one of our most consecrated and diligent pastors, is seriously ill in the Methodist Hospital in Memphis. He is reported to be improving, and hopes are entertained that he may soon be able to return to his work at Coldwater.

Rev. T. E. Gregory, pastor at Kosciusko, sends a list of fifteen subscriptions and thirteen are new. This brings his total to eighteen on a quota of twenty-six. He reports everything is going smoothly, people joining the church, and the church debt being paid monthly.

Rev. L. C. Lawhon, pastor at Carrollton, sends a list of five subscriptions, which brings his number to sixteen. He expects to make every effort to complete his quota of twenty in the next few days. Brother Lawhon is doing good work on the whole field—not just in promoting the Advocate.

Rev. R. G. Lord is having a great year at Tunica. All finances are up to date, a new organ has been installed and paid

for, the church has been repaired and painted, twenty-five members have been received and there is talk of brick-venneering the church building and adding more rooms for the Church School.

We regret to learn that a car accident in which Brother W. S. Selman and his wife, of Red Banks Circuit, were both quite painfully injured, kept him from his work the greater part of the month of June. We know how to sympathize with one under such circumstances. We are glad to know that both are now well on the way to complete recovery.

The Bible Class taught by Mrs. Battle Bell, First Church, Columbus, for the past thirty years, numbers about fifty members and is still a vigorous unit in the life of that historic congregation. A reception and entertainment was given at the country home of Mrs. Arrington Johnson recently and about thirty members of the class were in attendance.

We regret to report that Dr. V. C. Curtis, who is under treatment of Dr. Seal Harris of Birmingham, has been forced to take a complete rest for about three weeks. He is in the Baptist Hospital, Highland Avenue, Birmingham, and he will remain there until July 16. During his absence from his charge, his people have had on the campaign to pay an organ debt of about \$6,000, and they report success in sight. We feel sure that Dr. Curtis will be heartened by that good news from Aberdeen.

Rev. J. Howard Brooks, son of Rev. J. J. Brooks, a superannuate of the Conference, is now Acting Head of the Chaplains' Corps of the Navy, with headquarters in Washington. He says that he is looking forward to being present at the Conference this fall when he may swap reminiscences of other days. His daughter, Nancy, is married and lives in Indianola, and Joseph will be in Millsaps College next session. Ben and David, he says, "are coming along."

Bishop Hoyt M. Dobbs is scheduled to dedicate the churches at Clarksdale and Lula, on October 31, according to information furnished by Dr. J. R. Countiss. This will make five dedications in three years for that District. In addition to the five, Glen Allan church is ready for dedication and the District debts have been cut in half during the Conference year. The total amount of indebtedness in the churches of the District is now less than \$20,000, and an effort will be made to pay it in full by the meeting of the Conference in Clarksdale.

The gypsy moth was introduced into this country as a possible substitute for the silkworm moth.—Our Dumb Animals.

THE NINETY AND NINE

By Rev. Donald George

If among the traditional ninety and nine sheep sheltered in the fold an epidemic of sickness were to break out and affect many of them, would the shepherd go off and leave them merely to find another lone sheep that is lost in the countryside? If he were to do that, I believe you will agree that he is a poor shepherd and that his action is both unwise and unreasonable.

Is not that, however, the existing condition in many of our churches today? For the sake of the "other lost sheep" we press membership drives, plan campaigns of all sorts, preach high pressure sermons, in order to attract or inveigle that other lost sheep into the fold, while at the same time hundreds, nay, even thousands, within the doors of the fold are dying.

Everywhere I go I hear the cry, "If we could only get all the members of this church to work we would have a fine church." And I agree, we would. What proportion of the people in your church can you count on fully? What percentage of your membership regularly attend the services of the church? How many can you find who give systematically and proportionately of their means for the support of the church? In most cases the answer is a small figure.

There has been in the last few years an epidemic of a dreadful spiritual disease that might be called sleeping sickness. It is small wonder that we find it hard to reach those on the outside when they see the malignancy of this malady within the church. But we have been making extended effort to increase the spiritual birth-rate of the church and allowing the spiritual death-rate to remain at an unreasonably high figure.

In our attitude we many times deny and contradict an outstanding Methodist doctrine. We act as though we thought that a person once saved need not cause us any more concern—as though that primary salvation were all there was to be concerned about—and by our attitude toward the new born child of the kingdom deny the fact that a person may be lost after having been once saved. Verbally we uphold the doctrine of apostasy, but practically we deny it.

Would a man go out to sit with a sick friend or another family when his own blood brother or sister was sick unto death in his own house? Then let us be reasonable in our spiritual approach to the same problem.

The crying need of the world today is not greater membership in our churches, but greater spiritual vitality on the part of those who carry their names on the church rolls. Churches have doctrinized about God and built a complex theology concerning him, and have often failed to manifest his power. (I do not mean to discredit doctrine, for it is a stabilizing

factor, and is good as far as it goes). I fear, though, that in our efforts to carry on the work of the kingdom we often "have a form of godliness, but deny the power thereof."

The spiritual vitality of any church will have a greater influence on the world about it than any other one factor. As long as the membership of our churches continue in a state of spiritual lethargy just so long will its efforts to evangelize the world be limited. When the church begins to show the power of God in its own members the outside world will "sit up and take notice."

We have recognized the need of spiritual fire in the pulpit, and it is demanded, but oh how we need the pews to be warmed with spiritual power!

Gonzales, La.

NORTH MISSISSIPPI CONFERENCE

(Brought forward from page 14)

of fresh sweet milk once each week to an invalid.

* * *

On June 17, Greenville District tried a new plan for its Coaching Day and Spiritual Life Retreat. Special delegates for each were asked for by Mrs. Ed Raynor in order that during these hot days one meeting might meet the needs of the women.

The weather man was most considerate that day, making it a pleasant trip for the many women who gathered in the beautifully decorated church and shared the hospitality of the Merigold group. Enthusiasm, interest, bright alertness, seemed to mark those who had come to learn how to build more effectively in God's Kingdom.

Following the devotional, which was led by Mrs. Countiss, the group divided. Those who had come for the Retreat went apart with Mrs. G. A. Brown, Conference Spiritual Life chairman. Those who were the leaders of Mission Study classes remained in the auditorium for the program planned by Mrs. J. D. Dorrah of Malvina.

Mrs. Hannis Stoddard, of Clarksdale, in her clear, incisive way of picturing situations, made so real the opening session of Miss Bardeleben's class at Grenada that we felt we had also taken part in that planning of study topics. From Mrs. Stoddard's talk we learned how we might, from our study groups in local auxiliaries, plan topics for study built on the interests of the class rather than on our indifferent way of taking a chapter at a time. Mrs. Stoddard pitched the inspiration of the hour at Merigold and reflected the inspiration of the class at Grenada by the telling of the story of the small boy who dug wells of sweet water as he crossed the desert.

Mrs. Dorrah substituted for Mrs. Lord in the discussion on the use of corollary reading, materials, maps, prayer rugs, tapestries, etc.

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Mimeographed copies of lesson plans that grew out of the study at Grenada were given to the group that they might follow Mrs. Dorrah as she vividly sketched for us the method of presentation and the costuming used by the class at Grenada. The Harem scene of the lesson on Women of Islam was particularly interesting. Those of us who liked geography and would find an airplane journey intriguing were fascinated by the opportunities offered by the lesson on the Mohammedan World Areas. Already we had our stewardesses in mind for the air journey.

The last number on the program was a demonstration of the lesson "What They Believe," given by the Rosedale auxiliary. This represented two American tourists discussing the origin of the Islamic Faith and disagreeing concerning its value.

Mrs. H. L. Talbert, Mrs. Ratliff, Mrs. Hinchcliff, Mrs. G. A. Brown, and Mrs. Ernest Moore, Conference officers, were present. Mrs. Talbert brought a message to the gathering concerning the Grenada situation and the women's part in it.

Mrs. Hinchcliff made a plea for reports July first. Especially did she ask for reports of Daily Vacation Bible Schools.

The hour for lunch was followed by a brief business meeting of the zones. The presiding elder of the District, Rev. J. R. Countiss, led the devotional, after which the several zones gathered in groups to discuss plans for their fourth zone meeting.

The Retreat feature was a thing apart in every respect. After the retreatants withdrew to a distant part of the church they did not join the study group until

all were ready to leave for home. Their program consisted of devotional features during the morning hour with method and discussion features left for the afternoon hour.

Surely the women who stepped aside for these two method and inspiration groups will serve more intelligently in building and helping build a World Christian Community after having been at Merigold.

THE LOW COST OF LIVING

In the Toronto Health Bulletin we find the following facts: We hear very much of the high cost of living, but we overlook the fact that many of the best things of life can be had for nothing. It costs nothing to stand up and breathe properly.

Fresh air in the home is free.

It costs nothing to take exercise each morning.

It costs nothing to chew our food thoroughly.

It costs nothing to select the food best suited to one.

It costs nothing to clean the teeth twice each day.

It costs nothing to stop taking patent medicines.

It costs no more to read good books than to read trashy literature.

It costs nothing to have a cheerful, happy disposition, and stop being a grouch.

Jewville, Arkansas, has a population of seven hundred and fifty, none of them Jewish.—The American Hebrew.

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Christian Education

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CHURCH SCHOOL LESSON, JULY 11

By Dr. J. R. Countiss

GOD PROVIDES A LEADER

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Grove's Tasteless Chill Tonic contains tasteless quinidine and iron. It quickly stops the chills and fever and also tends to build you up. This is the double effect you want.

The very next time you feel chills and fever coming on, get a bottle of Grove's Tasteless Chill Tonic. Start taking it immediately and it will soon fix you up.

All drug stores sell Grove's Tasteless Chill Tonic, 50c and \$1. The latter is the more economical size.

Men are always in a rush; God never. This man Moses had a mother who trusted God sincerely but not blindly. She knew that God trusted her, trusted her with the protection and training of her "goodly" man child, and every child looks good to a true mother. She knew that after the flesh he could not long be hers, so she took good care that spiritually he should be hers forever. Instead of saying that what little she could give him would soon be blotted out by the glamour of the Egyptian court, and hence would be useless, she took pains to use the little time she had to blend it into eternity. No palatial appointments ever made Moses forget the hovel of his slave mother, and no subtlety of university culture ever weaned him from the worship of his mother's God. So nearly as that did God come to making mothers omnipotent!

God calls all men, and the call comes in pretty much the same way. However varied the occasion or outward circumstance, the inward call, the real call, is a sense of duty. Such was the call of Moses' mother, and such the call of her illustrious son. Had no high sense of duty burned within his heart, the mountain bush would have flamed in vain, and in vain would the voice have echoed against the mountain side. In distant Midian God was calling out of Moses what his devout mother had put into her child four-score years before.

When Moses turned aside to investigate the strange phenomenon, he came face to face with God and duty. Every such spot is holy ground. There let shoes be put off, let the head be bowed, let the heart be reverent. Some such moment comes to the life of every youth. It is an hour of destiny. Opportunity knocks, duty calls, a way opens, a high way but a hard way. At such a time a feeling of self-sufficiency is fatal. Moses should know. Forty years before, he had essayed the task in his own way and by his own strength, without consulting God and with miserable failure and exile as the penalty. He had thought himself to be somewhat important. Now he humbly pleads: "Who am I, that I should go to Pharaoh?"

God never sends where he does not go; never places a responsibility without furnishing ample resources. His answer to Moses and to every man called to high endeavor or difficult task is: "I will be with thee." That is a guarantee of victory, as Moses will realize when with his liberated people he stands in worship on this self-same spot.

God still calls leaders. The world is aflame with opportunity. Afflicted people cry for deliverance, while haughty oppressors gloat over their helplessness.

God is not dead, youth is not dead, nor have all mothers forsaken training their children at the altars of devotion to him. In the welter of the world's confusion and strife, fire burns in the heart of loyal youth, and the call of God smites their conscience with sense of duty, preparing them for the difficult and dangerous task of bringing a new freedom to the world. As truly as in the days of Moses, God calls, promises his presence, pledges his resources, and guarantees victory. To some prepared youth he is saying: "I will send thee," and "I will be with thee."

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PEACEMAKERS

A peacemaker is one who loves God and his neighbor, and is a possessor of patience, forbearance and self-mastery. He hates strife, gossip, slander and back-biting. And when permitted to hear unkind criticism, will bury it deep in his very soul, for love's sake and to appease wrath.

The possessors of these traits are God's children. For Jesus said while preaching on the Mount, "Blessed are the peacemakers, for they shall be called the children of God."

Mrs. Gates, who received a vision of the peacemakers in the Heavenly beyond, penned this beautiful poem:

"I thought I saw, upon the shining coast,

A mighty host.

Their eyes were luminous with joy and peace

That would not cease.

Somehow they seemed more loyal and more blessed

Than all the rest.

Yet ever did they wonder that their names

Met loud acclaims,

And that such honor unto them was given

In highest Heaven.

They had not borne the banners in the strife

Of mortal life.

Their foreheads had not felt the touch of wreaths

Which fame bequeaths.

To conquering heroes as they homeward march

Through victory's arch.

These were the souls that, when the strife was high

Made soft reply.

The men and women who could patient stand,

And make demand

For peace, peace only, though their pride was crossed,

Their dear hopes lost.

Of they had caught, with soft and naked hands,

The flaming brands

Which anger hurled and quenched before it fell,

Some fire of hell.

They did not dream how great their souls had grown.

No sculptured stone

Was piled above the ashes where they slept.

But God had kept

Their faces in His sight; He knew the cost.

When, passion-tossed

And sorely hurt, they patient came and went

On peace intent.

Now they are blessed ever more, and lo
Wh'er they go,
The angels look on them and smile and say:

'God's children, they.'"

MRS. E. W. SOREY.

A FABLE FOR PATRIOTS

This story seems to have started in England, but it might have had its origin in any other country.

There was once a man who desired to think nothing but noble and kindly thoughts of all his fellowmen.

Unfortunately he could not like the Welsh, for when he was a child his nurse had sung to him that "Taffy was a Welshman, Taffy was a thief."

And he could not like Scotchmen for he remembered what Dr. Johnson said of them, and he suspected that as a nation they are mean and penurious.

And he could not like the Irish, for he knew his Froude well and feared that as a nation they were a poor, shiftless lot.

And he could not like the French, for his mother had always told him they were a fickle, vain, immoral nation.

And he had always thought ill of the Germans, and the war did but confirm his worst opinions about them.

And he did not like the Italians, for his Aunt Louise had always entertained a very ill opinion of the Pope.

And he could not think well of the smaller nations of Europe, for he had heard that small nations do not produce great men.

And he disliked the Americans for he knew that they were of mixed blood, and his father had often told him that people of mixed blood inherited the faults of both sides and the virtues of neither.

And he mistrusted Asiatics, for it is well known that no European can ever penetrate the mind of an Asiatic, and when you do not know what a man is thinking about, you are surely justified in concluding that his thoughts are evil.

But he held a very high opinion of Englishmen, accounting them the salt of the earth and God's predestined agents for the reformation and the training of all other races.

Unfortunately, the individual Englishmen he met never failed to fall short of his ideals for them.

So at last there was not a single human being of whom he could think these noble and kindly thoughts (which, be it remembered, he wished to think of all mankind) except himself. Which grieved him very much. Indeed, he often said that he wished he were more like other men and that perhaps he would have been a happier man if he had not had such high ideals!—The Religious Telescope.

LADDIE'S DOG

My son burst in one day
From half work and half play,
"I want a dog," we heard him say.
Consent given, and he went his way.

A few moments later a sound was heard—
Not a chirp nor the voice of a bird;
A voice not loud, a voice not gruffy,
A sound not deep—the voice of a puppy.

A box was fixed all nice and neat,
A pillow for his head and sand for his feet.

Milk was warmed, for a puppy must eat,
Whining, crying, scratching, emergencies meet.

But puppies and boys and little toys
Fill our tired lives with joys;
But puppies and boys outgrow their toys
And we miss them with their fun and noise.

This poem may not have much merit, for it came to me on the impulse of the moment. But the idea lodged in my mind does have merit, and that is the idea of an attractive home. Therefore, any wholesome thing by which we can tie our children to home is not to be despised, whether it be a dog, a flower, or music.

I am not saying that a dog can be elevated to the position of highest attraction in the home, but I will say that a dog has been a strong tie in the home life of many a boy.

I cannot think back on my own home life, when I was a boy of about ten years, without thinking of "Frank"—for that was my dog's name. He was a great companion; he loved me; I knew that he loved me, and for that I never had anything so good to eat, but that I would share it with Frank. I remember his personality—sure a dog has personality—Frank has long since gone to the land where good dogs go; but the memory of him shall linger until my day is done.

But the subject of the four stanzas of poetry is a puppy, only a week old, and I am hoping for him a great future.

Surely a puppy with such perilous lineage and magnificent tutelage shall certainly rise to the perihelion of his possibilities if he is given the opportunities that a good puppy should get.

Why not give your boy a dog?

R. T. HOLLINGSWORTH.

FOR
QUICKER
HEADACHE RELIEF
STANBACK
10¢-25¢

KOHLER
2 Powders
Antidote
10c
FOR HEADACHES
Famous for 50 Years
AT YOUR
DRUGGIST

Methodist Women

LOUISIANA CONFERENCE

By Mrs. John B. Pollard,
1574 Jefferson Avenue, New Orleans, La.

Representatives of the Methodist Missionary Societies of zone No. 2 of the Monroe District met in Tallulah, at the Methodist church, for a quarterly meeting, with 56 in attendance. Mrs. C. R. Abney, of Pioneer, zone leader, presided and conducted the devotional. She also spoke on the subject, "Pioneer Women of Methodism." Mrs. D. H. Allen, of Tallulah, served as secretary.

Miss Dorothy Knight, of Houma, spoke on the work of the French Missions at the MacDonell School. Mrs. A. D. St. Amant, of Pioneer, gave an illustrated talk on temperance, using the five-point program of the W. C. T. U. Intemperance in the use of time, thought and food was discussed by Mrs. J. W. Trezevant, Delhi; Mrs. E. B. Emmerich, Oak Grove, and Mrs. H. A. Miller, Delhi; Mrs. A. C. Thompson, president of the Tallulah auxiliary, gave the welcome address.

In the afternoon session, Mrs. E. C. Gibson of Monroe, District secretary, spoke on the Bishops' Crusade and the work of the District. Miss Sheila Nuttall, Oak Grove, told of her work as a rural deaconess, and Mrs. Eva Wroten Cheatham, Oak Grove, gave a report on the State Conference of the Methodist Missionary Society held at Homer. Musical numbers were rendered by Mrs. E. O. Edgerton, Mrs. E. S. Moberley, Mrs. C. M. Ritchie and Rev. C. K. Smith, all of Tallulah.

Luncheon was served in the community room of the church at the noon hour.

* * *

Two courses pertaining to the work of the Woman's Missionary Society held the interest of a large number of missionary women at the Pastors' School held recently at Centenary College. "Beginnings of Religion in the Life of a Little Child" was the course taught for workers with children. Mrs. J. M. Eichers Conference Superintendent of Children's Work, and many others enjoyed this study under the instruction of Mrs. Maggie Burrows.

The class in Leadership of Mission Study Groups, led by Mrs. W. B. Landrum, of Tyler, Texas, was both profitable and instructive. The text, "What is this Moslem World?" is the current study for fall use. Thirty-four credits were issued. Each District in the Conference was represented by the District secretary or her substitute. Early in the fall Coaching Days for Mission Study will be held in each District. It is advised that

auxiliary superintendents order their books at once and leisurely enjoy the study during the warm days. How splendid if every study leader could read the book before attending Coaching Day!

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson,
2212 Fifteenth Street, Meridian, Miss.

For the third consecutive year, our Conference cooperated with the Board of Christian Education in conducting a course on "Leadership of Mission Study Groups" during the Pastors' School, June 21-26, 1937, at the Methodist Assembly Grounds Biloxi, Miss.

Mrs. W. M. Alexander, of Nashville, who for twelve years was Conference secretary of the Missouri Conference, most efficiently led this group, and Mrs. E. V. Perry, of Rolling Fork, was secretary.

It was a great disappointment to the class that Mrs. W. F. Mahaffey, Conference superintendent of study, was prevented from attending because of illness.

Classes were held each morning from nine to eleven, followed by a forum conducted by different speakers. In the evenings Bishop Hoyt M. Dobbs spoke.

The first three days of our class were given to a study of "New Trails for the Christian Teacher," by Robert Serreca Smith. The class very definitely decided that mission study classes should be led not taught.

The last three days were given to demonstration classes, using our fall mission study text book, "What is this Moslem World?" by Charles R. Watson. This most timely subject will be studied by the women of twenty-eight Protestant denominations this year.

Sixty women enrolled in this class, thirty-six taking credit and five taking office credit. Forty-four expect to lead the study this fall. There were two members from the Louisiana Conference—Mrs. W. L. Duren and Mrs. S. E. Castle, from New Orleans.

The following Conference officers were present: Mesdames D. L. St. John, C. C. McDonald, Homer Frizell, C. C. Clark and Stanley Wilson. District secretaries: Mesdames A. S. Oliver, Norman Taylor, L. J. Power and T. H. Fore.

Side Lights

The Bay St. Louis Auxiliary Mrs. C. C. McDonald, president, postponed its meeting until Tuesday afternoon, so the members might meet the Conference officers who were attending the School. The meeting was held in the home of Mrs. J. A. Evans, and it was interesting to learn that with a very small member-

ship this auxiliary contributes \$150 a year to our Conference pledge. It also contributes to Scarritt, Wesley Houses and Special. Beside the wife of the pastor, Mrs. A. J. Boyles, there were present three other ministers' wives—Mrs. C. C. Clark, Philadelphia; Mrs. J. W. Gray, Port Gibson and Mrs. W. M. Williams, Magee.

Wednesday afternoon, the Biloxi Wesley House, Misses Mattie and Ethel Cunningham, deaconesses, and the Moore Community House, Misses Sallie Ellis and Sophie Kuntz, deaconesses, kept "open house" for the women attending the School.

Thursday afternoon, the recreational feature was a boat trip to Fort Massachusetts on Ship Island. Among the Confederate soldiers held prisoners at this fort at the close of the war, was the father of Mrs. Norman Taylor, our Jackson District secretary. We saw the cannon which was fired recently in salute to President Roosevelt, after a silence of seventy years.

Friday, Mrs. L. J. Power, secretary of the Seashore District, entertained the Conference officers and District secretaries at lunch, having as honor guest, Mrs. W. M. Alexander, leader of the training class.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

Members of the Woman's Missionary Society of Como held their regular program meeting in the auditorium of the Methodist church on June 28. Circle No. 3 led, with Mrs. Jeanie Mitchel as leader, assisted by Mesdames W. S. Embree, Monroe Wallace and Sidney Patton. The theme for the afternoon was "The Love of Christ." The meditation was "The Making of a Missionary." After the devotional a business meeting was held.

Among these business reports was that of the superintendent of Christian Social Relations, made for the whole quarter. The county health officer had accompanied a committee to the County Home and gave it a thorough inspection. One of the inmates, a little girl six years old, was found to be feeble-minded and needed to be sent to the home at Ellisville. All of the necessary papers were filled out and signed by the health officer and some lovely dresses with bonnets and hose to match were contributed by a generous matron with a promise of a well filled suitcase containing all the necessities for a traveling outfit to be given the child before she leaves for Ellisville. The service of a dentist had been secured to correct malformation of a young girl's mouth.

Anti-lynching, Peace Pacts, and Child Labor Amendments were discussed with the suggestion that petitions be passed around for signatures.

A committee was appointed to find seven members who would send a quart

(Brought forward to page 11)

AN INTERESTING CONCEPTION ON THE MEANING OF BAPTISM

By M. F. Wilson, M. D.

In the study of one of the Sunday School lessons on Baptisms, the writer developed, we trust under the guiding hand of the Holy Spirit, what to him was a new meaning of this sacred rite, and one which he has not seen in any exposition of this subject.

There are three prevalent ideas as to the meaning of baptism, one that it is symbolic of Jewish circumcision, brought over into the New Testament. Another symbolic of the baptism of the Holy Spirit, and the other emphasized by our Baptist friends, symbolic of the resurrection of the believer.

These conceptions are interesting, and much truth embodied in each, but I believe there is a deeper underlying meaning that I fear is overlooked.

To put my idea in concrete form, water baptism is the symbol of the transposition from the old fleshly life of sin into the new spiritual life in Christ Jesus.

If we interpret properly the Master's conversation with Nicodemus, in reference to the new birth, when He said, "Except a man be born of water and the Spirit, he cannot enter the Kingdom of Heaven", we see the underlying meaning of baptism.

Also with this sense in view, Scriptural references to the subject in the Epistles are made plain. Take for example the more prominent ones: Colossians 2:11, 12, 13. "Buried with Him in baptism, wherein ye are also risen with Him, through the faith of the operation of God, who hath raised Him from the dead, and you being dead in your sins and the uncircumcision of your flesh, hath He quickened together with Him, having forgiven you all trespasses."

Take another Romans 6:1-7 "What shall we say then? Shall we continue in sin that grace may abound? God forbid. How shall we that are dead to sin live any longer therein? Know ye not that so many of you as were baptized into Jesus were baptized unto His death: that like as Christ was raised up from the dead, by the glory of the Father, even so we should walk in newness of life crucified with Him that the body of sin might be destroyed, that henceforth we should not serve sin, for he that is dead is freed from sin." Read also the 11th and 12th verses of this chapter.

1 Peter 3:20 "In the days of Noah while the ark was preparing, wherein few, that is eight souls were saved by water". In this passage there is the same underlying truth, Noah and his family were being saved out of the antediluvian world of sin into a new beginning — (life.)

If I were to make a spiritual applica-

tion, I would say the sacred truth to us is that every church member is under obligation of the most vital import, to live this new life in Christ Jesus in all its various manifestations.

In Memoriam

RESOLUTIONS OF LOVE AND APPRECIATION

Whereas, in the passing of our close friend and co-worker, Mrs. C. C. Miller, from this earthly life on April 26, 1937, the Belen Church, Sunday School and Missionary Society has lost a most faithful member and

Whereas, the life and influence of Mrs. Miller upon the membership of the organizations of our church and upon the community in which she lived was too great to be recorded in even a feeble way by us, and her life, aside from her family duties was given untiringly to the church through all its organizations, and for a number of years she served as Steward of the Church, Officer of the Missionary Society, and Teacher in the Sunday School, giving to these her Christian optimism and enthusiasm.

Whereas, because of the faithful discharge of duties committed to her hands and by the constant devoted Christian life which she lived day by day, she was honored and loved by all who knew her and was a real inspiration to those who worked with her, therefore

Be it resolved that we perpetuate her memory by recalling the many deeds of faith and loyal service of her life from time to time to the members of the Church, the Sunday School and the Missionary Society; that we feel a deep sense of personal and community loss in her going away,

Be it further resolved that a copy of these resolutions be passed in the minutes of our Church organizations, and that a copy be sent to the New Orleans Christian Advocate for publication, and that a copy be mailed to her husband and children with a prayer that the gracious Lord will comfort them with the comfort with which he comforts his people.

W. W. Milligan,
Pastor in Charge.

RESOLUTIONS UPON THE DEATH OF MRS. IONE YOUNG

Whereas, God, in His infinite mercy and wisdom has removed from our midst our dear friend and co-worker, Mrs. Ione Young, who passed to her reward May 12, 1937.

Therefore be it resolved:

First—That we extend to the bereaved family our deepest sympathy in their loss, and pray God's blessing upon them in their sorrow.

Second — That our Church, Sunday School, and Missionary Society have lost a most faithful member, and the com-

munity a valued citizen.

Third—That she was recognized as one of the outstanding leaders in all Christian work.

Fourth—That while we miss her, and are grieved over her departure, we realize, "He doeth all things well", and we praise God for her life of influence and Christian association.

Fifth—That a copy of these resolutions be sent to the bereaved family; one copy spread on our Minutes; and one copy be sent to the New Orleans Christian Advocate for publication.

Committee:

Mrs. Della Upton Law,
Mrs. W. B. Morris,
Miss May L. Moore.

SUBSCRIPTION CAMPAIGN REPORT

We are listing below charge by charge report of subscriptions received in our office through Saturday, July 3, 1937.

(*) Indicates quota charges.

LOUISIANA CONFERENCE Alexandria District

R. H. Harper, P. E.	
Alexandria—M. S. Monk.....	15
Boyce—C. H. Lahey.....	4
Bunkie—T. F. King.....	3
Glenmora—J. L. Lay.....	1
Jonesville—H. C. Sensintaffar.....	2
Marksville—G. A. LaGrange.....	4
Melville—C. B. Powell.....	1
*Natchitoches—R. R. Branton.....	18
Opelousas—C. D. Atkinson.....	2
Pineville—H. N. Brown.....	2
*Rochelle-Tullos—E. W. Day.....	16
Sicily Island—J. C. Price.....	13
Trout-Goodpine—W. D. Milton.....	8
Winnfield—G. A. Morgan.....	3
Total.....	86

Baton Rouge District

J. Henry Bowdon, P. E.....	2
Amite—A. A. McKnight.....	1
Baker—G. H. Corry.....	5
Baton Rouge, First Church—J. R. Spann.....	8
" Istrouma—J. A. Alford.....	5
Franklinton—J. W. Booth.....	9
Hammond—Carl F. Lueg.....	7
Jackson—H. B. Hines.....	1
Natalbany—J. P. Bonnetcarre.....	10
Pine Grove—W. E. Akin.....	1
*Plaquemine—William Schuhle.....	5
*Ponchatoula—A. T. Law.....	15
St. Francisville—J. D. Nesom.....	7
Springfield—R. V. Fulton.....	7
Total.....	83

Lake Charles District

B. F. Rogers, P. E.	
Crowley—G. W. Pomeroy.....	12
DeRidder—A. S. Lutz.....	4
*Elizabeth—W. W. Perry.....	25
Eunice—M. W. Beadle.....	2
Gueydan—K. W. Dodson.....	3
*Hackberry—C. F. Sheppard.....	8
Indian Bayou—J. A. Knight.....	2
Lake Charles—W. L. Dois, Jr.....	15
Leesville—J. W. Faulk.....	1
Moss Bluff-Bell City—Thurmon Spinks.....	2
*New Iberia—O. L. Tucker.....	16
*Sulphur—D. B. Boddie.....	18
Vinton—Alonzo Early.....	3
Zwolle—T. J. Holladay.....	3
Total.....	123

Monroe District

H. L. Johns—P. E.	
Bastrop—W. H. Giles.....	23
Columbia—V. D. Morris.....	16
Delhi-Crowville—S. S. Holladay, Jr.....	5
Gilbert—Ira W. Flowers.....	11
Lake Providence—S. A. Seegers.....	2
Mangham—D. W. Poole.....	13½
Mer Rouge—J. A. McCormack.....	9½
Monroe, First Church—W. C. Scott.....	29
Newellton—M. D. Fulkerson.....	5½
Oak Ridge—J. H. Midyett.....	7
Rayville—L. N. Hoffpauir.....	9
*Sterlington-Marion—J. E. Hearn.....	18

Tallulah—C. K. Smith.....	4
Waterproof—J. M. Boykin.....	9
West Monroe—Martin Hebert.....	31
Winnboro—Briscoe Carter.....	2
Total.....	194½

New Orleans District

Elmer C. Gunn, P. E.....	3
Bogalusa, First Church—W. H. Royal.....	22
Covington—R. F. Harrell.....	3
Donaldsonville—A. W. O'Bryant.....	1
Franklin—J. T. Harris.....	1
Houma and French Mission—A. D. George..	1
Lockport—W. C. Mason.....	1
Morgan City—C. M. Morris.....	2
New Orleans, Carrollton Ave.—D. B. Raulins	21
*Epworth—J. B. Grambling.....	24½
*Felicity and Hospitals	
—W. T. Gray.....	10
First Church—W. H. Wallace,	
Jr.....	8
McDonoghville—H. A. Rickey.....	6½
*Parker Memorial—H. B. Hyseil.....	19
*Rayne Memorial—	
W. W. Holmes.....	84
St. Mark's—Jolly B. Harper..	5
Second Church and Gentilly	
—A. W. Townsend.....	1
Pearl River—Walter Clark.....	2
Slidell—L. E. Douglas.....	1
Ministers Association.....	5
Miscellaneous.....	15
Total.....	236

Baton District

Louis Hoffpauir, P. E.....	1
Athens—J. C. Whitaker.....	2
Bernice-Farmerville—A. A. Collins.....	2
Springhill-Cotton Valley—A. M. Wynne.....	2
*Dubach—J. F. Dring.....	16
Eros—W. R. Lyons.....	½
Haughton—O. W. Spinks.....	10
Haynesville—B. H. Andrews.....	18
Hodge—C. B. White.....	2
Homer—B. C. Taylor.....	21
Jonesboro—W. F. Roberts.....	5
Minden—N. E. Joyner.....	7
Ringgold—J. F. Wilson.....	2
Simsboro—R. T. Pickett.....	1
Hospitals.....	10
Total.....	100½

Shreveport District

A. M. Serex, P. E.....	
*Belcher-Gilliam—A. M. Shaw.....	14
*Bossier City—L. W. Smart.....	13
*Coushatta—R. H. Staples.....	23
*Grand Cane—A. R. Hoffpauir.....	14
Hall Summit—T. D. Lipscomb.....	8
*Ida & Hosston—F. J. McCoy.....	14
*Mansfield—J. J. Rasmussen.....	28
*Mooringsport-Oil City—D. F. Anders.....	16
Pelican—F. C. Collins.....	4
*Plain Dealing—P. B. McCullen.....	25
Shreveport, First Church—Dana Dawson.....	123
*Mangham Memorial—R. M. Brown.....	56½
*Noel Memorial—C. M. Crowe.....	66
*Parke Avenue—R. T. Ware.....	21
*Wynn Memorial—E. L. Chaney.....	8
*Vivian—C. E. McLean.....	22
Total.....	453
Total Louisiana Conference.....	1276

MISSISSIPPI CONFERENCE

Brookhaven District

R. H. Clegg, P. E.....	2
Adams—L. T. Nelson.....	6
Crystal Springs—J. W. Leggett.....	4
Foxworth—D. W. Ulmer.....	3
Georgetown—Percy Vaughan.....	3
Hazlehurst—C. W. Crisler.....	1
McComb, Centenary—Otto Porter.....	2
McComb, LaBranch—L. P. Anders.....	1
McComb, Pearl River Ave.—A. M. Broadfoot.	5
Meadville and Bude—A. S. Oliver.....	12
Prentiss—L. L. Roberts.....	6
Wesson—H. L. Daniels.....	2
District Conference.....	6
Total.....	53

Hattiesburg District

W. B. Alsworth, P. E.....	
*Bay Springs—E. A. King.....	21
Bonhomie—R. E. Rutledge.....	5
Bucatanua—W. M. Tabb.....	1
Collins—J. D. Slay.....	10
*Ellisville—G. H. Jones.....	17
*Hattiesburg, Broad Street & Mission—T. O.	
Prewitt.....	49
Hattiesburg, Court Street—J. W. Sells.....	23
Hattiesburg, Main Street—J. T. Leggett.....	14
Heidelberg—M. M. Black.....	10
Laurel, *First Church—J. F. Campbell.....	35
Kingston—R. A. Allums.....	8

West Laurel—Phil H. Grice.....	8
*Magee—H. C. Castle.....	16
Matherville—L. R. Shumaker.....	1
Montrose—W. L. Blackwell.....	4
*Mt. Olive—J. L. Sells.....	15
*New Augusta—Seth W. Granberry.....	13
Petal—E. E. McKeithen.....	6
*Richton—L. D. Haughton.....	14
*Seminary—J. B. King.....	21
Shubuta—E. A. Kelly.....	7
*Sumrall and Advance—L. M. Reeves.....	10
Taylorville—Andrew Gallman.....	6
Waynesboro—J. T. Weems.....	15
Waynesboro Circuit—J. W. Loudenslager.....	12
Williamsburg—A. J. Leggett.....	8
District Conference.....	15
Total.....	564

Jackson District

T. M. Brownlee, P. E.....	
Brandon & Pelahatchie—J. E. Williams.....	5
Camden—D. P. Yeager.....	2
Canton—C. W. Wesley.....	14
Fannin—R. E. Case.....	8
Flora and Bentonla—B. H. Williams.....	2
*Forest—W. M. Sullivan.....	16
Harperville—W. F. Baggett.....	2
Homewood—H. S. Westbrook.....	6
Jackson, Capitol Street—B. M. Hunt.....	20
Glendale—J. A. Wells.....	1
Grace—J. H. Jolly.....	7
Millsaps Memorial—M. L. McCor-	
mick.....	8
Lake—J. H. Grice.....	3
Lena—E. W. Ulmer.....	1
Madison and Pocahontas—J. H. Morrow.....	1
Mendenhall and D'Lo—H. E. Raley.....	11
Morton—C. H. Gunn.....	2
Terry—T. M. Ainsworth.....	3
Vaughan—A. J. Beasley.....	1
Total.....	113

Meridian District

W. B. Jones, P. E.....	
Chunky—G. G. Yeager.....	5½
*Daleville—J. C. Jackson.....	17
Decatur and Hickory—H. J. Moore.....	2
DeKalk—Murray Cox.....	18
DeSoto—T. R. Holt.....	9
Enterprise and Stonewall—T. E. Nicholson..	12
*Lauderdale & Electric Mills—E. D. Simpson	11
Meridian, Central—Joseph A. Smith.....	26
*East End—O. S. Lewis.....	37
Fifth Street—J. L. Carter.....	8
Hawkins Memorial—Roy Wolfe.....	5
Poplar Springs—R. L. Walton.....	6
Wesley—N. W. Boone.....	1
Newton—M. K. Miller.....	7
Pachuta—W. J. Walters.....	11
*Philadelphia—C. C. Clark.....	29
Philadelphia Circuit—W. C. M. Baggett.....	7
Porterville—W. C. Black.....	1
*Quitman—V. G. Clifford.....	32
Rose Hill—G. A. Broadus.....	4
Scooba—S. C. Moody.....	3
District Conference.....	7½
Total.....	259

Seashore District

L. J. Power, P. E.....	
*Bay St. Louis—A. J. Boyles.....	10
Biloxi, Epworth-Wesley-Swope Noblin.....	4
Brooklyn and Bond—E. M. Lane.....	4
Coalville—B. M. Lawrence.....	1
Escatawpa—A. S. Byrd.....	1
Gulfport, First Church—Carroll Varner.....	1
Logtown—F. S. Flurry.....	1
*Lucedale—W. H. Lewis.....	16
Mentorum—R. I. Moore.....	1
Moss Point—L. E. Alford.....	3
Purvis—G. E. Allan.....	5
Saucier—D. E. Vickers.....	2
Vanceave—P. Olla Nix.....	8
*Wiggins—D. T. Ridgway.....	13
District Conference.....	8
Total.....	78

Vicksburg District

H. A. Gatlin, P. E.....	
Centerville—W. A. Terry.....	1
Edwards—F. L. Applewhite.....	9
*Fayette—J. M. Corley.....	17
Gloster—C. H. Strait.....	6
Lorman—A. W. Wilson.....	1
Louise & Holly Bluff—L. J. Snelgrove.....	1
Natchez—C. A. Schultz.....	6
Nebo—J. A. McRaney.....	1
Rolling Fork and Cary—P. H. Grice.....	7
Satartia—F. J. Jones.....	4
Vickeburg, Gibson Memorial—J. V. Bennett	10
Washington—F. B. Ormond.....	2
Yazoo City—J. B. Cain.....	6
District Conference.....	10
Total.....	81

Total Mississippi Conference.....948

NORTH MISSISSIPPI CONFERENCE

Aberdeen District

W. P. Buhrman, P. E.....	
Aberdeen—V. C. Curtis (pastor who is ill as-	
ures us of his quota).....	1
Algoma—G. B. Love.....	2
*Calhoun City—T. W. Lewis.....	17
Coffeville—J. B. Conner.....	1
Eupora—J. M. Guinn.....	1
Greenwood Springs—T. F. Sartain.....	4
Houlka—E. M. Shaw.....	2
Houston—W. J. Dawson.....	6
Nettleton—W. W. Bruner.....	1
Pontotoc—C. M. Chapman.....	1
Okolona—W. L. Stormont.....	4
Prairie & Strongs—W. D. Smith.....	1
Shannon—H. D. Suydam.....	4
Toccopola—J. A. Biffle.....	1
Tupelo—H. F. Brooks.....	2
*Verona—C. A. Northington.....	25
Water Valley, Main,—W. M. Jones.....	3
Total.....	77

Columbus District

L. P. Wasson, P. E.....	
*Ackerman—A. Y. Brown.....	10
Artesia—W. R. Crouch.....	7
Brooksville—R. P. Neblett.....	1
Caledonia—T. W. Smallwood.....	1
Columbus, First—E. Nash Broyles.....	1
Crawford—W. M. Hester.....	6
*Durant—E. S. Lewis.....	18
Kosciusko—T. E. Gregory.....	18
Noxapater—J. S. Maxey.....	2
*Pickens—G. C. Gregory.....	13
Shuqualak—B. F. Bullard.....	2
West Point—J. H. Holder.....	1
Weir & McCool—S. W. Hemphill.....	1
Total.....	81

Corinth District

J. D. Wroten, P. E.....	
Baldwin—W. C. McCay.....	6
Blue Mountain—W. R. Liming.....	2
Chalybeate—N. N. Maxey.....	3
Corinth Circuit—W. P. Bailey.....	1
Dumas—J. N. Humphrey.....	1
Hickory Flat—D. R. McDougal.....	9
Holly Springs—T. M. Bradley.....	10
Iuka—S. E. Ashmore.....	1
Mooreville—M. E. Armstrong.....	3
Myrtle—L. M. James.....	4
Oxford—W. R. Lott.....	1
Waterford—Travis Filgo.....	1
Total.....	43

Greenville District

J. R. Countiss, P. E.....	
Arcola and Murphy—H. E. Carter.....	2
Clarksdale—J. E. Stephens.....	3
Cleveland—J. J. Baird.....	3
Dubbs—W. R. Goudelock.....	1
*Dublin & Mattson—G. A. Baker.....	4
Greenville—J. W. Ward.....	2
Indianola—W. N. Duncan.....	24
Leland—R. G. Moore.....	2
Rosedale & Benoit—W. W. Woollard.....	7
*Shelby—H. H. Wallace.....	8
Tunica—R. G. Lord.....	10
Total.....	43½

Greenwood District

A. T. McIlwain, P. E.....	
Acona—G. W. Robertson.....	3
Belzoni—W. B. Baker.....	2
*Carrollton—L. C. Lawhon.....	20
Drew—T. B. Thrower.....	1
Duck Hill—S. B. Potts.....	5
Greenwood, First—S. H. Caffey.....	3
Inverness & Isola—S. A. Brown.....	2
Itta Bena—G. H. Boyles.....	1
Kilmichael—W. O. Hunt.....	1
Moorehead—J. R. Murff.....	2
Swiftown—A. W. Bailey.....	21
*Tchula—A. R. Beasley.....	16½
*Tutwiller—R. T. Hollingsworth.....	6
Vaiden & West—J. C. Wasson.....	4
Webb & Sumner—J. W. York.....	8
Winona—W. H. Mounger.....	1
Total.....	103½

Sardis-Grenada District

C. T. Floyd, P. E.....	
Charleston—H. P. Lewis.....	5
Coldwater—G. R. Williams.....	8
*Como—Seamon Rhea.....	6
Grenada—C. A. Parks.....	13
*Hernando—W. L. Robinson.....	1
Holcomb—J. W. Gibson.....	2
Lake Cormorant—E. C. Driskell.....	1
Lambert & Crowder—M. H. McCormack, Jr.	2
Marks-Belen-Darling—W. W. Milligan.....	1
Red Banks—W. S. Selman.....	40
Total.....	95

Total North Mississippi Conference.....217

Total three Conferences.....

NEW ORLEANS
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Whole No. 41243.



A PLEASING POSE
(Courtesy Our Dumb Animals)



Wallet of the Week



DEFINITE PEACE EDUCATION for the coming generation is announced as being the purpose of The World's Sunday School Association which is opening offices in the League of Nations building at Geneva this summer. The Association is said to represent a constituency of forty million Sunday school scholars and workers. With such a constituency and such a field of work, a well-planned educational program should become very effective and far-reaching in its influence.

* * *

THE AGGRESSIVENESS OF MORMONISM is revealed in an ambitious construction program launched at a recent meeting of Mormon leaders in Denver. The program proposed will involve an expenditure of three million dollars, and it will be devoted mainly to the construction of Mormon temples in cities of Idaho and California. In California, it is estimated that there are from fifty to seventy-five thousand adherents of the Mormon Church, and in Idaho there are something like two hundred thousand.

* * *

THE BRITISH ROYAL COMMISSION for Palestine is said to be considering the division of that country into two states. A Jewish state including Galilee and apparently that part west of a line from the Sea of Galilee to Gaza, and an Arab state extending from the Sea of Galilee to Beersheba and across to the Dead Sea. Jerusalem and Bethlehem are scheduled to form an international zone under British authority, and free corridors are to be maintained from Joppa to Jerusalem and the Dead Sea, and from Haifa to the Arab state. It is reported that the president of the Arab Supreme Council is opposing the plan.

* * *

CARLETON COLLEGE, Northfield, Minnesota, recently received a gift of five hundred thousand dollars to endow a foundation for the study of international relations. The donor was Hon. Frank B. Kellogg, of St. Paul, Minnesota. Mr. Kellogg was a former Secretary of State and was co-author of the Kellogg-Briand Peace Pact. The new department will be known as the Frank B. Kellogg Foundation for Education in International Relations; and it will make possible a staff of two regular teachers, with a half-time professor from a foreign country. It will also maintain several scholarships for foreign students at Carleton and scholarships for Carleton students to study abroad.

THE CHILDREN OF DRUNKEN PARENTS is the subject of a tract issued by the Bible Institute Colportage Association. The claim is made that three million children are born annually of drunken parents. Half a million of these are said to be born idiots and another three hundred thousand are born deaf, dumb, or blind. This means that more than one out of four children of drunken parents comes into the world with a physical handicap which can never be overcome.

* * *

GOLD AND SODIUM TETRABROMIDE, a chemical with a gold base, was recently developed as a treatment for epilepsy. Dr. J. Epstein, of New York City, who is credited with the discovery of a similar treatment for whooping cough, and also for other developments in the field of medical chemistry, is said to have been the originator of this latest compound which it is hoped may prove to be a boon to the sufferers from that terrible malady, which has so far resisted the attacks which science has made upon its power.

* * *

A HUMAN INTEREST STORY of an unusual nature is associated with the brief career of the smallest infant ever known to survive. Charles Peter, the son of Mr. and Mrs. Henry Johnston, of Albia, Iowa, at birth, on March 30, weighed but eleven ounces. The babe lived sixty-nine days and at death on June 6, weighed three pounds and six ounces. The case was so unusual as to attract attention throughout the entire medical world. The effort of the physicians to save its life is in every way worthy of that great profession; but, alas, its life was too fragile for the most delicate methods which our science knows.

* * *

AMERICAN CHURCH MEMBERSHIP, according to figures compiled by Maude H. Keiffer and sent out by the Christian Herald, made an impressive gain during 1936. Only thirteen of eighty-seven religious groups showed a loss, and seven of those had each a membership of less than a thousand. Only two of the major groups showed a loss and both losses were small. The total gain for 1936 was eight hundred and thirty-seven thousand four hundred and four, of which more than half a million were Protestants. Over a ten year period, only the Universalists lost ground and the percentage of church membership gain was 1.63 as against a gain in the population of the United States of 0.92 per cent.

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EDITORIAL

THE LAST MILE

The gospel of the second mile is a familiar and an oft-quoted interpretation of the words of Jesus regarding the Christian attitude toward force, whether by legal process or physical compulsion. Equally impressive, however, is the voluntary and joyous devotion of St. Paul who declared at Miletus that he was prepared, resolved to go the last mile for his mission and his divinely appointed ministry. Indeed, we doubt if the literature of the church holds a more vivid and beautiful avowal of absolute consecration than is expressed in the moving and passionate speech of the great Apostle to the elders of Ephesus: "Neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus to testify the gospel of the grace of God." At that moment a panorama of affliction and of ominous prophecies concerning his visit to Jerusalem filled his thought, but the incandescence of a holy experience and a holy ministry dispelled every shadow from his mind and heart. Unlike James and John who thought to call down fire from heaven to consume the inhospitable Samaritans, St. Paul thought in the terms of the redemption of spiritual mendicants, and for that end he was prepared to go the last mile. In this connection, we recall an incident connected with the ministry of the late Dr. Charles L. Goodell. After a succession of singularly successful and evangelistic pastorates, he was assigned to Calvary Church, New York City. Some one remarked that he had now gone to a church where he could not have a revival. When those words were reported to Dr. Goodell he simply observed: "There will be a revival in Calvary Church, or there will be a funeral in the parsonage." It was his way of saying that he was prepared to go the last mile for Calvary Church and his Lord. These may seem to have been unusual declarations of spiritual determination and devotion, and so they were, but in the front line of the makers of church history, and among the effective promoters of personal and social righteousness will be found these men of iron determination and unquenchable zeal—

men prepared to go the last mile. Jesus went the last mile for humanity on his march to Calvary. Paul's last mile was the melancholy journey to the place of his execution, but he did not falter. Only those who are prepared to go the last mile may hope to bear a worthy part in the joyous ministry of building a Christian empire in the hearts and lives of men and women today.

THE LAYMAN AND HIS PASTOR

In the background of every panel of this study of the layman, is the silhouette of his pastor. The life and work of the two are indissolubly joined together. By the very organization of church activity, the layman and his pastor are partners in a great task and they share together the inspiration and passion of a common experience. No greater tragedy can happen to any layman than for a rift to occur between him and his pastor. The loss of the intimacy of understanding and fellowship is one of the most unhappy incidents of the Christian life. No apology for it and no explanation of the cause can relieve it of its distressing consequences. Deprived of a trusted leadership and support, the layman gropes his way through the mazes of his intricate and delicate problems. Without the directive wisdom and experience of his pastor, he becomes accessible to a form of mysticism—the refuge of those who are uncertain as to the moorings of their faith. But no less bereaved is the soul of the pastor who becomes conscious of the loss of the support of the loyal layman. Without his sympathy and ready response, the pastor is like a bugler whose supporting legions have fled, he hears only the mocking echo of his own command. In the moment of such realization, his ministry becomes like some toppling temple of Dagon whose mighty supports have been suddenly removed. This picture of the tragic effects of a break between the pastor and the layman deals only with the foreground—the more immediate personal interests of the two. In the deep distance, is a lost world which is being robbed of its divinest hope, and from the tragic eminence of Calvary, bends that look which indicates the sorrowful yearning and dis-

appointment of the breaking heart of the Son of God. In the providence of God, the layman and his pastor have been joined together in the plan for the salvation of mankind. If the two shall work together sympathetically and understandingly, power is at hand for the victorious conquest of all hearts and a new Aldersgate experience is waiting for the people called Methodists.

THE WHITWORTH COLLEGE CAMPAIGN

We have no reports from the Whitworth College campaign other than an occasional report from individual charges. We do not write so much to analyze the results of the campaign, however, as to express our feeling as to the College as one of the best established educational enterprises of the Protestantism of this section. Whitworth has served honorably and well in the education of the young women of Mississippi and surrounding territory. We understand that the College has unencumbered physical property and endowment valued at approximately four hundred thousand dollars, which must be sacrificed should the campaign fail. Even the sacrifice of property is of less importance than the abandonment of the educational interests of our people to institutions which are already overburdened, or which may not share our social and religious ideals. If the property were seriously handicapped by debt, there might be some reason for hesitation, but the sheer abandonment of one of the best Junior College plants owned by the Southern Methodist Church and the sacrifice of almost half a million dollar property is not easy to understand. Surely there must be some way to carry on in this very important enterprise of our Mississippi Methodism. There must be incentive to do so in the very aggressiveness of the religious competition which confronts our Church. Can Protestantism afford to contract its work in the face of Catholic educational expansion in this country? Our Catholic brethren added fourteen to their colleges and academies during the past year; they maintain eleven hundred and seventy-nine high schools; and they have approximately two million two hundred thousand pupils attending parochial schools. Surely we may not abandon our educational work to those who do not share our faith, or leave our people to grow up in ignorance except at the cost of the cast and character of our American civilization.

A LAST BULLETIN

On Monday evening, campaign subscriptions to date are: Louisiana Conference—Alexandria, 163; Baton Rouge, 93; Lake Charles, 184; Monroe, 329; New Orleans, 290; Ruston, 105, and Shreveport, 476. Mississippi Conference—Brookhaven, 55; Hattiesburg, 403; Jackson, 125; Meridian, 261; Seashore, 80; Vicksburg, 97. North Mississippi Conference—

Aberdeen, 81; Columbus, 95; Corinth, 69; Greenville, 49; Greenwood, 156; Sardis-Grenada, 50. Louisiana will pass the total of 1936 by at least one-third, Mississippi will make a substantial gain over last year, and we are expecting North Mississippi to make a whirlwind finish. Let no charge fail to do its full part!

Editorial Miscellany

By Dr. H. T. Carley

FENCES AND GATES

Rail fences, board fences, picket fences, barbed wire fences, hog wire fences, poultry wire fences, iron fences—no end of fences! And every fence has its gate.

Some fences are easy to climb over. Perhaps only the older citizens remember the historic rail fence—mule-high, hog-tight, bull-strong. They were good fences. They had gaps, which could be let down for the cattle to pass through. But it was something of a job to let down and then put up the gap; so the foot-traveler usually climbed over. Climbing was easy enough—unless there happened to be some rotten rails.

Rail fences are practically extinct—barbed wire fences have taken their place. There are three ways of getting through a wire fence. One is to lie flat on the ground and roll under the bottom strand; another is to find a place where the post is strong and the wires are fastened securely to it, and, holding to the post for support and using the strands as footrests, climb over. This is not as easy as it sounds. The third way is to find a place where the wires are slack and crawl through. Generally you tear a hole in the back of your shirt where a barb catches; but after some years of experience it is amazing how deftly you can accomplish the feat. But if you want to conjure up a funny picture to your mind's eye, imagine that you see some inexperienced, portly dignitary—a governor, or a senator, or a bishop—negotiating a barbed wire fence!

Such a picture almost made us forget the gate. We are thinking particularly of the lot gate—wide, heavy, and hung on sagging hinges—through which we have to drive when we put the car up at night. Drive up, get out, drag the gate open, get back in the car, drive through, get out, shut the gate and hook it, get back in the car—what a nuisance!

If we ever get rich enough, it is our present mind to hire a lusty colored boy whose sole duty it will be to open and shut the lot gate.

After all, though, it doesn't take long to complete the whole performance.

A lot of our troubles come from hating jobs that are not very hard in themselves.

MUST EACH ANNUAL CONFERENCE IN OUR CHURCH APPROVE THE PLAN OF UNION?

Our recent paper entitled "The Legal Action Required to Adopt the Proposed Plan of Methodist Union" pointed out that the Plan cannot be legally adopted unless it receive the approval of each Annual Conference and two-thirds of the General Conference succeeding, and in addition thereto, three-fourths of the members of the several Annual Conferences present and voting. The approval of each Annual Conference is requisite to amend our Articles of Religion. Since the adoption of the Plan (1) would cause an alteration to be made in the Articles and (2) would change the procedure for amending the Articles, so as to permit them to be amended without the consent of each Annual Conference, it necessarily follows that such consent is required legally to adopt the proposed Plan.

To our paper we have seen three replies. One by Bishop James Cannon, Jr., published in the Richmond Times Dispatch of June 8, 1937 (to which we made a brief reply in that paper on June 11, 1937); one by Bishop John M. Moore already published in a number of the Church papers, and the third, an editorial by Dr. William P. King in the Nashville Christian Advocate.

Bishop Cannon in 1925 was the last Chairman of the "Friends of Unification," Bishop John M. Moore is senior active Bishop of our Church; and Dr. King is editor of our General Organ. Their views, seriously expressed in the publications above mentioned, should be seriously considered.

1. Both Bishops Cannon and Moore admit that our Articles of Religion cannot be altered without the approval of each Annual Conference; but they say that the Articles will not be altered by the adoption of the Plan. There is, therefore, a factual difference between us, which is very simply solved.

The Plan provides that the Articles of the proposed new Church "shall be those historically held in common by the three uniting Churches." If our Articles are the "historic" Articles of American Methodism, then on this point the two Bishops are correct; otherwise, they err, for any provision in our Articles which is not "historic" does not become a part of the Articles of the new Church.

With the exception of our 23rd Article, the Articles of our Church are unquestionably "historic" Articles of American Methodism. Since 1922 we have had alternative 23rd Articles—the old "historic" Article entitled "Of the Rulers of the United States of America," which until 1922 applied to all our Churches at home and abroad, now applies only to our Churches in this country; and the new Article adopted in 1922 entitled "Of the Duty of Christians to the Civil Authority" which specifically applies only to our "Churches in foreign lands."

Each of these 23rd Articles is an Article of Religion of our Church. Our Church is a unit; it is one Church both at home and abroad. The old Article is no more the 23rd Article than is the new Article. Neither excludes the other. The 23rd Article, which applies to our home Churches, is an Article of the Church and can be altered only with the consent of each Annual Conference, home and foreign, for all our Annual Conferences have exactly the same constitutional rights and duties. Our constitution makes no distinction between the Articles. All are equally protected. Likewise the 23rd Article applying only to our Churches abroad, is an Article of the Church, and can be altered only with the consent of each Annual Conference, home and foreign.

If this new Article 23, adopted in 1922 be an "historic" Article, then it will, in the event the Union be consummated, become a part of the Articles of the new Church. If it be not an "historic" Article, it will not become an Article of the new Church and the adoption of the Plan of Union will delete it from the Articles and thereby alter them.

The two Bishops contend that this new 23rd Article, constitutionally adopted as an addition to the Articles by requisite Annual and General Conference action, is not a part of the Articles, but is simply a "footnote." It is true that in the Discipline published since 1922 for our work in this country, the new 23rd Article, applying only to foreign lands, is published in the form of a "footnote," following the explanatory statement: "The Twenty-Third Article of Religion in the Discipline of all our Churches in foreign lands shall read:". They confuse this new 23rd Article with a true footnote which for many years existed, the brief history of which is as follows:

In 1820, by General Conference action alone it was directed that an explanatory footnote should be published in the Discipline in connection with the 23rd Article (Journal 1820, pp. 214-215). By General Conference action alone this footnote was amended in 1854 (Journal 1854, p. 364). An error made in the printing of it, was, in 1898, corrected by General Conference action alone (Journal 1898, pp. 236, 89). When the new 23rd Article of Religion was adopted in 1922, the footnote became obsolete and was omitted from the Discipline. This ancient footnote is still printed in the Discipline of the Northern Methodist Church.

The footnote was never submitted to any Annual Conference and, therefore, was never a part of the Articles of Religion. The two Bishops so admit in their papers, and the General Conference of 1898, which investigated this matter, so held. (Journal 1898, pp. 236, 89).

Note how Bishop Moore confuses the old explanatory "footnote" with the new 23rd Article. He says: "The footnote in each case urges loyalty to the foreign governments upon our people who live under them. It is simply explanatory and

interpretative of the Twenty-Third Article, under which our people in this country live." The old footnote was explanatory and interpretative of that Article under which all our people, both home and foreign, lived. But the new Article is explanatory of nothing. By it the old 23rd Article, unexplained and uninterpreted, is confined to our churches in this country, and the new Article applies only to our churches in foreign lands.

Next he says: "When this footnote of 1922 was substituted for that of 1820, which had been declared not any part of an Article of Religion, the Twenty-five Articles were not really changed." Do the two Bishops forget the position they took in 1922? Do they forget that, together with all the other Bishops, they signed the Episcopal Address of that year, and informed the General Conference that as each of the Annual Conferences had recommended "the proposed change" in the Articles of Religion, the change could be consummated only by the two-thirds concurrence of that General Conference; and that the General Conference concurred?

We are accused of "legalistic literalism," whatever that may mean. Surely those who make such a charge will not say that the Editors of the Discipline who saw fit to publish the new 23rd Article in the physical form of a "footnote," were empowered to annul the constitutional process of the Church, and did annul that process, and caused that which was a part of the Articles to cease to be such! Yet that necessarily is what they argue when they attempt by the "footnote" method of reasoning to place the new 23rd Article on the same basis as the old explanatory 1820 note.

No wave of the hand, no epithet can strike out that legally adopted new 23rd Article. No mistaken supposition that we are writing of an explanatory "footnote" can be allowed to obscure the issue. We are writing, as we have been writing, concerning the Articles themselves. We are sorry that Bishop Moore has, to use his own words, "never been able to see" how the new 23rd Article became a part of the Articles of Religion. The record of its constitutional adoption as such, so clearly understood by him in 1922, should enlighten him.

The very date of adoption of the new Article shows that it is not "historic." The fact that neither of the other Churches with which it is proposed to unite has any article like it, shows that it is not "held in common." The adoption of the Plan, therefore, strikes it from the Articles and thus amends them. This can be done only with the approval of each Annual Conference.

2. Bishop Cannon agrees with us in one particular, for he concedes that the Plan alters the method or procedure of amending the Articles of Religion, and therefore requires for its adoption the approval of each Annual Conference. He

(Continued on page 11)

Louisiana Conference

PERSONAL AND OTHERWISE

Rev. T. J. Holladay, veteran pastor at Zwolle, sends ten subscriptions on a quota of six. To Brother Holladay and his good people we extend sincere thanks.

Rev. J. C. Bensintaffer sends his full quota from Jonesville charge and we are happy to enroll the pastor and charge as a quota-in-full pastor and charge.

Rev. E. B. Emmerich completes his quota of twenty-six for Oak Grove charge. In this achievement, he had the loyal cooperation of Mrs. Joe Kelly, Mrs. Bernard Byargeon, and Mrs. R. F. Scott.

Rev. J. M. Alford secured every renewal in his charge and added ten new subscriptions to complete the quota of sixteen for Gordon Avenue, Monroe. We regret that we were unable to include this report last week.

Rev. H. W. Rickey, veteran friend of the Advocate, reports in full for Jena and Olla charge, a quota of fifteen. We extend our thanks for his continued loyalty and good work for the Advocate.

Our good friend, Rev. Ellis Smith, sends seventeen subscriptions from Abbeville—the quota in full and four for good measure. We are duly grateful to Brother Smith and his people.

Rev. T. F. King, pastor at Bunkie, sends us nine subscriptions which completes his quota with a margin. He states that he is hoping to be able to add others yet to his completed quota.

Rev. Charles W. Lahey, pastor at Boyce, completes his Advocate quota with two to spare. At the present time, Brother Lahey is with his son in a meeting, and he reports satisfactory progress in his work.

Rev. H. A. Rickey, McDonoghville charge, has sent in nine and one-half subscriptions, which is just one-half subscription less than his full quota. We list his as a quota charge because we feel sure that it will be completed by the time this issue goes to press.

Rev. F. D. Fomby sends fifteen subscriptions, thus completing the quota for Many charge—a District assigned quota sixty per cent greater than the general apportionment. We thank Brother Fomby and those who had part in making this achievement possible.

Rev. W. D. Kleinschmidt, pastor at Algiers, New Orleans, completes his quota with a margin of three subscriptions, the quota being eighteen. We therefore make due acknowledgment of the charge and pastor as having maintained the perfect record of past years.

From Mrs. G. M. Johnson, Advocate campaign chairman for Gueydan, we hereby express grateful appreciation for ten subscriptions on a quota of seven. To this note, Mrs. Johnson adds, "I have the promise of a few more." To Mrs. Johnson, to Brother K. W. Dodson, the pastor, and to the people of Gueydan, we say, thank you.

Rev. A. C. Lawton, who with his family is vacationing in Chattanooga, did not forget his Advocate campaign before getting off for his outing. He sends for the credit of Cedar Grove charge twenty-three subscriptions—two more than his quota.

Mr. G. V. Wharton sends fifteen subscriptions from Slidell charge, which is the exact quota. We thank Brother Wharton and Rev. L. E. Douglas, the pastor, for their good work. Slidell is one of the most delightful little appointments in the Conference.

Rev. Jolly B. Harper and St. Mark's, New Orleans, take quota rank in the Advocate campaign, having sent the full quota of fifteen. Brother Harper has others which he expects to get later. We appreciate this splendid response on the part of our great Methodist mission center in New Orleans.

Rev. W. C. Barham, pastor at Church Point, has sent nineteen subscriptions on a charge quota of nine and he expects to reach twenty-five before the campaign is over. Church Point is a modest little charge in the Lake Charles District and this is nothing less than a splendid achievement.

Rev. J. Cude Rousseaux sends thirteen subscriptions on a quota of nine for Colfax and Montgomery charge. Five of these are new subscriptions. Brother Rousseaux adds an appreciative word for Dr. Harper, "We've had fine leadership in Dr. Harper in this and every other work of the church."

Rev. F. J. McCoy, pastor at Ida and Hosston, has sent fourteen subscriptions on a quota of nine. A record better than one hundred and fifty per cent. Brother McCoy reports a good meeting at Hosston in which Rev. G. W. Pomeroy did the preaching and Mr. Caldwell, of Columbia, La., led the singing.

From Brother Waggoner of Columbia, we have received an additional list of sixteen subscriptions which completes the quota for that charge. We appreciate the fine work of Rev. Virgil D. Morris, the pastor, and Brother Waggoner, the good friend of the Advocate and faithful worker in his church at Columbia. Columbia church had six representatives at the Pastors' School, and a Dally Va-

cation Church School enrolled forty-seven and had over sixty in attendance.

From First Church, Monroe, Rev. W. C. Scott, pastor, we have received fifty-one subscriptions with the heartening notation: "It was a pleasure to get them. Fifty more will follow in a few days."

A list of ten subscriptions sent by Rev. Otis Spinks, of Haughton, reached us too late to be acknowledged in the issue of last week, owing to the post office holiday. We hereby make the acknowledgment with thanks.

The editor regrets to have missed the call of Rev. N. E. Joyner, pastor at Minden, when he called one day last week. We understand that Brother Joyner was in the city to see a personal friend who is in a local hospital.

In a business note to the office, Rev. J. P. Bonnacerrere reports that he had the assistance of Rev. M. Hebert, Rev. P. W. Sibley, and Rev. P. B. McCullen at Tangipahoa, Albany, and Natchitoches churches respectively.

Rev. Albert A. Collins, from the Bernice Farmerville charge, sends six subscriptions which brings his total to eight on a quota of eleven. Thank you, Brother Collins, and blessings upon you and your people.

Mrs. G. F. Poole, Advocate representative for Bogalusa, sends a list of twenty-two subscriptions with the appreciated word: "The Bogalusa church is happy to forward the following list of subscriptions."

Rev. Albert S. Lutz appends to a business note the information that he had a special patriotic service at Ridder, which was well attended. He is pressing for the completion of his Advocate campaign.

Rev. E. W. Day sends two more subscriptions from Rochelle which exactly doubles his quota for the Advocate. We very greatly appreciate the work of Brother Day and his splendid helpers in the campaign.

Rev. J. M. Alford, of Gordon Avenue, Monroe, sent us an air mail letter and Rev. V. D. Morris sent a telegram regarding their Advocate campaign, but both were too late for inclusion last week, as the Louisiana pages are in the first "form" and go to press Monday night.

Columbia church has submitted plans for a new educational building, and the bids on same will be opened this Thursday noon. The building will be fully paid for when finished, according to the program and purpose of the building committee and Brother Morris, the pastor.

An attractive program has been arranged for the Young People of Louisiana. The Assembly will be held at Centenary College the week of August 27, and Rev. Virgil D. Morris is dean. Cards have been sent out for advance registration.

Rev. German P. Comer, pastor of First Methodist Episcopal Church, South, Waco, who ten years ago did evangelistic singing in Louisiana and Mississippi, is in a union tent meeting at Welsh, La. Brother Comer has received 205 members since Conference and half of them on profession of faith.

Dr. W. L. Doss, Jr., pastor at Lake Charles, writes that the organ debt at First Church has been settled, and that the people are responding to plan for meeting the monthly payments on the church debt. Dr. Doss and his wife left on Tuesday of last week for a visit to Juneau.

Mr. T. L. James, of Ruston, is in a New Orleans hospital, we learn, for the correction of an eye trouble from which he has suffered for some time. We sincerely regret to know of any impairment of the health of such a staunch and valuable layman and citizen. We hope that the treatment may be completely successful.

Rev. C. B. Powell sends a list of subscriptions from Melville, which he says will be followed by others. Brother Powell reports his work as doing well. He says that he has two of the best prayer meetings he has ever had. He began his meeting at Palmetto last Sunday, doing his own preaching and the singing in charge of the local congregation.

Rev. Benjamin F. Rogers, presiding elder of the Lake Charles District, is busy with revival work in his field, with Advocate solicitation and other details of work. He has just closed a meeting at Church Point, where he assisted Rev. W. C. Barham, and he will begin a meeting with Rev. J. E. Selfe at Branch, July 18. Brother Rogers and Mr. A. Miller, of Pitreville, went out one morning to secure subscriptions for the Advocate; they made ten calls and secured eight subscriptions in three hours. That is what we would call beating the big league batting average. Brother Rogers expects to reach the Advocate goal in his District, and with such helpers as Brother Miller, we have no doubt he will.

BLUFF CREEK CAMP

We, the resolution committee of the Christian Adventure Camp at Bluff Creek, submit the following resolution: Be it resolved that:

1. We extend our appreciation to our dear Mrs. D. F. Tarver for her interesting, splendidly planned, worthwhile program and the efficient manner in which she has conducted the camp.
2. We extend to the teachers and staff our thanks for their splendid service and cooperation in helping make this camp a success.
3. We extend to Miss Clairrette Summers and Mr. Sammy Kohars our appreciation for their contributions to the welfare and enjoyment of the camp.
4. We extend to Rev. A. A. McKnight

and Rev. S. J. McLean, Misses Aralynn Hastings and Lila Curry our thanks for their loyal services to our camp.

5. We express our appreciation to the Baton Rouge District for the use of the camp site.

6. We wish to express to the parents of the boys and girls our thanks for the confidence they have placed in us by putting their children in our care.

7. Our especial acknowledgment goes to Currie and the entire working force for the excellent meals.

8. We extend our thanks to Miss Rushia Mae Butcher for her services rendered as pianist.

And be it further resolved, that a copy of these resolutions be sent to the New Orleans Christian Advocate, State Times, Morning Advocate, the Hammond Vindicator, Hammond Progress and W. D. Boddie.

Respectfully submitted: Edmond Statt, Rushia Mae Butcher, Bob Russell, Jr.; Josie Hubbs, Mrs. I. J. Law, Lila Curry.

DR. H. W. RICKEY NAMED OFFICER OF ACADEMY

State College, Miss., June 16.—The coveted international honor of Officer de la Legion d'Honneur de l'Academie (officer of the French Academy) has been conferred on Dr. H. Wynn Rickey, head of the modern language department of Mississippi State College, according to a letter from the French ministry of education.

Unique in the citation is the fact that Dr. Rickey has been skipped over the lowest rank of the academy, being virtually awarded two honors in one. The three grades are knight, officer, and commander. The eminent distinction dates back to 1802, when Napoleon I founded the order for recognition of military and civil service. It is headed by the president of the French Republic.

The decoration includes a cross of five double points with gold star suspended by a red ribbon, a ribbon and rosette for civilian dress and a certificate.

Official presentation of the palms of honor will probably be made during a military review by French Consul Jean de la Greze of New Orleans, and his staff, at Mississippi State this fall.

Dr. Rickey is a graduate of Tulane

University and was for 12 years head of the department of romance languages at Louisiana College. He served in the A. E. F. in France during the World War. Nineteen years later he received his doctor's degree at the University of Bordeaux, France. He was recently elected president of the Mississippi Chapter of the American Association of Teachers of French.

PAYMENTS TO JULY 3—CONFERENCE CLAIMS

Alexandria District

Alexandria, \$836.53; Bunkie, \$75.00; Glenmora, \$44.00; Jonesville, \$71.00; LeCompte, \$30.00; Marksville, \$25.00; Montrose, \$36.30; Opelousas, \$60.00; Rochelle and Tullos, \$43.00; Trout and Goodpine, \$25.00—Total, \$1,245.93.

Baton Rouge District

Baker, \$103.78; Franklinton, \$80.00; Gonzales, \$7.50; Kentwood, \$45.00; Plaquemine, \$25.00; Ponchatoula, \$213.56; Springfield, \$23.00; Walker, \$42.00; Zachary, \$66.37—Total, \$606.21.

Lake Charles District

Crowley, \$258.35; DeRidder, \$71.50; Hornbeck, \$17.00; Leesville, \$175.00; New Iberia, \$100.00; Oakdale, \$155.00; Sulphur, \$27.25; Vinton, \$70.00—Total, \$874.10.

Monroe District

Bastrop, \$100.00; Delhi and Crowville, \$48.00; Gilbert, \$52.25; Lake Providence, \$137.50; Monroe, First Church, \$665.20; Monroe, Gordon Avenue, \$50.00; Oak Grove, \$125.00; Pioneer, \$62.50; Sterlington-Marion, \$75.00; Swartz and Claiborne, \$10.00; Waterproof, \$75.00; Winnsboro, \$107.07—Total, \$1,506.07.

New Orleans District

Covington, \$20.00; Franklin, \$135.00; New Orleans: Carrollton, \$225.00; Epworth, \$97.50; McDonoghville, \$12.00; Rayne Memorial, \$900.00; St. Marks-Mission, \$150.00; Second Church-Gentilly, \$15.00; Slidell, \$87.50—Total, \$1,642.00.

Ruston District

Bernice-Farmerville, \$79.88; Clay, \$8.50; Homer, \$400.00; Ringgold, \$50.00—Total, \$538.38.

Shreveport District

Mansfield, \$541.58; Pelican, \$15.35; Plain Dealing, \$148.15; Shreveport, 1st Church, \$39.00; Sexton's Chapel, \$12.00—Total, \$756.08—Grand total, \$7,168.77.

PAUL M. BROWN, Treasurer.



Mississippi Conference

PERSONAL AND OTHERWISE

HATTIESBURG DISTRICT, UNDER THE SPLENDID LEADERSHIP OF REV. W. B. ALSWORTH, THE PRESIDING ELDER, AND REV. J. F. CAMPBELL, THE CAMPAIGN DIRECTOR, WINS THE PRIZE, HAVING PASSED THE FOUR HUNDRED MARK IN THE ADVOCATE CAMPAIGN. OUR ACKNOWLEDGMENT AND THANKS ARE HEREBY EXPRESSED AND OUR CHECK IS ON THE WAY.

Rev. J. V. Bennett, on a quota of seventeen for Gibson Memorial, Vicksburg, has sent twenty-three subscriptions, and he says that there are yet others that he hopes to secure.

Rev. R. E. Rutledge, in his fourth year as pastor of Bonhomie charge, completes his Advocate quota and says he expects to send one more. Verily his bow abides in strength, even though the shadows of service lengthen.

Rev. J. T. Weems brings his Advocate total to twenty on a quota of sixteen for the Waynesboro church. This is a one hundred and twenty-five per cent response. Thanks to Brother Weems and our friends at Waynesboro.

Rev. J. W. Sells, Court Street, Hattiesburg, has sent thirty-five subscriptions on a quota of thirty-four. We feel sure that he will duplicate his achievement in the Advocate campaign when it comes to Conference entertainment.

Rev. F. L. Applewhite, pastor at Edwards, reports his work as going smoothly and himself as enjoying his work with that delightful people. He says that he has finished his quota, but he expects to continue his solicitation until all his members have been canvassed. "I wish every Methodist home received the Advocate," is his generous appraisal.

Rev. D. T. Ridgway has completed the quota of thirteen subscriptions for Wiggins charge. To this report in full, he adds a very much appreciated word of commendation for the editor, and says "It has always been a pleasure for me to secure my church's quota and I promise you the same cooperation each year." The parsonage at Wiggins has been repaired, re-roofed and refreshed, and a debt of long standing has been paid in full.

From Mrs. Eugene Hollis, Chairman Advocate Committee, Kreole charge, come a list of subscriptions, for which we make acknowledgment to Mrs. Hollis and to Rev. H. Mellard, pastor.

Rev. L. D. Haughton adds four more to his completed quota for Richton, bringing

his list to eighteen—fifty per cent above his quota assignment.

Dr. T. M. Brownlee, presiding elder of the Jackson District, reports progress on his Advocate campaign and the determination to carry through to success. Illness in his family and other things have made his work difficult within recent weeks.

We appreciate the list and the loyalty of Rev. L. R. Shumaker of the Matherville charge. We know that every charge cannot reach a standard quota, but that does not take away from our spirit of loyalty to those who make a sincere effort.

Rev. G. E. Allan, pastor at Purvis, sends four subscriptions with the assurance that he expects to complete his quota in a few days and hopes to have even more than his assignment. Thanks to Brother Allan and our friends at Purvis.

Rev. W. H. Saunders, of the Osyka charge, sends the renewal subscription of Rev. N. E. Alford, superannuate of Holmeaville, who is one of the two Confederate soldiers left in that county. At Holmeaville, Brother Saunders is being assisted by Rev. L. F. Alford of Gallman.

Our good friend and unfailing supporter of the Advocate cause, Rev. J. L. Sells of Mt. Olive, is good enough to write us the heartening word: "The Advocate is getting better all the time." Whether that is the fact or not, it is exactly what we are trying to accomplish.

Mrs. J. V. Welsh, of Philadelphia, is now eighty years of age, but her years have not subtracted from her interest in the Advocate. She enjoys particularly its missionary messages, and her subscription is changed to her granddaughter in the hope that it may continue long the visits which have so promoted the grandmother's joy.

Rev. L. J. Power, presiding elder of the Seashore District, writes that a meeting in the interest of the Advocate campaign was attended by twenty-two pastors, and that everyone went away determined to do his best to secure the Advocate quota. We prize the loyalty of Brother Power and his men of the Seashore District.

Mrs. C. M. Martin, of East End Church, Meridian, says that she reads her Advocate to many people in hospitals and homes and that it is appreciated. She attributes the success of her work to the fine cooperation given her by the people of East End Church, to which word we would only add that they have a real worker with whom to cooperate.

We appreciate the thoughtfulness of

Mr. G. C. Rutledge, Telegraph Editor of the Daily Herald of Gulfport, in sending us an account of the passing of Rev. Carroll Varner. The Herald report paid a graceful tribute to the character and ability of Brother Varner, whom we have known throughout his entire ministerial career. He was pastor at West Point when we were the presiding elder of the Columbus District, and we have kept touch with him throughout the years.

Dr. W. A. Smart, of Emory University, Ga., is delivering a series of strong and forceful messages twice daily to large congregations at the Seashore Camp Ground, Biloxi, Miss., where the 15th Annual Camp Meeting is now in progress. The services are being conducted under the leadership of Dr. L. J. Power, presiding elder of the Seashore District, with Mr. Chas. O. Chalmers, Assembly Secretary, and the pastors of the District serving charges along the Gulf Coast, cooperating.

APPRECIATION: DR. H. M. BULLOCK; RESOLUTIONS PASTORS' SCHOOL CLASS

We, the members of the class in "Acts," of the 1937 Pastors' School, Biloxi, Miss., desire to express our appreciation of the work that Dr. H. M. Bullock of Millsaps College has done as teacher of the class.

Dr. Bullock's work has been forward-looking, scholarly, and thoughtful. He is a student of high order. His spirit and approach to the scripture has been characterized by reverence and by a Christian spirit. His attitude has been humble, brotherly, and sympathetic towards every member of the class. We feel that his work has been such as to give us a deeper appreciation of the scripture and to enable us to more intelligently study the same.

We thank the Dean and the Board of Directors for procuring the services of Dr. Bullock and assure them that we will be delighted to have him teach us in any future session of the School.

Because Dr. Bullock is the only teacher of the Pastors' School drawn from the bounds of the Mississippi Annual Conference, and because he is a worthy teacher in our own Millsaps College, we request that the New Orleans Christian Advocate print this expression of our appreciation.

Signed by: H. J. Moore, C. C. Clark, H. W. F. Vaughan, J. L. Carter, and adopted by unanimous rising vote of the class in final session, June 26, 1937.

REVIVAL AT BEAUREGARD

The annual revival meeting at Beauregard church, on the Wesson charge, will be held the second Sunday in July, continuing through Friday night, July 16, with Rev. H. E. Raley, pastor Mendenhall Methodist church, doing the preaching and Jimmy Peritt leading the singing.

The services will begin with the 11

o'clock service Sunday morning, July 11, during the noon hour there will be an old-fashioned dinner on the ground. There will be services at 2 and 8 p. m. Through the week the services will be at 10 a.m. and 8 p.m.

All former members and pastors are invited to attend any or all of the services.

H. L. DANIELS, Pastor.

IN APPRECIATION OF REV. CARROLL VARNER

Dear Dr. Duren: I have no doubt that you desire to write some word of appreciation of the life and service of our late minister, Brother Varner. He had not been long in the service of the First Church at Gulfport when his summons came, but he had already established a place in the confidence and affection of his membership and of the people of the town that many good men do not acquire in a life time. He had reinvigorated the church and developed a spirit of harmony and cooperation that will prove lasting. He had prepared the way, if his life had been spared, for a four-year tenure of the greatest usefulness. He cannot complete the work he had planned, but the demonstration of church capacity he has left will be sure to result in permanent good. The deepest sympathy, not only of his congregation but of his friends is extended to his bereaved wife and members of his family.

With kind personal regards, I am,

Sincerely,

BARNEY E. EATON.

CHRISTIAN CULTURE CAMP

The Christian Culture Camp for the young people of the Methodist church of Seashore District was held from June 28 to July 2, at Palmer Creek Camp Ground, with Brother Van Landrum, of Poplarville, director in charge.

The courses offered were "Survey of the Bible," taught by Brother Featherston Vaughan, Ocean Springs; "Worship in the Sunday School," Brother Swope Noblin, Biloxi; and "Feeding Your Hobby Horses," Brother Van Landrum, Poplarville.

The officers elected to serve were: President, Alice May Skellie, Long Beach; vice president, Robert Colson, Bay St. Louis; secretary and scribe, Hilda Rouse, Saucier.

Other councilors and visitors who helped to make this camp a success were Brother B. M. Laurence, business manager, Coalville; Brother D. E. Vickers, social pastor, Saucier; Brother Paul Samples, leader of camp fire services and recreation, Laurel; Mrs. D. E. Vickers, Saucier; Mrs. Lucile Rudereau, Bay St. Louis, camp mothers; Mrs. John Yates, cook; Brother Boyles, pastor; Bay St. Louis; Brother Powers, presiding elder, Long Beach; Miss Sallie Ellis, Moore Community House, Biloxi; Brother and



Cooper Hall

WHITWORTH COLLEGE

FOR WOMEN

BROOKHAVEN, MISSISSIPPI

Whitworth College, as the Mississippi Annual Conference College for Women, is successor to Elizabeth Academy, founded at Washington in 1818. It is thus the oldest school owned by the Methodist Episcopal Church, South. Two years of college work offered in all literary subjects and in Applied Arts and Fine Arts.

The 1937-38 session opens September 9. For catalog and view book address G. F. Winfield, President.

Mrs. I. H. Sells, Jackson.

Those attending the camp, and churches they were representing, were: Vancleave, Odelle Ramsey; Biloxi, Thelma Byrd, James Balins; Bay St. Louis, Robert Colson, Donald Nelson; Long Beach, Allie Braseltau, Guida Thomas, Alice May Skellie; Nugent, Mary Frances Havens, Jewel McDaniel, Jean Sanders, Doris Herring, Billie and Jewel Rhea, Homer Lloyd; Beulah, Beryl Saucier; Poplarhead, Laurence Rause; Saucier, Jennie O'Neal, Harmon Johnson, Lenna Butler, Eloise and Hilda Rause; McHenry, Eloise Walker; Poplarville, Carolyn Landrum.

The program throughout the camp was based upon "The more excellent way to thinking, to worship, to working, to character, to religion and to pray."

This camp was a greater success than any camp that's been held in the past. Plans will be made for a greater camp in the year of 1938.

HILDA RAUSE,

Secretary.

PAGEANT PRESENTED BY THE YOUNG PEOPLE

The young people of Fifth Street Methodist Church of Meridian, Miss., presented a beautiful and impressive pageant at the evening worship hour, Sunday, July 4, 1937.

Mr. J. H. Weems directed the pageant, assisted by Mrs. J. L. Carter. Mrs. Carter was accompanist for the soloist.

Miss Catherine Stampley sang, "Follow the Gleam" as an offertory, after which she lighted the candles on the altar as the scripture was read by Miss Evelyn Ellis.

The pageant, "I Would be True," was the story of Youth in his search for the better way of life. In his search he meets the Spirit of Quest who introduces him to the Spirits: honesty, purity, unselfish giving, humility, friendship, courage and strength. As each spirit is introduced each one places a symbol on the altar.

As Youth pledges himself to make these Spirits a part of his life, the Spirit of Quest returns each symbol to the Spirits during which time Miss Evelyn Ellis sang "I Would be True." Miss Katherine Stampley sang "Just As I am,

Thine Own to Be" as a recessional as the characters left the pulpit and marched out the main aisles of the church.

Those taking part were: Misses Doris Miller, Aurinne Rayburn, Margaret Downey, Calista Holliday, Merle Williams, and Joseph Jordan and W. B. Moulds.

EVELYN ELLIS.

WHITWORTH COLLEGE

To our friends in the Mississippi Conference: It is with genuine pleasure that I write a word of commendation about Whitworth College, where at one time my father, Prof. L. T. Fitzhugh, was president; my husband, then Dr. W. B. Murrah, was vice president, and I was a member of the faculty. I would emphasize the high grade of scholarship that was maintained and the high spiritual influence that permeated the entire school. I understand that this same atmosphere of culture and spirituality characterizes the school now as a junior college for girls.

With interest, I have learned of the campaign that is now on in the Mississippi Conference to adequately endow Whitworth College, and I am writing this little note to express the hope that this very worthwhile task will be accomplished.

Even here in the city of Memphis there is a large group of Whitworth women, all of whom seem to be identifying themselves with the work of the churches.

Sincerely,

MRS. W. B. MURRAH.

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LIQUID, TABLETS SALVE, NOSE DROPS Headache, 30 minutes

Try "Rub-My-Tism"—World's Best Liniment

North Mississippi Conference

PERSONAL AND OTHERWISE

Rev. G. C. Gregory, Pickens and Goodman, sends thirteen on a quota of ten subscriptions, and he heightens the joy for us by his good opinion of the paper.

Rev. T. E. Gregory, pastor at Kosciusko, seems to have had a little difficulty in getting his list into the mail. He had to add a name as a postscript when he was ready to mail his letter. He now has twenty-six and one-half subscriptions on a quota of twenty-six.

Rev. W. B. Baker, Belzoni charge, has sent twenty-four subscriptions on a quota of fifteen. He adds: "Things are going nicely with us. Belzoni is a good church, fine people to work with. Fishing is good around here. Come to see us." That is in every way a persuasive speech.

Rev. L. C. Lawhon, pastor at Carrollton, completes his quota of twenty subscriptions, and he says that some have sent subscriptions direct, and he has the promise of still other subscriptions which he expects to send along. It is a great pleasure for the editor to place his home town and circuit on the list of quota charges.

Rev. M. E. Scott, pastor at Sardis, reports everything as going well in Sardis and the preacher happy. On May 12, he paid his Benevolences in full for the year, the stewards keep the salaries up to date, he is contemplating some church repairs and other things in his church program. He makes us glad with ten subscriptions for the Advocate, his quota in full, and eight of them are new subscriptions.

Rev. S. E. Ashmore, pastor, writes that the renovation of Iuka church has just been completed. Walls, woodwork, floors and pews have been refreshed, chancel and choir rails have been installed, and an indirect lighting replaces the original lightning—at a cost of more than eight hundred dollars. Salaries are paid to date, one-half, \$400, has been paid on the Benevolences, all other bills have been paid to date, and the church operates on the Unified Budget System. Last, but not least, twenty-five subscriptions on a District assigned quota of twenty-four are in hand.

Rev. A. R. Beasley, on a quota of eight for Tchula station, came through with twenty-four subscriptions, and says that he is not through yet. In line with this achievement, Brother Beasley has paid \$2,575 on the church debt, the salary was raised \$600 when Tchula became a station, a new roof has been put on the parsonage, \$149 was contributed to the Bishops' Crusade, \$510 in cash and

\$110 in pledges was reported in the Grenada College campaign, one-half of the Conference Benevolences has been paid, and a great union revival was held. All this in spite of a serious illness from influenza last winter.

Rev. M. L. McCormack, Jr., assisted Rev. M. L. Brantley in a meeting at Mashulaville last week.

Rev. A. Y. Brown, pastor at Ackerman, is assisting Rev. W. S. McAlilly in a meeting at High Point on the Louisville circuit this week.

Rev. L. P. Wasson, the presiding elder, assisted Rev. J. S. Maxey in a revival at Noxapater. No report of the results has reached our office.

Mrs. J. W. Hamner, Jr., First Church, Water Valley, sends a list of four subscriptions which we appreciate. Rev. T. H. Dorsey is the pastor.

A union Methodist and Presbyterian meeting is in progress at Weir with Rev. S. W. Hemphill and Rev. Charles West, pastors respectively, doing the preaching.

Rev. G. W. Robertson raises his list to five on his quota of eleven for Acona charge, Greenwood District, and says that he hopes to add others still.

From Brother J. W. Caffey, we have received a list of five subscriptions from Lyon, which we credit to his charge, with our sincere thanks.

Rev. W. D. Bennett, pastor of the Schlater charge, has been greatly handicapped by illness this year, but he says that he expects to come through on the home stretch of the Advocate campaign.

Rev. S. B. Potts has our thanks for a good list of names from Duck Hill charge. His two lists followed at intervals of three days and they have the earmarks of an earnestness of effort not counting on defeat.

Rev. H. D. Suydam reports six accessions and a quickening of the life of the church as a result of the revival at Shannon. Brother Suydam did his own preaching and Rev. D. A. Lewis of Upton, Ky., was the song leader.

In a business note, Rev. W. T. Phillips reports things going well at Lula. All claims are paid to date and he expects to report in full. Bishops Dobbs has agreed to dedicate the church on the last Sunday of the Conference year.

Rev. E. M. Allen, his son, and Mr. Joe Ward, all of Chester, have just returned from a fishing trip at Eagle Lake near Vicksburg. Our informant assures us that they left a few fish in the lake. Brother Allen is pastor of the Chester charge.

The Christian Adventure camp recently held at Castalian Springs is said to have been one of the best of the seven camps held there by Rev. J. E. Stephens, president of the North Mississippi Conference Board of Education. Eighty-eight young people attended and others were turned away for lack of room.

Rev. E. F. Tucker sends a list of subscriptions for the credit of Sallis charge, which we sincerely appreciate. Brother Tucker has had to do his work under the handicap of illness. He hopes that the tide may be turning for the better in his physical condition, and we share the wish for his complete restoration.

The Northwest Union of the Young People's Division, Aberdeen District, met at Brewer on July 1. A recreational hour, followed by the business session and a picnic supper made up the outline of the program. Plans were made for the coming year and an impressive vesper service closed the meeting. Plantersville again led in the attendance record.

Rev. J. H. Felts, Fulton, Ky., writes us of an article in the American Magazine for July, "I am a Negro," by Paul Williams. He says, "Numbers of interested people might be helped in their study of the race problem" by this "sane, sound and illuminating" article. We have not seen the article ourselves, but we pass on the opinion as that of a discriminating reader.

Rev. Travis Filgo, chairman of the Young People's Union of zone No. 1 reports that the recent zone meeting held in Oxford was well attended, forty-five persons being present, including four pastors and young people's counselors. The Oxford young people led the worship program and at the conclusion of the meeting a social hour and refreshments were enjoyed.

The program of Christian Education is being given emphasis in the church at Ripley. A training school was recently held under the leadership of Rev. Roy Grisham and Mrs. C. A. Parks. Twenty officers and workers of the Church School attended the class sessions. Plans were completed for a Daily Vacation Bible School which will be held in the near future. Mr. H. E. Finger is superintendent of the Church School and Rev. Jeff Cunningham is pastor.

A revival meeting of more than usual interest was held in New Albany, closing Sunday night, July 4, in which Dr. George Stoves, of Memphis, did the preaching. Large congregations attended the services, including numerous visitors from other churches in the town and out of town as well. Rev. E. M. Sharp, of Grenada College, led the singing and directed a large junior choir. Rev. N. J. Golding's leadership of the church at New Albany continues to show good results.

We regret to learn that Mrs. Clara Doty of Ackerman, daughter of Rev. W. L. Graves, had quite a serious accident

recently when her car, loaded with six girls returning from a Young People's Union meeting, got out of control and went over a steep embankment. All the occupants of the car were bruised and cut about the head, but none very seriously hurt. The damage to the car of Rev. W. L. Graves amounted to about fifty dollars.

The South Union Camp meeting on the Chester charge will begin on Friday night before the fourth Sunday in July. This will be the sixty-sixth consecutive meeting at that place. The preachers this year will be Rev. John W. Robertson of Macon, and Rev. L. P. Wasson of Columbus, presiding elder of the district. Rev. E. M. Allen, pastor, extends a cordial invitation to all preachers and interested friends to attend.

The editor appreciates a note from Mrs. R. W. Baird, of Greenwood, in which she expresses appreciation of the Advocate, and particularly of the Editorial, "Administering the Lord's Supper." We may say that the editorial was written at the request of a good Methodist who is troubled by what seem to be debasing innovations in the administration of the sacred ordinance. We appreciate the letter of Mrs. Baird, as we did the letter to which the editorial was a response.

Rev. Robert A. Clark, formerly a member of the North Mississippi Conference and now presiding elder of the Dyersburg, Tenn., District, manifests his devotion to the homeland by the renewal of his subscription to the Advocate. We have also some resolutions passed by his recent District Conference, regarding his administration of the District during the past quadrennium, which we will notice more fully later. Brother Clark is a native of Attala County, a graduate of Millsaps College, and for thirty-five years he has wrought well and effectively in the ministry of his church.

THE ADVOCATE CAMPAIGN

Brethren of the North Mississippi Conference: The record which we have made thus far in the Advocate campaign is not a record of which we may be proud. Compared with what has been done in the other two patronizing Conferences, we have made a very poor showing. We should do better than this and I believe we will. But it is time we were saying it with subscriptions. The time we have left for the campaign is very short indeed.

We certainly need the Advocate as a medium of expression for the church. The trend of the times is for the state to take over everything. Personally, I do not want to see the state rule supremely over the lives of our people. I prize very highly the heritage that is ours. The Church press is one of the most effective weapons we can use in the preservation of our freedom. Let us maintain it.

If North Mississippi can furnish such a splendid Editor for the Advocate, it seems reasonable to suppose that we could secure more readers for the Advocate than we are now securing. Let us take our place in the front rank.

W. L. ROBINSON.

BISHOP DOBBS TO DEDICATE THE IUKA METHODIST CHURCH

Bishop Hoyt M. Dobbs is to dedicate the Iuka Methodist Church the first Sunday in August. All former pastors and presiding elders are cordially invited to worship with us on this occasion. We are expecting this to be one of the greatest days in the history of the church.

SAM E. ASHMORE, Pastor.

SELLING THE ADVOCATE

Rev. A. R. Beasley says: "It might help to pass along my method of getting new and renewal subscriptions for the Advocate. First, of course, I believe in the Advocate, its editor and its manager. When I go to a home to sell our paper, I ask them if they take a daily paper, and most of them do, not only one, but two daily papers. If the people take the daily papers, they cannot plead poverty and usually I succeed in placing the Advocate in the home. You are giving us a fine paper and it should be more widely read by our people. You may count on me to take care of our Conference Organ."

MUST EACH ANNUAL CONFERENCE IN OUR CHURCH APPROVE THE PLAN OF UNION?

(Continued from page 5)

says this may cause delay, but should an Annual Conference exercise its constitutional right and vote against the Plan, the General Conference can so "gerrymander the boundaries of any such recalcitrant" Annual Conference that ultimately a majority vote in each Conference can be assured.

Does he realize what he writes? Let an Annual Conference, large or small,

home or foreign, exercise its constitutional right to vote against this Plan and he will annihilate or dismember that Conference! What is a right one dare not use lest he die?

Bishop Moore on the other hand takes issue with us, and contends that even though the Plan does change the method of procedure of amending the Articles so as to deprive an Annual Conference of the right to defeat such an amendment, the Plan may nevertheless be adopted without the approval of each Annual Conference.

We have carefully and honestly read and re-read what Bishop Moore has published. We clearly understand the rest of his paper. We are not at all certain that we understand him on this second point. His argument, as we understand it, is the following:

The Restrictive Rules and the method of amending them are only a part of the constitution of the Church. We have no specific statutory provision for amending any part of the Constitution other than that prescribed for amending the Restrictive Rules. That provision permits the first Restrictive Rule, i. e., the Rule which forbids the General Conference to alter the Articles of Religion or the Standards of Doctrine to be changed only on recommendation of each Annual Conference with the approval of two-thirds of the General Conference succeeding; it permits the other Restrictive Rules to be amended by two-thirds of the General Conference and three-fourths of the members of the several Annual Conferences, present and voting. By long and uniform custom we have recognized, by our actions, that other parts of our constitution may be amended by the same method as that prescribed for amending the Restrictive Rules, other than the first. With these factual statements we, and the whole church, are in accord.

But his conclusions! Since those portions of the constitution for which there is no specifically applicable statutory method of amendment may be amended through the procedure prescribed for amending the last five Restrictive Rules, it follows, according to him, that the procedure or method of amending the first may itself be amended by two-thirds of

(Continued on page 15)

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D. M. KEY, President.
Jackson, Miss.

Christian Education

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON, JULY 18

By Dr. J. R. Countiss

GOD ENCOURAGES A LEADER

Among the Hebrews personal names were meant to express character. The name Jacob meant supplanter and Joshua meant savior. To know one's name was to understand the deepest secret of his selfhood, and thus to gain power with him or over him. Each of the two wrestlers at Peniel sought to discover the

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name of his antagonist, and it was Jacob who was found out. The Israelites thought that they alone knew the correct name for God, and that it was too sacred for common utterance. It was very important for Moses to use the right word if he went in God's name.

The name that God gave him is significant and impressive—I AM THAT I AM—implying eternal, self-existent, unchanging being. Jesus said, "Before Abraham was, I am." He is spoken of as one who was, who is, and who is to come, and as being the same, yesterday, today, and forever. God is not limited by time or space. He inhabits eternity, filling its every second. The heavens cannot contain him, and there is no inch of space where he is not. The God whom Moses was to preach is ever-present and self-evidencing, revealed and known by other proofs than ancient footprints; but it is comforting to know that he is the God of the fathers.

The name of Jesus stands for his person, his character. To believe in him or on him is to accept him as "the way, the truth, and the life," not merely to register as one of his party, as one might do under Paul or Apollos, or Cephas. The name on a forged check may be correctly spelled, but it is worthless because it does not stand for the proper person, his character and his resources.

Moses is known for his meekness—his modesty and humility, but in this case he seems rather insistent on emphasizing his lack of talent. However, he knew the difficulty of influencing the Egyptian court, and of managing the self-willed, untrained Israelites. He also knew that forty years with the flocks on the silent plains of Midian had not improved his fluency of speech. He seemed to think that God could not use an imperfect man—as if God ever had any other—but One. In spite of their imperfections, God had used Abraham and Isaac and Jacob. He still uses such men and gloriously vindicates the practice. God never needs help; he needs helpers. He never needs power; he needs agents, instruments. Willingness counts with him rather than ability.

Moses recognized that God had given him a wonderful vision in the burning bush, but he did not realize that God was also working at the other end of the line. Already, Aaron was coming to his assistance. Already, the Israelites were praying and God was listening. God was preparing the way while he prepared a leader. He knew the dangers and difficulties far better than Moses. God sees the end from the beginning, and those who listen to his call do not labor in vain.

One of the beautiful names by which

God was known to Israel was El Shaddai—the God who is sufficient, adequate, dependable, satisfying, enough. He is the God of the Eternal Presence. He still calls leaders and followers, still prepares prophets and people. Obstacles still abound, but he is still the God who is enough, equal to every emergency and adequate for every need.

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The Christian Fireside

"BUTEO"—A NOBLE OF THE BIRDWAYS

By Elizabeth Walker Ingles

A magnificent bird circles tirelessly in an azure sky. As it banks, the sun with a swift stroke paints in a cinnamon-red tail barred with black, giving accent to the drab cloak of brown which is the dress of the western red-tail hawk. Below it in a crevice high on a perpendicular cliff or in the top of a lofty valley oak, it may build its nest of sticks and twigs lined with bark. For Buteo loves the inaccessible places and broad acres. Yet he is remarkably adaptable, being able, according to ornithologists, "to maintain himself as well upon the Colorado and Mojave deserts as upon the middle slopes of the Sierras and the jutting cliffs of the boundless chaparral country."

Until about a month ago, my closest acquaintanceship with the western red-tail hawk was by way of binoculars as the bird soared high among the clouds or rested momentarily in a great oak. Then one day two boys found a full grown red-tail with a badly-broken wing and, knowing our interest in wild life, they brought the fighting, evil-looking bird to our home. Judging from the numerous scratches on the arms and hands of the captors, the red-tail came to us much against his will. We named him Buteo, and the bird endured our hospitality for more than two weeks.

Installed in a wire-covered yard Buteo began to run back and forth with lowered head in an effort to escape from the enclosure. Soon, growing tired, he selected an old chicken coop as a point of vantage and with the help of his good left wing and sharp talons crawled to the top where he surveyed the surrounding country. The wing slowly began to heal un-

til within five days the hawk was able to fly awkwardly to the top of the chicken coop. At first, refusing to eat, the bird soon tolerated us enough to snatch proffered food. The cruel-looking talons easily pierced the tough red meat and gristle offered to take the place of natural fare, demonstrating the fate of any small mammal which might come within the grasp of the large raptor.

It seems strange that so magnificent and worthy a bird should be so misunderstood. The popular misconception that the red-tailed hawk is a thief in the



Western Red-Tail Hawk

chicken-yard and the quail covey is responsible for the wide-spread slaughter of this useful species. Some men and boys murder this great hawk in the name of sport; yet it is an easy target as it wheels lazily in the clear blue sky. True, the red-tail is no saint. It gets into the chicken-yard on occasion, especially if other food is scarce, but Buteo much prefers a diet of ground-squirrels, gophers, wood-rats, meadow mice, snakes, frogs, lizards and insects. As a rule the song birds, grouse, quail and pheasants dart to cover much too fast to fall prey to Buteo. However, once in a while the red-tail may kill a sick individual, thus probably benefiting other birds by checking the spread of disease. California, especially, owes a debt to the red-tailed hawk for the Douglas and Beechey ground-squirrels, which are principal items in its diet, are pests to agriculture

and a menace to health. Government statistics show that two per cent of these ground-squirrels are infected with one of two diseases—bubonic plague and relapsing fever. Californians then owe the red-tail their protection rather than a shower of lead.

The day we turned Buteo free was warm and clear. The poor broken wing had healed and although weak was not entirely useless. For a time the top of the chicken coop reproached us with an empty stare, for we had found much amusement and interest in the activities of Buteo. Old Buteo is gone now, but since his visit we have a better understanding of his kind, a comradeship with those great nobles of the airways, the western red-tail hawks.—Our Dumb Animals.

ANTI-SALOON LEAGUE DAY

Dear Dr. Duren: Will you allow me the privilege of reminding the pastors, Sunday school superintendents, leaders of the women's and young people's work throughout the state of the request of the Anti-Saloon League committee that the churches observe July as Anti-Saloon League month, during which time the people be given an opportunity to make offerings for the League's program.

By the time this is read the month will already be half gone, and it is the earnest hope that the churches will not overlook the matter.

The brewers of the nation have already launched their campaign to capture the homes of the nation in the interest of beer drinking. Something must be done to counteract that campaign. The Anti-Saloon League has the machinery to meet this onslaught; but without a proper operating budget we will be horribly crippled. Some churches have already responded and others have given assurances that they, too, will respond. Let's make the response general throughout the State.

I appreciate your helpful cooperation, Brother Editor, and also the many encouraging words which have come to us from others concerning our efforts.

LEON W. SLOAN, Supt.

Sarcasm is the language of the devil; for which reason I have long since as good as renounced it.—Thomas Carlyle.

HEADACHE

Every person who suffers with headache, Neuralgia, periodic pains, Muscular aches and pains, from inorganic causes should be relieved quickly.

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Bromo-Seltzer

Methodist Women

LOUISIANA CONFERENCE

By Mrs. John B. Pollard,
1574 Jefferson Avenue, New Orleans, La.

The Baton Rouge District, under the capable leadership of Mrs. S. J. Fairchild, is forging ahead in every department of work. There was a large attendance of missionary women at their annual meeting which was held in Kentwood.

Mrs. Joe Brown Love set the spiritual tone for the day with the opening devotional message. The Efficiency Aim was presented by the following zone leaders: Mrs. William Schuhle, Mrs. A. A. McKnight, Mrs. C. J. Crook and Mrs. Jack Phares. Mrs. J. B. Pollard gave the "Highlights of the Homer Conference." Mrs. W. P. Irwin, of Clinton, gave a most illuminating address on "The Orient Today." The J. M. Eichers presented the cooperative plan for Children's Work and a very lovely solo was sung by Mrs. David Tarver.

The afternoon features of the program were as follows: Service of Remembrance, led by Mrs. Jack Phares; Talk on Supplies, by Mrs. C. J. Jones, assisted by Inez Vichair, of MacDonell School; Panel Discussion on Young Women's Circles, led by Mrs. Roy Stewart and assisted by a number of young women; The Work of the Baton Rouge District, Mrs. S. J. Fairchild; Spiritual Life and Message, Mrs. E. W. Chaney; Memorial Mercy Home, Mrs. J. G. Snelling; Solo, Mrs. C. S. Miller, and the closing devotional message by Miss Flora Mae McClendon.

Mrs. John J. Martin, Superintendent of Publicity, sends interesting news from the Gueydan society. Their society has been organized for twenty-seven years and Mrs. W. L. Doss is the only charter member now residing in Gueydan. Mrs. C. M. C. Pulliam, another beloved charter member, has recently moved to Elizabeth. Mrs. W. K. Dodson has taken Mrs. Pulliam's place as study leader for the society.

The local department has placed a new studio piano in the church and a new cook stove and heater in the parsonage. Mrs. Martin tells of the high esteem in which Rev. and Mrs. Dodson are held and sends an earnest appeal to all Methodists in this little city for their loyal support in the kingdom work at Gueydan.

The women of the Louisiana Conference most affectionately and sincerely tender their sympathy and condolence to our beloved president, Mrs. George Sexton, Jr., and her family in this their hour of sorrow and bereavement.

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson,
2212 Fifteenth Street, Meridian, Miss.

Do you know—

Where the "Near East" begins and the "Far East" ends?

* * *

The following are the subscription figures sent out from the World Outlook, as of May 20, 1937, for the Mississippi Conference:

Brookhaven District, 184; Hattiesburg, 142; Jackson, 309; Meridian, 153; Seashore, 157; Vicksburg, 178. Total, 1123.

Our goal, to be reached by December 31, 1937, is 1200. Let's get that goal!

* * *

The 1937 appointments released by Council for the Mississippi Conference institutions are as follows:

Wesley House, Biloxi, Deaconesses Mattie Cunningham and Ethel Cunningham.

Moore Community House, Biloxi, Deaconess Sallie Ellis and Deaconess Sophie Kuntz.

Wesley House, Meridian, Deaconess Annie Trawick.

Miss Jennie C. Congleton, who has served so efficiently at the Meridian Wesley House during the leave of absence of Miss Annie Trawick, has been assigned to Wesley House, Fort Worth, Texas.

* * *

July is the month assigned to the Jackson District for sending boxes to the Wesley Houses and Moore Community House.

* * *

Friends of Mrs. G. P. McKeown, of Carthage, were delighted to see her at the Pastors' School in Biloxi, June 21-26. She has been greatly missed during her illness.

The celebration of the twentieth anniversary of the organization of the China Conference Woman's Missionary Society was held at Davidson Girls' School, Soochow, April 7-11, 1937. Two hundred and nine delegates attended. Our own Mrs. B. W. Lipscomb, representing the Woman's Missionary Council, was the guest of honor at the meeting and led one of the early morning worship periods.

Miss Hallie Buie, Mississippi's daughter serving in Korea, sails July 10, on S. S. President Taft from San Francisco.

Charity is never lost; it may meet with ingratitude, or be of no service to those on whom it was bestowed, yet it ever does a work of beauty and grace upon the heart of the giver.—Middleton.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

On June 29, 1937, the zone meeting was held at Columbiana, opening with prelude, "Love's Dream," by Mrs. Taylor Everette.

Devotional, "The Place of Prayer in Modern Life," was led by Mrs. Dorris, of Kilmichael. She suggested that the Bible outlines the Christian life and Jesus has given place of prayer and that we fail in religion because we fail in prayer.

Rev. W. M. Langley led in prayer.

Little Barbara Jean Rogers, of Columbiana, sang "Jesus Wants Me for a Sunbeam." A motion made by Mrs. Moore, of Winona, to let Coaching Day take the place of third zone meeting was passed.

Mrs. Sturdivant urged all societies to send in their reports.

Mrs. Walker, of Duck Hill, made a report of conference at Aberdeen. She told of interesting things in Bishop Dobbs' talk. Also, Mrs. Newell, of N. Carrollton, gave talks during conference stressing that we have better politics and vote accordingly. She spoke on lynching and the liquor problem.

A duet "God is Love," was sung by Mesdames Holmes and Everette, of Columbiana. "The Highpoints of Coaching Day at Greenwood" were given by Mrs. Moore, of Winona. She also gave outline of fall study book.

Mrs. V. A. Gee, of Vaiden, told of "The Interesting Things of Bible Training School at Grenada," and recommended the book, "New Trails for Christian Teachers."

Minutes were read and approved. Wishes for speedy recovery of secretary, Mrs. Haman, of Vaiden, were extended.

Splendid reports were made. There were present: Winona, 5; Kilmichael, 4; Duck Hill, 2 and pastor; Columbiana, 4 and pastor; Vaiden, 5; visitors, 3.

Winona offered used Mission Study books to other societies.

Rev. Langley and Rev. Potts made short talks.

Next zone meeting will be held in Winona.

After hymn, Mrs. Wooten dismissed with prayer.

MRS. SPENCE TOWNSEND.
Secretary Pro Tem.

Nowadays we are hearing little children being described as troublesome brats and motor cars as little beauties.—Rev. W. H. Dunn.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET N. O., LA.

MUST EACH ANNUAL CONFERENCE IN OUR CHURCH APPROVE THE PLAN OF UNION?

(Continued from page 11)

the General Conference and three-fourths of the members of the several Annual Conferences, present and voting; for, he says, there is no specific statutory procedure prescribed for the alteration of the method or procedure of amending the Articles. With this non-sequitur who can agree?

The Constitution of the United States specifically provides for amendment by two-thirds of the Congress concurred in by three-fourths of the States. But it provides that no State without its consent shall be deprived of its equal suffrage in the Senate. Suppose the whole of the Congress and forty-seven States should desire to deprive Utah of its equal suffrage in the Senate, and Utah should not agree. Would Bishop Moore contend that this great majority might accomplish its purpose by striking out over the protest of any State, the provision "no State, without its consent, shall be deprived of its equal suffrage in the Senate," and having thus amended the constitution, that Utah, without its consent, could be deprived of that equal suffrage?

Suppose that the overwhelming majority in our Church should desire, as nearly happened in New England Congregationalism, to turn us into Unitarians by changing our Articles of Religion and Standards of Doctrine on the person of Christ, but that one Annual Conference, true to the proven faith of our Fathers, should refuse to consent. Will Bishop Moore say that although the Articles and Standards of Doctrine may not be amended without the consent of each Annual Conference, the great majority might indirectly accomplish its purpose, by first providing, over the protest of an Annual Conference, that the Articles and Standards might be amended without the consent of each Annual Conference, and having thus provided that they could without the consent of that Conference so change our expressed faith?

It requires no lawyer to recognize that if a guarantee is made, which can be withdrawn only by unanimous consent, no method of withdrawing it by less than unanimous consent can be substituted, unless all agree thereto. Otherwise the guaranty amounts to nothing. When our fathers assured to each state the right of equal suffrage in the Senate, and to each Annual Conference the right to veto a change in the Articles of Religion, they did not leave open this indirect method, advocated by Bishop Moore, of defeating that which had been directly guaranteed. Yet he accuses us of "legalistic literalism!"

A few additional comments should be made in connection with what Bishop

Moore has to say on this second point: He asks:

"Will Bishop Denny say that our Church has no constitution outside of the Restrictive Rules?"

He should remember that Bishop Denny used his voice and pen to expose the strange report of a Commission on the Constitution that "our constitution was contained in the Restrictive Rules," and the Church overwhelmingly turned down that report. Suppose Bishop Denny "is on record in a report which he largely wrote for a commission on 'What is our constitution?'" Does a check or deed depend for its value on the paper on which it is written, the ink used, the handwriting on its face, or chiefly if not entirely on the signature? That report was presented in 1914. All the Bishops in the Church, fourteen in number, headed by the eldest, Bishops Wilson and Hendrix, and concluding with the last elected, Bishop Mouzon and Bishop McCoy, "adopted" that report. (Journal 1914, pp. 462-463). No man now in the Church, none with whom the Church has ever been blessed, is so great as to be able to sweep away that report by calling it "legalistic literalism." All save two of those Bishops have died, yet they being dead, yet speak.

Bishop Moore attempts to minimize the action of the all-powerful General Conference of 1808 because he says it was composed "of only 129 of the ministers." It may appear to be a small matter, but accuracy is never small. The Journal of that Conference sets forth that 131 were present. So far as we know, Bishop Moore is the first person to discover that those present at that Conference were not possessed of all the power that the Conference would have possessed had every eligible member been present.

Finally Bishop Moore says that the Joint Commission which evolved the pending Plan "adopted this proposal to change the method because they believe there would be far greater safety for the Articles of Religion and the Standards of Doctrine in three-fourths of all the members of all the Annual Conferences than in a majority vote of every Annual Conference;" and "they believe" that the

Articles and Standards "should not be at the domination of any one Annual Conference, large or small, at home or in foreign lands." Of all known strange methods of constitutional amendment, this is the strangest—that the constitutional process of our Church can be amended by the belief of the Joint Commission on Unification."

3. No possible objection can be made to the spirit of the editorial by Dr. King in the June 18th, 1937, issue of the Christian Advocate. He does not deny that the adoption of the Plan will alter our Articles of Religion and that it will change the method of amending the Articles of Religion. He does not offer a word of objection to our contention that neither of these can be accomplished without the consent of each Annual Conference save to make the unproven and unsupported assertion that such a condition is "absurd to the nth degree," and this despite the fact that the law of our Church to which we have called attention has been frequently and recently strictly applied. Indeed one of the most recent applications was the unanimous action of our General Conference of 1918 and 1922, and of the North Georgia Conference, of all three of which he was a member.

He makes the statement that it is "absurd" to suppose—despite the specific language of the Discipline—that a single Conference can prevent a change in the Articles of Religion or in the procedure for amending. We refer him to the record and to the address of the Bishops to the General Conference of 1910 in which they stated that the failure of the Montana Conference, composed of twenty members, clerical and lay, and of the East Columbia Conference, composed of twenty-nine members, clerical and lay, to act upon the recommendation that our 23rd Article in so far as it applied to foreign Conference should be altered, prevented that General Conference from concluding the process of amendment and this, despite the fact that the other Annual Conferences had voted in favor of the change, many, possibly all, unanimously.

On the basis of "absurdity" the Bishops of that day and the General Conference

Hot Weather is Here— Beware of Biliousness!

Have you ever noticed that in very hot weather your organs of digestion and elimination seem to become torpid or lazy? Your food sours, forms gas, causes belching, heartburn, and a feeling of restlessness and irritability. Perhaps you may have sick headache, nausea and dizziness or blind spells on suddenly rising. Your tongue may be coated, your complexion bilious and your bowel actions sluggish or insufficient.

These are some of the more common symptoms or warnings of biliousness or so-called "torpid liver," so prevalent in hot climates. Don't neglect them. Take Calotabs, the improved calomel compound tablets that give you the effects of calomel and salts, combined. You will be delighted with the prompt relief they afford. Trial package ten cents, family pkg. twenty-five cts. At drug stores. (Adv.)

of 1844, which acted in accordance with the recommendation of that address, were "absurd". On the basis of "absurdity" Utah alone, as shown above, can, against its consent, be deprived of equal representation in the U. S. Senate. We should like to find even one lawyer who would attempt to assert such a claim. Take a recent example: When the Scotch Presbyterians divided in 1843, after ecclesiastical and civil litigation, including action by the House of Lords, The Free Church of Scotland gave up their benefits and went out shorn of church and manse. Under such men as Drs. Chambers, Guthrie and McCosh—and more than 400 preachers—the Free Church prospered. Not long ago the large majority of members and preachers concluded to re-unite with the established Church of Scotland. Some few, known as the "Wee Frees," (because they were so few), objected. It was alleged in the highest courts of Great Britain that it was absurd to claim that so small a number, not sufficient to occupy the vast majority of the pulpits, could prevent the Union. The calm and able and impartial courts upheld the "Wee Frees" and di-

rected that all property be given to them. In order that the property which could not be occupied by the "Wee Frees" should not go to waste. Parliament adopted a confiscatory act taking from them the property they could not man. If gentlemen wish another example we refer to the situation that developed with the Cumberland Presbyterian Church and to the "absurdity" upheld by a number of courts that it could not accomplish Union save in accord with the law of its Church. So recent and well known is the history of both these instances that further comment and application is superfluous.

4. While it has nothing whatsoever to do with the question of the legal action required of our Church to adopt the Plan, we have noted that Bishop John M. Moore discounts the possibilities of litigation over property questions with the statement that the Uniting Conference "will look after that." We should have thought that it was the function of the Commission on Unification to determine the terms of the Union rather than to recommend that Union be consummated and that the terms and conditions thereof be thereafter established.

There is no provision in the Plan stating when it shall become effective. Under ordinary conditions it would become effective on constitutional approval by each of the three Churches, but as Article X of the Section on the Uniting Conference provides:

"Pending the meeting of the Uniting Conference, each of the three Uniting Churches should be governed by the Rules and Regulations of its own Discipline."

It is clear that the Plan does not become effective until the day the Uniting Conference meets. On that day the new Church comes into existence and our Church dies. Many millions of dollars are held under charters, deeds and wills for the benefit of agencies of the Methodist Episcopal Church, South, or for classes of members thereof or for classes of ministers thereof. On the day the Uniting Conference meets, there will no longer be a Methodist Episcopal Church, South, it will be annihilated; there will no longer be an agency thereof; there will no longer be a minister or member thereof. If by virtue of the terms of the charter or the language of the deed or will, the property can be used only for the agency or the members of the Methodist Episcopal Church, South, the property is forfeited, and there is no way by which the Uniting Conference can breathe life back again into the dead Southern Church, and thus save this property. Bishop Moore's ipse dixit cannot save this property. He will have to meet in Court those entitled thereto in the event the trust has failed, and all his good intentions and statements of piety will then give way to the question, has the Church proceeded legally and has the trust failed?

We hope no man desires piety more

than do we, and daily we pray that in all things God's will may be done, but we are not willing by our desire for piety to close our eyes to the fact that an illegal action is never made legal by the pious intent of the actor.

Twelve years ago those that favored the Plan of Unification then before the Church made claim to a monopoly of piety and even used threats of divine wrath against their objectors? Yet not long ago the first Chairman of those who in 1924 and 1925 called themselves the "Friends of Unification" publicly declared that the defeat of that plan was providential.

COLLINS DENNY,
COLLINS DENNY, JR.

In Memoriam

RESOLUTIONS OF APPRECIATION AND RESPECT

Whereas, in the providence of our all-wise Father, He has called to His eternal reward our good friend and brother, J. S. Henderson.

Wherefore, be it resolved, by a committee of the official representatives of the church of the Vaughan charge that we hereby express our very keen sense of the deep loss that has come to our church. For many years Mr. Henderson has rendered faithful service as superintendent of Ellison Sunday school.

Resolved, 2. That we greatly appreciated his Christian character, his loyalty and devotion to the church; his interest and help in every good cause in the community in which he lived.

Resolved, 3. That we submissively bow to this dispensation of providence and extend our heartfelt sympathy to his good wife, and pray that our Heavenly Father may bring comfort and consolation to her grieved heart.

Resolved, 4. That a copy of these resolutions be spread upon the minutes of the church and copies be sent to the New Orleans Christian Advocate for publication, and to his wife and sister, Mrs. Mamie Clark, in Colorado Springs, Colo.

MRS. SUPELIA FRIZZELL,
MRS. F. C. HAYDEN,
MISS LAURA LEGGETT,
MR. J. E. BULL,

Committee.



with or without Chicory



OUR FOUNDER

**STEADY
GROWTH
DOWN
THROUGH
THE YEARS**

1903--1937

This Is Founder's Year

Thirty-four years ago a Southern Methodist preacher caught a vision of the real meaning of life insurance for his brethren. He interested others . . . made a beginning . . . launched forth.

Success, in the larger meaning of the word, has crowned his efforts.

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The Association is dedicating this year to its beloved Founder and General Secretary—Rev. J. H. Shumaker.

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Please send me information regarding your Life Insurance Plans for Southern Methodists.

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Term Insurance ☐
Juvenile Insurance ☐

Yours very truly,

(Signed) _____

Address _____

My age nearest Birthday _____

(Detach and mail to above address)

NEW ORLEANS Christian Advocate

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NEW ORLEANS, LA., THURSDAY, JULY 22, 1937.

. Whole No. 41244.



Jackson (Mich.) Patriot cartoon reproduced courtesy National Voice News Bureau



Wallet of the Week



DR. TOYOHICO KAGAWA is reported to have added ten thousand yen to a gift of thirteen hundred dollars from the Christian Council of Boston. With the joint fund it is his purpose to erect a much needed settlement building in a congested industrial section of Osaka. The structure will be known as "Boston House," and one section of it will be called Puritan Institute. This enterprise is presumably the outgrowth of Dr. Kagawa's recent tour of America.

* * *

BIG GAME PROTECTION in the United States is getting results, according to **Our Dumb Animals**. A recent enumeration of bear, deer, elk, moose, mountain sheep and goats, and antelopes shows an increase of ten per cent during 1936. It is estimated that a million five hundred and twenty-three thousand big game animals now have refuge in national forests. This is a gain of approximately two hundred and fifty thousand animals since January 1, 1935. This gain is an unfavorable commentary upon the ruthless destruction of the American hunter.

* * *

A CROW CONTROL CONTEST is still an annual event in Indiana, despite the fact that other states have abandoned the bounty on crows. Prizes totaling hundreds of dollars are offered to clubs killing the greatest number of crows within a five-month period. In recent years the United States Department of Agriculture has conducted investigations into the food habits of the crow which show that he probably contributes as much as he destroys, and **Our Dumb Animals** thinks that Indiana may ultimately find that there is another side to the crow question.

* * *

THE BELGIAN CONGO is to the average person a spot in the interior of Africa and few people really know what it comprehends. In area, it represents a million square miles, it has a total population of approximately twelve millions, almost half a million of whom are Protestant Christians, and forty-four Protestant denominations are united together to form "The Church of Christ in the Congo." It is claimed that there are ten thousand Protestant schools, a million and a half consultations in Protestant hospitals annually, and numerous other religious activities, the result of fifty years of sacrificial pioneering effort.

THE PROBLEM OF CHURCH ATTENDANCE seems to have been greatly simplified in seventeenth century New England when Puritan religious ardor was at its height. It is said that church attendance was compulsory and that absentees from church service were fined each a peck of corn. That was before the days of liberal opinions, golf and Sunday automobiling. If such a law were enforced today, it would require the genius of another Joseph to store the grain of mulcted church members.

* * *

THE ORIGIN OF BRIDAL ORANGE BLOSSOMS is one of the curious customs of our civilization. It is held to be a relic of the time of the Crusades, and the custom, introduced into Europe probably by the Crusaders, was taken over from the Saracens who regarded the orange flower as emblematic of a happy and prosperous marriage. Strangely enough, the Saracens, or Arabs, were the arch enemies of the Crusaders, and there one would least expect to find the origin and the explanation of the custom which for hundreds of years has dominated the wedding ceremony of the civilized world.

* * *

THE JEWISH PROBLEM, according to an editorial in a prominent American religious journal, is largely the reflection of the age-old doctrine of a covenant race, a doctrine incompatible with the fundamental concepts of democracy. The writer charges the race with "trying to pluck the fruits of democracy without yielding itself to the processes of democracy." He thinks that Jewry needs prophets who have the courage to proclaim that for millenniums Judaism has been feeding its racial pride on an illusion, prophets who will recognize that its martyrdom is in large measure self-invited.

* * *

GEORGE WASHINGTON UNIVERSITY graduated seven hundred and nine young men and young women at its recent commencement, June 9. Of this vast regiment of trained men and women loosed in the arena of American life, thirty-one are listed as graduates of the School of Government, which was established about ten years ago by Scottish Rite Masons of the Southern Jurisdiction of the United States. It is to be hoped that the graduates from the School of Government may prove themselves capable and worthy captains of the forces attacking the social and political problems in the days ahead.

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EDITORIAL

AN ECONOMIC BOYCOTT

We note in some of the exchanges "An Appeal to Christianity" for a nation-wide boycott of German goods as a means for suppressing the religious persecutions of the Hitler government. Aside from all opinion as to the iniquity of the course being pursued by the German government, we feel that the method proposed involves dangers for our own government which no organization of private citizens can afford to become responsible for. Two phases of national life which always lie in the same plane are the political and the economic. Some years ago when Count von Bernstorff was dismissed as the German Ambassador to the United States, we think it was the late Mr. Mooney, then editor of the Commercial Appeal, who said that the severing of diplomatic relations is practically always followed by war. The reverberations of the world's greatest conflict still give point to that observation. A boycott is in effect another method of severing diplomatic relations. It involves such a disturbing of fundamental economic necessities and relations as to become a serious threat to international peace. We bring no railing accusations against those promoting this boycott—our thought is concerned entirely with the boycott as a weapon of Christian warfare. As we view it, it is an effort to coerce by a process of starvation instead of the use of guns and battleships. We do not understand a doctrine of world peace which is confined to arms and high explosives, but which leaves men free to invoke a process of destruction even more indiscriminate and terrible. We cannot comprehend a doctrine of tolerance based on brotherly love, which outlaws the sword, but permits the use of a deadly alternative for achieving the same end. We raise the questions: Can a good citizen afford to preach peace and at the same time do that which increases the danger of war? Would not the very process invoked be a reproach to Christianity?

ANY DOG MAY HAVE HIS DAY

A few days ago there was dumped upon our desk in a single morning's mail three pieces of material dealing with dogs. One was a poem on a puppy, another the story of a boy and his dog, and the other an interesting statement by Henry East, owner and trainer of "Wimpy," the dog-star in David O. Selznick's movie, "Nothing Sacred." Mr. East said: "The dog's professional life, if it follows the normal motion picture course, is limited to about eighteen months. Our dogs quickly respond to the training and attention given them in motion pictures. After awhile, working before cameras and with big name stars, the cur develops a sparkle and a keenness which takes him entirely out of the cur class. . . The nondescript appearance fades. The dog holds his tail high and takes on airs. When that happens, his usefulness as a screen cur is ended, and he usually lands in a fine home with some director or performer who is charmed by his personality."

That little story, out of the experience of a dog trainer, set us to thinking. "Cur" is just a name for a mongrel breed of dog. It is an uncomplimentary label for a pup that represents anything and everything from fox terrier to St. Bernard. It means that such a mongrel is hopelessly off the social register, the blue book, of aristocratic dogdom. His exclusion is not so much because he is without individuality or parts, but because no strain of aristocratic dog blood can be offered as an explanation of his marvels of performance, or as evidence of his promise for the future. Such a cur finds the door of every lordly kennel closed and sooner or later he winds up at the dog pound, where as an unloved cur he waits the day of his execution. His only hope for fame or fortune is in finding a chance patron, a trainer who will give his individuality a chance. Then, Wimpy-like, he crashes the gates of fame and for eighteen short months, the little monarch struts his stuff before the cameras and the footlights, and then retires unregistered and individual. Wimpy, the cur, achieves fame. The dog has his day.

MRS. FRANKLIN N. PARKER

In the sudden passing of Mrs. Franklin N. Parker on last Thursday morning, the Church in Louisiana has lost a staunch friend and Methodism at large a radiant personality. She was the wife of Dr. Franklin N. Parker, dean of Candler School of Theology, and before her marriage, she was Miss Minnie Jones of Baton Rouge. Surviving her are her husband, Dr. Franklin N. Parker; two daughters, Misses Nell and Margaret Parker; three brothers, Stephen and Benjamin Jones of Baton Rouge, and Dr. J. McGregor Jones of New Orleans; and a sister, Mrs. Frank Preston, of Havana, Cuba. Mrs. Parker's attachment for her home church was such that she kept her membership there to the end of her life, and her body was laid to rest in the "God's Acre" of her native city.

Sooner or later sorrow brings us all to the brink of this most forbidding precipice. It is not easy to behold with composure the wreckage of life's dearest relationships, nor to contemplate a confusion of memories which have become as the brilliant petals of a shattered rose. The effort of the mind to resolve the chaos dissipates none of the shadows of that realm which we call death, and in our mental helplessness, we catch the echoes of those haunting lines of Tennyson:

"But who shall so forecast the years
And find in loss a gain to match?
Or reach a hand thro' time to catch
The far-off interest of tears?"

From that dark horizon, the heart is brought to its greatest affirmation of faith, the belief in immortality. We cannot abide the tragedy of death without the blessed hope of heaven's eternal morning and we listen eagerly for those words from the lips of Jesus: "Let not your heart be troubled." We know that the life of our friend was built upon the foundation of God which standeth sure and that her hope was anchored within the veil. So we say Goodbye, appropriating a thought of the late Dr. F. B. Meyer written to a friend with the knowledge that death was at his gate, She has entered the Palace. "We shall meet in the morning."

SENATOR JOSEPH T. ROBINSON

In the sudden and unexpected death of Senator Joseph T. Robinson of Arkansas, the entire nation is stunned and a feeling of personal bereavement is wide-spread. We knew Mr. Robinson only as a man in public life, hence we speak only of that side of the man. On a number of public issues, we did not see eye to eye with him, but we entertained no doubt of his personal ability, and it is no disparage-

ment of others to say that we regarded him as the ablest man in his party, barring none. As a political leader of these troubled times, he was probably a potent force in maintaining the political and social equilibrium of the nation. We think that he was one of the ablest lawyers in Congress and, differing from him as we did, we had felt that his elevation to the Supreme Court to succeed Judge Van De Vanter might be both logical and desirable. But, alas, the glamorous romance of his distinguished career comes abruptly to an end. We are profoundly sorry that he is gone from us.

Editorial Miscellany

By Dr. H. T. Carley

ROLL-TOP DESKS

Only old-timers now use roll-top desks—the modern business man has fallen in with (or fallen for) the stream-line vogue in everything, from lead pencils to locomotives. Roll-tops, along with Model T's, are strictly out-of-date.

But, next to the top bureau drawer, the roll-top desk is the most useful piece of furniture in the house. It has a place for everything—and everything is usually in its place! If it's not in the top bureau drawer, look on the desk.

My desk has forty compartments, pigeon-holes, and drawers, to say nothing of two pull-out leaves, an expansive writing surface, and a table-like top. And practically all the space is utilized.

The pigeon-holes, compartments, and drawers are stacked full of stationery, old letters, papers, blank-books, circulars, catalogs, and various and sundry odds and ends. Why and when they were put there, and what for, only eternity can reveal—time has already failed.

The flat surfaces also have their supply of more or less useful articles. A hasty glance reveals a loaded shotgun shell, a rock picked up in the field that might have been the head of an Indian war-club, a small green vase, a fountain pen set, a bottle of ink, seven books, a weather-beaten cypress shingle, three stacks of magazines, a rusty iron bolt, a small tin box full of assorted sizes of nails, a fishing rod and a box of fishing tackle, a pin tray, a file, an Aladdin lamp, a screwdriver, a rolled-up map, a package of beans, a cigar box full of kodak pictures and the like, a lead pencil, and various other things that would require a more extended survey to enumerate.

Not all old-fashioned things have lost their usefulness.

AN UNNOTICED ASPECT OF UNIFICATION

By Geo. A. Teasley

In the Baltimore Southern Methodist of July 1, there is an unusually strong editorial upon the subject, "Colored People Issue Manifesto Complicating Unification."

The editorial quotes from Dr. Sloan and Bishop John M. Moore opinions as to what will be the constitution of the united church if it come into existence through the adoption of unification. It would have added to the value of the editorial if it had also quoted these words from Bishop Edwin H. Hughes, "My own view is that the virtual constitution of the united church would be those parts of the Plan that could be changed only by the constitutional process." By this he seems to mean that only those things protected by the Restrictive Rules of the Plan are a part of the constitution. This is much more reasonable than the rather fanciful contention of Bishop Moore that each part of the plan is a part of the constitution. If to change each provision requires constitutional procedure, what possible significance could attach to any of the Restrictive Rules save that alone which protects the Articles of Religion? I think the Editor has also misread Bishop Cannon's article. As I understood him, Bishop Cannon is not asking that a general vote of the membership be taken. He seems to hold to the view that the vote of the Annual Conferences will show what the membership of the Church desires. But since this vote will be cast by less than one-half of one per cent of the membership of the Church it is difficult to see how anyone could look to this vote to find out what the membership of the Church desires. But if the bishops had desired to see how the membership felt upon the subject they could have had the pastor take a vote in each church. If they had desired to have the sentiment of the officials, they could have instructed the presiding elders to have taken a vote of the quarterly conferences. Of course, they are without authority to do that. But they were also without authority to determine to present a constitutional proposal to the Annual Conferences. I think it may be safely taken for granted by everyone that it is no part of the intention of those leading in the effort to get unification to allow the membership or even the officials of the Church to vote on the question.

But it is my chief purpose at this time to call attention to a serious point in the present situation which for the most part is passing unnoticed. The constitution of our Church gives to the General Conference the power, by a two-thirds majority, to propose constitutional changes to the Annual Conferences. It does not confer this power upon any other body. It is doubtful—but still it is

possible—that the General Conference might be adjudged to have the power to confer upon some other body its power to transmit a constitutional provision without its having first been presented to the General Conference. But as a matter of fact, the General Conference has made no effort to give any one or any body of men the power to present to the Annual Conferences a constitutional proposal for adoption and the constitution itself does not give the authority to any one.

But we are now witnessing a constitutional proposal "being presented to the Annual Conferences for them to act upon. And preparation is being made for the vote. Who is using this constitutional authority which belongs only to a two-thirds majority of the General Conference? In the Christian Advocate of December 25, 1936, page 1657 (25), there is an article by Bishop John M. Moore, Secretary, and entitled, "The Meeting of the College of Bishops." From it I quote the following words as being pertinent to the subject under discussion: "They appointed the Senior Bishop, E. D. Mouzon, the Secretary, John M. Moore, and Bishop Paul B. Kern a Committee to prepare for the approval of the College of Bishops at their meeting in May, 1937, a proper form in which this matter will be presented to the Annual Conferences." So, the evidence is indisputable that the College of Bishops is presenting to the Annual Conferences a proposed constitutional provision, an authority which belongs alone to a two-thirds majority of the General Conference.

But if I were to ask the Bishops to present a proposed constitutional provision to the Annual Conferences, wouldn't that confer upon them the same power that belongs to two-thirds of the General Conference alone? Certainly not. But what if 30 out of the 40 Annual Conferences were to request them to do it, wouldn't that confer the authority upon them? Certainly not. There is a regular way under the constitution itself by which the Church may confer this power upon the bishops if the Church desires to do it and it cannot be conferred legally otherwise.

But here is the grave danger in the situation. In the Methodist Church, quiet acquiescence by those concerned is supposed to have enough regenerative power to make legal that which is illegal and fasten it upon the Church until changed by constitutional process. If space permitted, I could give important instances. And if the Annual Conferences proceed quietly to vote upon this proposal this fall, the right of the College of Bishops to propose constitutional changes to the Annual Conferences and order them to vote upon them will be unchallenged in the Methodist Church hereafter. And the probabilities are that it would soon become the favorite method of making constitutional changes. It would be easier to get a majority of the bishops to propose a change than to get a two-

thirds majority of the General Conference to propose it. Having agreed to propose a change, they can go before the Annual Conferences with the enormous power which inheres in the office of a bishop with great hopes of getting the necessary two-thirds majority. Armed with this backing, they can easily cause the General Conference to become a mere puppet insofar as constitutional measures are concerned. With all the seriousness of my being, I call upon my brothers of the ministry to beware of this dangerous step which they are about to take.

Has anyone shown any satisfactory reason for voting on the Plan before the General Conference meets? The General Conference of the Church, North, did not elect its delegates to the Uniting Conference or make any arrangements for their election. Nothing can be finished concerning the uniting of the churches, therefore, until after their General Conference of 1940. Why should we rush to a vote in 1937? So far as I have been able to see, there is no reason for the vote this fall unless it be to get the brethren to commit themselves by their votes before they have time to discover the grave dangers which lie hidden away in this whole situation.

GEO. A. TEASLEY.

Ridgeville, S. C.

AN OPEN LETTER IN RE UNIFICATION

Dear Brother Duren: I have just been informed by one who I think speaks with authority, that there is to be NO DEBATE on the floor of the Annual Conference when the subject of Unification comes before the house.

May I ask:

Who issued such an edict?

Has the Methodist Episcopal Church, South, a Dictator?

Has the Methodist Episcopal Church, an Archbishop?

Are we being led?

Is not the POWER of the Church still invested in the People?

Who's afraid of whom, and why?

Am I to understand that only Instructed Delegates, instructed to vote for Unification, will go to the Annual Conference?

Has politics gotten into the Church, and is this an attempt, as the politicians say, to railroad the measure?

Has there been a SECRET CAUCUS of which the laity knows nothing?

Who put the soft pedal on the discussion of Unification in the church papers?

Are not the bishops, presiding elders, and the preachers, still the servants of the people?

Is it not a fact that in all mergers one of the parties lose their identity, their power, and frequently their substance?

What does the Methodist Episcopal Church, South, expect to get out of Unification?

Church papers, please copy.

JAMES W. LIPSCOMB, M. D.,
Layman.

Louisiana Conference

QUOTA CHARGES

We give here a list of charges which have completed their quotas since our last issue. If any charge entitled to quota credit should be omitted, please notify us of the omission and the correction will be made promptly.

Natchitoches, Rev. J. P. Bonneret, pastor. Quota 23, sent 23.
 Carrollton Avenue, New Orleans, Rev. D. B. Pauline, pastor. Quota 30, sent 31.
 Edmore, N. O., Rev. J. E. Grambling, pastor. Quota 18, sent 24 1/2.
 Hodge, Rev. C. E. White, pastor. Quota 9, sent 13.
 Arcadia, Rev. H. M. Johnson, pastor. Quota 19, sent 26.
 Rayne, Rev. J. E. Selfe, pastor. Quota 14, sent 14.
 Haughton, Rev. Otis Spinks, pastor. Quota 18, sent 18.
 Sicily Island, Rev. J. C. Price, pastor. Quota 14, sent 15.
 Homer, Rev. B. C. Taylor, pastor. Quota 24, sent 27.
 Haynesville, Rev. B. H. Andrews, pastor. Quota 20, sent 21.
 Bernice and Farmerville, Rev. A. A. Collins, pastor. Quota 11, sent 11.
 Ferriday, Rev. E. C. Dufresne, pastor. Quota 3, sent 13.
 Minden, Rev. N. E. Joyner, pastor. Quota 30, sent 47.
 Eunice, Rev. M. W. Beadle, pastor. Quota 3, sent 3.
 Vinton, Rev. Alonzo Early, pastor. Quota 3, sent 18.
 Liberty Chapel, Rev. G. W. Dameron, pastor. Quota 3, sent 3.
 Baker, Rev. G. H. Corry, pastor. Quota 20, sent 20.
 Ruston, Rev. Guy M. Hicks, pastor. Quota 41, sent 43.
 Leesville, Rev. J. W. Faulk, pastor. Quota 14, sent 20.
 Bastrop, Rev. W. H. Giles, pastor. Quota 22, sent 31.
 Columbia, Rev. V. D. Morris, pastor. Quota 11, sent 32.
 Delhi-Crowville, Rev. S. S. Holladay, pastor. Quota 13, sent 17.

First Church, Monroe, Rev. W. C. Scott, pastor. Quota 63, sent 134.
 Gordon Ave., Monroe, Rev. J. M. Alford, pastor. Quota 11, sent 16.
 Newellton, Rev. M. J. Fulkerson, pastor. Quota 3, sent 10.
 Oak Grove, Rev. E. E. Emmerich, pastor. Quota 15, sent 25.
 Oak Ridge, Rev. J. H. Midyett, pastor. Quota 13, sent 18.
 Rayville, Rev. L. N. Hoffpauir, pastor. Quota 3, sent 12.
 Sterlington-Marion, Rev. J. E. Hearn, pastor. Quota 15, sent 18.
 Tallulah, Rev. C. K. Smith, pastor. Quota 18, sent 23.
 Waterproof, Rev. J. M. Boykin, pastor. Quota 7, sent 11.
 West Monroe, Rev. Martin Hebert, pastor. Quota 33, sent 50.
 Winnshors, Rev. Briscoe Carter, pastor. Quota 10, sent 10.
 Wisner, Rev. R. M. Bentley, pastor. Quota 3, sent 14.
 Campti, Rev. A. H. Baggett, pastor. Quota 3, sent 3.
 Zachary-Slaughter, Rev. David Tarver, pastor. Quota 14, sent 14.
 Jonesboro, Rev. W. F. Roberts, pastor. Quota 13, sent 13.
 Lafayette, Rev. A. L. Gilmore, pastor. Quota 25, sent 25.
 Trout-Goodpine, Rev. W. D. Milton, pastor. Quota 10, sent 12.
 Pelican, Rev. F. C. Collins, pastor. Quota 11, sent 11.
 Pleasant Hill, Rev. B. D. Watson, pastor. Quota 14, sent 19.
 Crowley, Rev. G. W. Pomeroy, pastor. Quota 22, sent 23.
 Chalmette, Rev. Jerome Cain, pastor. Quota 3, sent 3.
 Gilbert, Rev. I. W. Flowers, pastor. Quota 15, sent 20.
 Montrose, Rev. T. T. Howes, pastor. Quota 4, sent 4.

Rev. J. C. Price, in addition to reporting his quota and excess, says that things are moving satisfactorily at Sicily Island and Harrisonburg churches.

Mrs. R. L. Morgan, Advocate representative for the Baker charge, sends a good list of subscriptions for the credit of the charge. Rev. G. H. Corry, pastor.

Rev. Lastie Hoffpauir sends another list which brings his Advocate campaign for Rayville to twelve. He reports everything moving along satisfactorily.

Rev. B. F. Harrell, reporting for Covington charge, sends a list of subscriptions which brings his total to seven and a half, for which we are grateful.

Rev. S. J. Bogart, Noble and Hernon charge, has our thanks for a list of five subscriptions which we add to the impressive total of Shreveport District.

We have an appreciated note from Rev. W. C. Mason, of Lockport, sending some subscriptions and saying that he expects to have his full allotment for the Advocate.

Rev. W. D. Milton reports the completion of his Advocate campaign in Trout and Goodpine charge, and he must in his quota and a twenty per cent excess.

Rev. C. E. White, who is at Glenmum assisting Rev. J. L. Lay, the pastor, in a meeting, raises his Advocate campaign list to thirteen. He reports a good start in the meeting.

Rev. G. W. Dameron did not allow personal illness to cheat him out of a part in the Advocate campaign. He found time to secure the quota of Liberty Chapel with two to spare.

Rev. J. W. Faulk says that he closed a good meeting at Simpson on Monday night of last week. Brother Faulk did his own preaching and there were seven additions to the church.

Mrs. H. B. McEachern has our gratitude for a magnificent piece of work at Haynesville, where she is the Advocate representative. She has exceeded the quota for the charge.

Mrs. A. F. Horn secured the full quota for her church at Crowley and we accord to her and her church the place of honor which they have earned. Rev. G. W. Pomeroy is the pastor.

Rev. J. T. Harris sends a list of eleven subscriptions from the good town of Franklin where he presides over the spiritual destinies of the flock, and no finer flock do we know.

Rev. M. S. Robertson, pastor of Ange charge, sends a list for his charge and reports his work as progressing as well as might be expected despite the dullness of the season in his section.

Rev. Frank A. Matthews reports on the Advocate campaign for Lake Arthur and says that the work is moving well and he expects to make a good report at the end of the Conference year.

PERSONAL AND OTHERWISE

MONROE DISTRICT, THROUGH THE FINE GENERALSHIP OF REV. H. L. JOHNS, THE PRESIDING ELDER, AND THE ABLE SUPPORT OF REV. MARTIN HEBERT AND REV. VIRGIL D. MORRIS, CO-CAPTAINS, AGAIN FLIES THE FLAG OF A WINNER IN THE ADVOCATE CAMPAIGN. THE DISTRICT GOES OVER WITH A BANG—A CLEAR MARGIN OF SEVENTY-THREE SUBSCRIPTIONS. WE EXPRESS TO THE

LEADERS AND THE DISTRICT, PASTORS AND PEOPLE, OUR SINCERE GRATITUDE, ATTESTED BY A FIRST CLASS CHECK FOR \$100.

From Ringgold, Rev. J. F. Wilson sends seventeen subscriptions. This good list brings him to seventeen on a quota of twenty.

Rev. J. H. Midyett, Oak Ridge, makes a remittance for a quota of sixteen, two short of his quota, and he expects these to be forthcoming.

Many of the pastors are engaged in revival work—their own or assisting others. Rev. Elmer C. Gunn has just returned from a two-weeks' stay in camp.

Mrs. Charles Williams sends us two subscriptions from Swartz - Claiborne charge of which Rev. H. W. Ledbetter is the pastor. Mrs. Williams is the secretary of the Missionary Society.

Rev. J. B. Shearer sends a list of subscriptions and says that his Advocate campaign has been handicapped by a local situation. He expects to carry on, however, till Gibsland is a quota charge.

Dr. Dana Dawson remembers the editor of the Advocate with a greeting card from the Black Forests of Germany. At the time, he was at Baden-Baden, and we appreciate his thought of us.

We appreciate the fine spirit and splendid loyalty of our good personal friend, Rev. J. M. Boykin, pastor at Waterproof. He is doing an excellent work at Waterproof and St. Joseph.

Dr. Briscoe Carter, veteran of many battles and many campaigns, says that he and Winnsboro will make the grade. He always does and we should be disappointed if he failed to do so this time.

Rev. and Mrs. Henry A. Rickey, of McDonoghville, are attending the Missionary Conference at Mt. Sequoyah this week, as guests of the Board of Missions and the City Union of Young People.

The business manager makes due apology to Brother R. S. Walton for the omission of Kentwood in the report of the Advocate campaign. It was one of those embarrassing slips which sometimes happen.

Rev. David Tarver, pastor of Zachary charge, called at the office on last Friday and brought his full Advocate quota. We are sorry to have missed his visit, and we hope that he may give us another chance.

Rev. C. M. Morris, pastor at Morgan City and Berwick, has our thanks for a list of eleven subscriptions, nine of which are new ones. This list completes the quota according to the district readjustment.

Rev. B. C. Taylor, captain of the Advocate campaign in the Ruston District, set a good example for his associates in his own charge by exceeding his quota. He says that he is hoping for a good finish.

Rev. C. K. Smith, Tallulah, sends a check to complete his campaign quota which we genuinely appreciate. He reports great congregations at Downs ville where he is assisting Rev. J. R. Roy in a meeting.

Rev. D. B. Boddie, pastor at Sulphur, has secured the renewal of all the old subscriptions, and he adds to his quota already completed a list which brings his total to twenty-four on an apportionment of eleven.

Bishop Hoyt M. Dobbs spent a few hours in New Orleans Tuesday, July 13, en route to Gulfport to discuss the naming of a successor for Brother Varner whose translation a few days ago left a vacancy there.

Rev. H. B. Hysell assisted Rev. C. B. White in a gracious meeting at Hodge recently. Brother Hysell was pastor at Hodge when he was moved to New Orleans two years ago, and he has many warm friends at his old church.

Rev. N. E. Joyner, our good friend, the pastor at Minden, sends us forty subscriptions and an encouraging word regarding his purpose for the Advocate later. We appreciate the loyalty and the good wishes of our long time personal friend.

Rev. A. D. St. Amant sends us a list of subscriptions from Pioneer charge of which we make grateful acknowledgment. Reports reaching us are to the effect that Brother St. Amant and his wife are doing a splendid work at Pioneer.

The father and stepmother of Dr. A. M. Serex, presiding elder of the Shreveport District, made a safe arrival from their long voyage across the Atlantic and are now enjoying the rest and fellowship in the home of Dr. Adrian M. Serex, Shreveport.

Rev. H. N. Brown, Pineville, adds to his business note to the office, a word of appreciation for himself and on behalf of the patients at the U. S. Veterans Hospital, for the Advocate made possible by a collection taken at the New Orleans District Conference.

In the Monroe District, where they accepted additional quotas, we have made no report on quota charges. At the head of this column is a list of quota charges according to regular Advocate campaign apportionments. In this we include all quota charges of Monroe District.

Rev. Martin Hebert, who presides over the pastorate at West Monroe, says of his last list of subscriptions: "may get a few more, but this will get us out of the hole and put us among the great." We have not a greater leader in our Advocate campaign than is our friend, Martin Hebert.

Miss Eleanor Cain, daughter of Rev. and Mrs. L. W. Cain, was married to Mr. Gordon O. Day on June 26. The ceremony was performed at the home of the bride's parents in Baton Rouge. The Advocate joins with many others in wishing a happy journey through life for the young couple.

Rev. A. R. Hoffpauir sends a list of three subscriptions to add to the completed quota for Grand Cane. Brother Hoffpauir says that his meeting at Keithville came to a great climax with a sermon by Dr. Serex, the presiding elder. Following the sermon came a basket dinner and the quarterly conference.

Mrs. Joe A. Morris sends a list of twenty-three new and renewal subscriptions to which the Board of Stewards of Ruston added twenty complimentary subscriptions. Rev. Guy M. Hicks, vacationing at Mt. Sequoyah, is the pastor. Mrs. Norris interests us with the statement that she had better response this year than last.

A letter from Bishop Dobbs says that his daughter, Mrs. Bain of Shreveport, underwent an emergency operation for appendicitis last week. We sincerely regret that the ordeal was necessary, but we are happy to be assured that the operation was successful and that Mrs. Bain will make a speedy and we hope a complete recovery.

From Rev. B. F. Rogers, presiding elder of the Lake Charles District, we have received an optimistic telegram. He expects to come through in his old time form. Last year he ran past the goal post before he found out that the race was over. From the very beginning of the campaign, we have counted Brother Rogers among the winners.

The report of Rev. B. D. Watson for Pleasant Hill charge reads like a romance. Observed Bishops' Crusade, Centenary College claim, Memorial Mercy Home, Golden Cross, secured Advocate quota plus, increase pastor's salary, and benevolences, planning parsonage repairs, revivals beginning, and expect to report everything in full at Conference.

(Continued on page 9)



Mississippi Conference

QUOTA CHARGES

We give here a list of charges which have completed their quotas since our last issue. If by any chance a charge entitled to quota credit should be omitted, please notify us of the omission and the correction will be made promptly.

Shubuta, Rev. E. A. Kelly, pastor. Quota 10, sent 13.
Harrisville, Rev. M. H. Wells, pastor. Quota 23, sent 23.
Tylertown, Rev. Ira E. Williams, pastor. Quota 15, sent 15.
Bucaturina, Rev. W. M. Tabb, pastor. Quota 12, sent 13 1/2.
Columbia, Rev. B. L. Sutherland, pastor. Quota 23, sent 45.
Yazoo City, Rev. J. B. Cain, pastor. Quota 26, sent 26.
Benton, Rev. R. L. Lane, pastor. Quota 14, sent 18.
Purvis, Rev. G. E. Allen, pastor. Quota 14, sent 14.
Picayune, Rev. J. O. Ware, pastor. Quota 18, sent 23.

PERSONAL AND OTHERWISE

To Rev. J. E. Williams, pastor at Brandon, we make acknowledgment for a list of subscriptions from his charge.

With a list of subscriptions from Rev. L. M. Reeves of Sumrall, is a note which we appreciate as we do his work for the paper.

Rev. J. Early Gray, who has been delayed for various reasons in his Advocate campaign reports that he expects to put it over.

Rev. B. H. Williams sends some renewals for the Advocate, and with them the assurance that more subscriptions will follow later.

Rev. Ira E. Williams, pastor at Tylertown, has sent his full charge quota of subscriptions and five of the list of fifteen are new subscribers.

Mrs. C. W. Farris, of Union Church, sends a list of subscriptions for the credit of Galatia church, Scotland charge, of which Rev. L. L. Matheny is pastor.

We thank our genial friend, Brother B. L. Sutherland, pastor at Columbia, for a splendid list of subscriptions and for a generous word of appreciation for the paper.

Rev. Morelle H. Wells, pastor at Harrisville, sends a list of twenty-one subscriptions, and with the list a note which we sincerely appreciate. We publish it as a separate article.

Mrs. H. C. Moody, Advocate represen-

tative for the Poplarville charge, adds to our fortune a good list of subscribers for which we are duly grateful. Rev. V. E. Landrum is the pastor.

Rev. Swone Noblin sends a list of six subscriptions to be applied on the quota of the Epworth Wesley charge, Biloxi. He gives assurance that we can count on him to do his best for the Advocate.

Rev. W. B. Jones, presiding elder of the Meridian District, has issued an S. O. S. for the conclusion of his District campaign for the Advocate. The District is within striking distance of victory.

Rev. J. B. Cain, pastor at Yazoo City, completes the quota of twenty-five subscriptions for his charge, and reports that the returns may not be all in, and he will make his final report this week.

Rev. G. E. Allan sends another list of subscriptions and says that this "rings the bell" for Purvis charge, and so it does. He reports other prospects which he hopes to have included in the final report.

Rev. Hillary S. Westbrook reports a fine meeting in progress at Gasque church, on the Homewood charge, with Rev. Fleet J. Jones doing the preaching. Brother Westbrook says that Brother Jones is good help in a meeting.

Rev. J. T. Leggett sends an additional list of subscribers from Main Street, Hattiesburg, and then adds humorously that it is a case of get the quota for the District or hire a special nurse for the elder. May the tribe of that elder increase.

Court Street, Hattiesburg, did a magnificent piece of work in the Advocate campaign under the leadership of Rev. J. W. Sells, the pastor. Brother Sells is to be the pastor-host of the approaching session of the Mississippi Conference.

Rev. A. Joe Beasley favors us with a copy of his Year Book and Directory of the Vaughan charge. The book is neatly gotten up and generously supported by local business interests. It is a credit to the pastor, the charge and the people.

Rev. W. B. Alsworth, presiding elder of the Hattiesburg District, acknowledges the receipt of the victory check from the Advocate and invites the editor and business manager to attend the Annual Conference. To his invitation, we say, "Such is our purpose."

Rev. C. W. Beasley, pastor at Canton, reports that he has labored in season and out of season for his Advocate campaign. He has not found it easy to maintain the high level of interest which he aroused in the General and Conference organs last year.

Rev. T. O. Prewitt, already credited

with more than his quota, sends six more subscriptions which bring his total to fifty-seven on a quota of thirty-two. In this splendid record, Rev. T. O. Prewitt shares honors with Brother Prewitt at both Broad Street and the mission.

Rev. Roy L. Lane, pastor at Benton, has sent his full quota with three to spare. He says that he and his people are looking forward with pleasant anticipations to their annual meeting which begins next Sunday. Dr. W. W. Holmes, of New Orleans, will do the preaching and Mr. and Mrs. H. Y. Swayze, of the local church, will have charge of the music.

REV. CARROLL VARNER

Whereas, God in his infinite wisdom has seen fit to remove from our midst our beloved pastor and loyal friend, Rev. Carroll Varner, one whom we all loved and appreciated and whose life was above reproach, whose earnestness and sincerity was unequalled and whose association was a benediction to all with whom he came in contact; and whereas our church and community has suffered a severe loss in his passing.

Now, therefore, be it resolved that in so far as words can express the appreciation of the heart, this Board, by these presents does affirm its deep sense of an abiding loss in the death of our beloved pastor, friend and brother, of whom it might well be said, "To know him was to love him."

Be it further resolved that we extend our deepest sympathy to his beloved wife and family, and that a copy of these resolutions be sent to the family, a copy to the New Orleans Christian Advocate and a copy spread on the minutes of the Board.

Board of Stewards,

First Methodist Church, South Gulfport.

W. H. FAVORITE,

W. A. McDONALD,

E. T. RIEMANN.

THE TESTIMONY OF A YOUNG PASTOR

Dear Dr. Duren: I would like to add my "two cent's worth" to the words of appreciation that are being expressed for the Advocate. It has meant a great deal to me ever since I first learned to read; and it has been particularly valuable to me during this the first year of my active ministry.

More of our members here are reading the Advocate than ever before in the history of the church. And that is just a part of the progress that is being made. At the beginning of the current Conference year, we voluntarily withdrew from the Mission Board, and became for the first time in our history a self-supporting body. The pastor's salary was raised to \$1200 (an increase of \$300), a new bathroom with gas fixtures has been in-

stalled, together with a new gas refrigerator and stove. But, best of all, we have had twenty accessions to the church on profession of faith and eight accessions by certificate. Our revival meeting began on Sunday, July 18. Rev. L. Shannon Holloway, of the North Georgia Conference, had charge of the music, and the pastor did the preaching.

PHIL HAROLD GRICE.

WHITWORTH COLLEGE, NOW AND FOREVER

"How soon we are forgotten!" said Little Nell, the heroine of Old Curiosity Shop, and all who have lived to years of maturity have observed with sorrow that this is true, unless the vital spark be transmitted to other worthy spirits. This is true not only of individuals but of communities and institutions.

Today, the Methodists of Mississippi are facing the alternative of allowing one of their most worthy and useful educational institutions to die and be forgotten, or giving it such substantial aid that it may go forward in much needed service to present and future generations. Unless the Conference at large cooperates, the Church will lose a great material and spiritual asset.

That Whitworth College, our oldest Conference school for women, is now much alive and its present administration approved has been recently demonstrated by the way the citizens of Brookhaven—those who know her work most intimately—have responded and gone "over the top" in this subscription to the endowment fund.

But this is only a beginning. It is now necessary for all Methodists to do their part, for each church to raise its endowment quota. The pastors of our various churches have ever been leaders in "every good word and work." Can they—will they—fail in this instance? Can it be possible that we are not awake to the risk we run of losing what the Church most needs in this secular age—a center of religious and ethical training?

As a granddaughter of Dr. B. M. Drake, who was one of the early presidents of Elizabeth Academy, as the widow of Dr. I. W. Cooper, who gave himself unreservedly for twenty-five years to the upbuilding of Whitworth, and as one who shall watch with profound interest the result of this campaign. Will it prove "how soon we are forgotten" or will it inspire us to believe that "our echoes roll from soul to soul and go on and on forever?"

JANIE DRAKE COOPER.

GULFPORT CHURCH SUPPLIED

Rev. W. C. Newman, President resigned of Grenada College, has been appointed to supply First Church, Gulfport, for the remainder of the Conference year, according to announcement of

Bishop Hoyt M. Dobbs. The church became vacant through the death of Rev. Carroll Varner. We know that the appointment of Brother Newman will give great satisfaction to the congregation, for he is a good preacher and an elegant gentleman.

PERSONAL AND OTHERWISE

(Continued from page 7)

Rev. H. L. Johns, presiding elder of Monroe District, is having such an easy task in his Advocate campaign that he turns to poetry:

"Remit, remit
Your Advocate bit,
Some new ones git,
Old ones renew,
Then we'll be through!"

Rev. Frank Collins reports two meetings on the Pelican charge. At Pelican, he was assisted by Rev. John Rasmussen, and at Harmon, by Rev. R. H. Staples, with Rev. Sam Nader leading in the work with the young people. Nineteen members were received on profession of faith and six by certificate. On June 15, "open house" to ninety guests was observed and the "Little White House on the Hill," the new parsonage, was dedicated in a service by Dr. Serex, the presiding elder.

Rev. W. C. Scott, the deservedly popular and effective pastor of First Church, Monroe, has secured one hundred and thirty-four bona fide subscriptions—a quota more than double the Advocate campaign assignment. His presiding elder, Dr. Johns, pays high tribute to Brother Scott's loyalty and leadership. Brother Johns says that he has had little direct share in the campaign this year. He has entrusted it largely to Brothers Morris and Hebert, and they have done, with the assistance of the presiding elder, a good job.

"GOIN' HOME"

"Doc George" was sitting in the high-backed pulpit chair in the Mansfield church ready to preach before holding "quarterly meeting." A shaft of late summer sunlight, colored into radiance as it glowed through the lonely stained glass figure of the Transfigured Christ, illuminated his lined face and silvered hair. "Doc George" was listening.

The organist was playing Dvorak's "Goin' Home." As the music swelled into a triumphant climax and softened into its final whisper of "Home . . . home . . . a young voice took up the words. A contralto voice, deep as a man's but soft and gentle as only a woman's voice can be.

"Goin' Home, goin' Home. I'm agoin' Home. It's not far—jus' close by. Through an open door. "Doc George" was listening—rapture in his face,

"Mother there, 'spectin' me.
Father's waitin' too . . .

"All the friends I knew—"

Home—Home. I'm a' going' Home.
The song ended.

"Please." Doc's eyes shone. They were wet with tears. "Please do that again, won't you? It's a favorite of mine. That's the sweetest thing I ever heard."

The organist and singer did it again, more tenderly perhaps because of the appreciative listener.

"Thank you." Doc spoke huskily, and rose to preach.

Our eyes were misty, too, as we watched him. His body did not look strong but his face was radiant. As he spoke we could see that he was no longer in the Mansfield church. He was a boy again, back in Tennessee. He was back with his mother, being changed from an awkward mountain boy into God's man at the touch of her gentle hands. He reminisced of youthful experiences filled with simple faith and tremendous power. We shook with laughter at his escapades and wept at the pathos of some of his memories.

He's a grand man, Doc Sexton, and never grander than as he stood that night and led us through the experiences of a life wherein there was "happiness deep as tears." We who listened found God in a new and precious intimacy.

Just at breakfast time this morning here on Mt. Sequoyah we read of Doc Sexton's "goin' home." Strange that our very first association with him was here on our Methodist Mountain eleven years ago when together with him and Mrs. R. E. Smith and other Louisianians we put on a "Louisiana" stunt. It was a morning coffee hour in old Louisiana and Doctor George was the genial host. Ah, he didn't have to "play" the part, he was a natural!

"Goin' Home." He didn't have to go far. "Jus' close by, through an open door."

He took us all mighty close to "Home" that night in Mansfield. He's there now with those who were "spectin' him."

We who love him grieve deeply because we miss him so. But already that Home is more real to us because he's there—"waitin'."

GUY AND BESSIE HICKS.

CHRISTIAN ADVENTURE CAMP

RUSTON DISTRICT

Dear Editor: One of the outstanding events of the summer program for the Ruston District was the Christian Adventure Camp for Intermediates, which was in session from June 28, to July 2, at Dubach, Louisiana. This being the first camp of its kind to be held in the district, we are very happy to report a great success. There were approximately fifty people in attendance including teachers,

(Continued on page 16)

[illegible][illegible]

1901, G. H. MILLER, JUNIOR OF PORTER
 TOWN, CHANDLER, HAS ONE DAUGHTER, JEN A. MILLER, OF
 DORCHESTER, MASS. HIS WIFE HAS TWO STRONG
 CHILDREN, FATHERS IN THE HOUSE.

May, W. C. Stone, pastor at Klamath Falls is in the midst of his literary campaign with his boys that he expects is near the literary appointments for his charge.

Hest, H. A. Dunsmuir, dealer in Green-
 burg, sends eight photographs which
 bring his trial in Jan. He reports that
 he will send an additional set in a few
 days.

Mrs. C. A. Thompson, Columbus, sends her renewal in response to a statement from the office, and she graciously adds the word, "The Advocate means much to me."

Rev. A. W. Bailey, pastor at Swiftown, adds to a business note a word of appreciation of the loyalty and goodness of his people—traits which add greatly to the joy of ministerial service.

Rev. S. B. Potts, pastor at Duck Hill has sent sixteen and one-half subscriptions on a quota of twenty. That is a

The first thing I did was to go to the
 office and see what was going on. I found
 everything in a state of confusion. The
 people were all looking at me with
 expressions of surprise and interest. I
 felt that I was in a new world.

We were in with her Mrs. V. I. Bennett wife of our pastor at Baltimore a critically ill in the Washington Hospital at Memphis. Last report indicated that she was slightly better, but still critically ill.

Rev. J. C. Lawelle, pastor at Sunderland,
wrote a list of subscriptions and assures
me that he expects to get the full quota
of money. That has been the record in
the past, and we are so confident that he
will manage it.

For W. H. Langer writes progress and progress in the advance campaign in Vienna Circuit. We have a high representation of the people who make up the circuit and we appreciate their interest in the paper.

Reverend Dr. W. Lohm will dedicate the church at 8:00 PM on the evening of August 1, according to announcement of Rev. W. C. McFar, the pastor. Former pastors are invited to be present for the service.

E. C. W. Robinson, Junior of Acqua
 chere, brings his quota to completion
 a record which is well established in
 other companies. We make proper ac-
 knowledgment in the column for quota
 chere.

Rev. E. E. Sears gives a favorable report of progress at Crenshaw, where an addition to the parsonage is being completed. The improvements will make it a comfortable and roomy house, with water and lights, and free of debt.

Rev. T. B. Throver reports a good revival at Drew in which Rev. A. T. McIlwain, the presiding elder, did the preaching, and Mr. Percy Sides of Louisville led the singing. Six were added to the church on profession of faith with the prospect of others later.

Rev. Mathis E. Armstrong says that he is in the midst of his revival campaign on the Mooreville charge. He has held a good meeting at East Tupelo, in which Rev. E. C. Driskell did the preaching. He says that he expects a successful conclusion of his year's work.

Rev. W. L. Robinson has received twenty-three into the church since Conference, has paid three-fourths of the assessment on Benevolences, and other financial obligations are paid to date. He is now in the midst of a Vacation Bible

The above information is being furnished to you for your information only. It is not intended to be used for any other purpose. The information is being furnished to you in confidence and is not to be disclosed to any other person without the express written consent of the Bureau of the Census.

For a few days after the
 completion of the investigation and the
 which gave him the power with a
 the margin. He was in the room at a
 meeting at Liverpool with For a
 McIlwain being the president and For
 E. T. Hollingsworth reading the margin
 and work with some more.

Mrs. Ruby M. Thompson Mrs. I. W. Thompson sends the photo for Mason along with a good bargain and a most appreciated good word. Mason has a tender spot in the soldier's heart. It was the only appointment ever given him by Hiding Galloway and in return was ever more loyal to the Republic.

A note from Rev. J. E. Williams, Atalla, Alabama, informs us of the decease of Mrs. Williams who for fifty-one years had been his help and stay in the ministry. Brother Williams was formerly a member of the North Mississippi Conference. We sympathize deeply with him and his children in their great loss.

Rev. J. H. McIlwain is consistently ex-
pressing in manuscript his fervent sup-
port in the Advocate campaign in Green-
wood District. For two years in suc-
cession, the Advocate campaign has been
the means of keeping an excellent young
woman in college. We feel sure that the
District will not find Brother McIlwain
new.

Rev. I. C. Wasson, at Tilden and West, had the misfortune to cut the Achilles tendon of his left foot recently with a grass blade. The tendon was not severed, but the accident came near to being serious. He was first carried to the hospital at Winona, but at last account he was recuperating at the home of Rev. I. P. Wasson, in Columbus. Despite his misfortune he has sent thirteen subscriptions on his quota of fifteen.

Rev. T. M. Dye, Jr., says that he has just finished his first revival in his native state. The meeting was at Minor Memorial Church, and thirty new members were added—a record for that staunch little congregation. Brother Dye has four other revivals which follow in immediate succession, and after each revival he puts on an intensive campaign for the Advocate. Brother Dye is the grandson of Rev. T. W. Dye of sainted memory.

Rev. A. R. Beasley writes that the union revival at Tchula closed on July 2. Methodists, Baptists and Presbyterians held services in their own services at the morning hour, and all joined in an

evening service. The local pastors did the preaching. Sixteen have been received into the Methodist Church on profession and others were to be received the following Sunday. Brother Beasley sends a list of three new subscriptions which added to those sent previously brings his total to twenty-four on a quota of nine.

LEWIS MEMORIAL HOSPITAL FUND

Recently you were kind enough to publish a list of the contributors to the Lewis Memorial Hospital Fund, extending over a period of the past few weeks. I am now enclosing another list of contributions received since that time. Among them was one from Rev. W. S. Shipman, a superannuate of the North Mississippi Conference, in the amount of one hundred dollars. I thought this gift and his letter accompanying it were so noteworthy that I requested and obtained his permission to publish the letter with this list. If you have the space, please publish his letter, a copy of which is attached:

Holcomb M. E. C., S., Jas. W. Gibson, P. C., \$10; Eupora Methodist S. S., B. McMullen, Treas., \$15; Robinsonville M. E. C., S., E. C. Driskell, P. C., \$3; Derma M. E. C., S., G. R. Meaders, P. C., \$5; Rev. W. S. Shipman, personal, Lambert, Miss., \$100; Ripley W. M. S., Circle No. 1, Mrs. Lee Cox, Treas., \$7.

Following is Brother Shipman's letter which has heartened the writer very much, and I think it will do the same for all friends of this great cause:

"Dear Brother Wall: I am enclosing my check to you for Brother Lewis and his great work that he is trying to do under great difficulties.

"How I do wish that it was ten thousand times this, but I hope and pray that it will do some good for the great cause.

"Stir the folks all you can. About all the money they will save is what they give to the kingdom.

"(Signed) Just the same Mr. Shipman."

His letter, giving me permission to publish the above, reads as follows:

"Dear Brother Wall: Thank you for that enlarged receipt.

"I really think there was nothing in my letter, except the check, worth anything, but if you think there is, I have no objection to your giving it publicity.

"If I live to this time next year, I hope to send you another hundred or two. That young fellow I met at your District Conference was quite an interesting man to me. Told me he could have brick laid down for \$2 per thousand and yet he has not the \$2. May the Lord have mercy on our stingy souls."

S. V. WALL, Treas.
Cleveland, Miss.

Bride (at the telephone): "Oh John, do come home. I've mixed plugs in some way. The radio is all covered with frost, and the electric ice box is singing, 'Way Out West in Kansas'."

GENERAL CONFERENCE

By E. Nash Broyles, D.D.

From now until General Conference, which meets in Birmingham next year, the church papers will be filled with materials and discussion of matters pertaining to proposed legislation to be considered there.

We note, for instance, a memorial from the Florida Conference to the effect that superannuate bishops be returned to their home Conferences for membership and support. According to our immediate judgment, we are opposed to that request. It violates "natural justice, vested rights, and the fundamental principles" of our church government.

In the first place, a superannuate bishop cannot be a member of an Annual Conference, except, of course, by procedure as in constitutional matters.

Incidentally, this brings us into the discussion as to whether or not the Episcopacy is an order or merely an office.

In the second place, the General Conference cannot determine who shall be superannuates of an Annual Conference. According to paragraph 732 of the Discipline, "An Annual Conference is the judge of the suitability of a preacher for the itinerant ministry." To change this law so as to give the General Conference the power now held by the Annual Conference would, according to our judgment, require a vote by both the General and Annual Conferences, and we doubt the willingness of the several Annual Conferences to surrender this right and power to the General Conference.

It is contrary to our fundamentals for the General Conference to be given powers to determine who are to be superannuated in our Annual Conferences. If such power is granted the General Conference, a time limit for superannuation may also be decided by that body. If such a time limit may be imposed upon the bishops, as is the case, then also may a time limit be determined for the clerical members of the Annual Conferences—if the General Conference be granted the power.

The General Conference superannuates its bishops; the Florida proposal

would eventually give it power to superannuate the preachers of the Annual Conferences also.

No, brethren, we cannot agree that this would be a good law. Let the General Conference take care of its own superannuates. Let the Committee on Episcopacy continue to decide their allowance, and the General Conference take care of it. Why the Annual Conference? These men are not members of the Annual Conference, and cannot be members, unless they surrender their consecration papers; in which event they take up membership in the Annual Conference as traveling elders—with the Annual Conferences alone to judge of their superannuation.

We are opposed to the Florida memorial. It trespasses the rights and powers of the Annual Conferences, violates the rights of the clerical members of the Annual Conference, and gives the General Conference too much power. Be careful, brethren.

The brethren of the Annual Conference are not jealous of the care our General Conference takes of the superannuate bishops; but, being fine and noble and generous, they desire wholeheartedly that for that last few years remaining the Church may honor them to the end.

MAXIMS FOR CHURCH MEMBERS

To enter fully into your church life. To find a form of definite Christian service.

To preserve carefully the contact between church and fireside.

To prepare yourself to contribute to the atmosphere of public worship.

To read your Bible daily, perhaps with a guide from the Scripture Reading Society.

To cultivate private prayers, always remembering in them your church and your own loyalty and value in its membership.—Christian World.

If you want to be miserable, think about yourself, about what you want, what you like, what respect people ought to pay to you and what people think of you.—Charles Kingsley.

MILLSAPS COLLEGE

Fully Accredited by all Regional and National Rating Agencies.

Has all the marks of a good Church College as defined by the General Commission on College Policy.

College Expenses for the Freshman Year—\$328.00.

D. M. KEY, President.
Jackson, Miss.

Christian Education

There is no more important work in the Christian Church today than the Christian education of the people. It is the foundation of all other work.

CHURCH SCHOOL LESSON JULY 2

By Dr. J. L. Williams

THE BIBLE, THE WORD OF GOD

The Bible is the Word of God. It is the foundation of our faith and the source of our life. It is the light that guides us in the path of righteousness and the power that gives us strength to overcome our enemies.

Gray's Ointment BOILS

Gray's Ointment is a powerful medicine for the treatment of boils, abscesses, and other skin diseases. It is made from natural ingredients and is safe for all ages.

666 MALARIA COLDS

666 Malaria Colds is a powerful medicine for the treatment of malaria, colds, and other febrile diseases. It is made from natural ingredients and is safe for all ages.

HEADACHE RELIEF STANBACK

STOP THOSE CHILLS AND FEVER!

Take a Proven Medicine
for Malaria

Don't suffer like a dog! The minute you feel a chill or fever coming on, start taking Grove's Tasteless Chill Tonic. This good, old medicine will soon fix you up. Grove's Tasteless Chill Tonic contains tasteless quinine and iron. It quickly stops chills and fever and also tends to build you up. That's the double effect you want. The next time you suffer an attack of Malaria, don't take chances with new-fangled or untried preparations. Get Grove's Tasteless Chill Tonic. It's pleasant to take as well as effective. All drug stores sell Grove's Tasteless Chill Tonic, 50c and \$1. The latter size is the more economical.

The Christian education of the people is the foundation of all other work. It is the light that guides us in the path of righteousness and the power that gives us strength to overcome our enemies.

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The Bible is a record of human history since the beginning of time, revealing the character of God and His plan for the redemption of the world. It is the light that guides us in the path of righteousness and the power that gives us strength to overcome our enemies.

The Christian education of the people is the foundation of all other work. It is the light that guides us in the path of righteousness and the power that gives us strength to overcome our enemies.

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Get soothing relief and comfort.
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Old Reliable EYE WASH
Used for 30 years. Genuine in red box.
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larger size with dropper.
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KOHLE ONE NIGHT CORN SALVE
In the Handy Green Tin.
"Famous For 30 Years" 15c

Sent For Free Either Antiseptic Soap
KOHLE ONE NIGHT CORN SALVE, Baltimore, Md.

WINTERSMITH'S TONIC

The Old Reliable Remedy
FOR
MALARIA
A Good General Tonic
Which Helps
Restore Strength
Used for 65 Years

The Christian Fireside

HAPPINESS OF LITTLE THINGS

By Willie C. Page

To find joy in life's little things—
The ripening, billowing fields of grain,
The silent night—time's fashionings
Of soft, rapturous sounds. The dripping
rain,

Many blossoms, the cloud, the snow,
Sweet, elusive things that come and go,
The heart with joy doth overflow.

Greetings of friends, hearts tried and
true,

The friendly smile, the wide-open door,
Of garnered harvests, soft skies of blue,
The patter of little feet upon the floor.
Beauty of gray mist far on the hills.
Happy laughter, low, singing rills,
The heart with gladness thrills.

The clear, bright stars, the wind that
blows,

The beauty of the waning moon;
Gay, bright colors of bud and rose,
Long happy hours of the afternoon.
The great joy of these little things
Peace and comfort to sad hearts bring
Greater than thrones or crowns of kings.

THE LITTLE LEAF

The little leaves were all whispering
in the wind.

"Isn't it a fine world we've come in-
to?" one little elm leaf whispered to the
others, "I'm going to have a lot of fun!
I will play with the breezes and the
sunbeams! I will grow to be the biggest
leaf on my bough and get the best place
in the light!"

"I'm going to dance all spring and
summer, and hop and turn somersaults!"

another little leaf whispered. "And when
autumn comes I will fly right away! I'll
fly in through Robbie's window and
tickle his nose when he's asleep."

"I'm going to be the most beautiful
leaf on the whole tree," a third little leaf
said. "I will have the finest green color
and the prettiest scalloped edges and the
most graceful veins. I will be so beauti-
ful that even the people on the ground
under me will look up and admire me."

The wind laughed as he ran past. He
gave the littlest leaf of all a little shake.
"What are you going to do, you funny
little bit of a leaf?" he asked.

"I'm going to try to make people happy,"
the little leaf whispered. "I will grow so
that I make nice shade for children to
play in on hot days."

"You! You little bit of green foolish-
ness!" And all the other young elm
leaves laughed a rustly little laugh.
"You aren't big enough to make shade!
You couldn't shelter even a mouse from
the sun!"

The littlest leaf gave a rustly little
sigh. "I am going to try, anyhow!" it
said.

Every day the littlest leaf did its best
to grow. It didn't spend time playing
with the breezes or frolicking with the
moonbeams. It didn't bother about
whether its edges were perfectly scal-
loped, or whether its veins were the most
graceful. It just tried to grow big and
shady for little children.

But it was so high up on the tree that
nobody even noticed it. Robbie played in
the yard below, but he didn't need the
littlest leaf's shade. There were plenty
of bigger leaves on the maple tree to
shade him on a hot day. The littlest leaf
gave a rustly little sigh. It wanted so
much to be kind to somebody—and there
was nobody who wanted it to be kind to
him. It felt very bad indeed.

"I wonder if there's any use trying
to be good?" the little leaf sighed. "Any-
how, I suppose I'll have to keep on trying
—it's grown to be a habit now."

Just as he was saying it, the littlest
leaf heard a chirping little voice in the
tree. It was Mrs. Brown Wren, and she
was looking for a good place to build
her tiny nest.

"Just the leaf to build it under," Mrs.
Wren chirped, when she caught sight
of the littlest leaf. "It's so green and
shady. It will keep the hot sun off my
eggs and the rain off my babies." And
she went to work at once building under
the leaf—which wasn't really a little leaf
at all any more, but a fine big shady
leaf.

And the leaf whispered to himself:
"Think of a family of baby wrens—all
my own!"—Our Little Ones.

THE LITTLE ROOM

It is in a hotel in the city of M.—this
little room. All orchid and mahogany and
rosewood, an exquisite table, a soft love-
ly rug, comfortable chairs, writing desk,
ceiling light, radiant lamp, graceful
draperies—so much to make the "Little
Room" inviting to one.

So one little lady loved the little room.
Day by day she sat there knitting and
weaving into her work, thoughts—some-
times glad and contented, at other times
sad.

The little lady saw the elevators going
up and coming down with their cargoes
of humanity. Sometimes the guests en-
tered the little room and talked and
rested. The knitter was pleased and con-
versed with the guests, about points of
interest in the city of N.—about places
to visit, historic places, amusing places,
lovely places. Some of the visitors were
witty, others serious. So interesting, all
these!

At other times, a newcomer would en-

ter timidly, wearily. "Do you want to
rest a bit?" asked the little lady. "Yes,"
answered the visitor, and sympathetic
talk would follow. Possibly, the manager
and his wife, who occasionally entered
the "Little Room," smiling cheerily. Lit-
tle knew of the kindness of their attitude
toward people, rich or poor, high or low.
Happy or unhappy, the "Little Room"
sheltered these, not being watched to
note their position in life—a democratic
spirit, God's creatures, all welcome!

The little lady, knitting and thinking,
wished that this dear room might be even
faintly like "The House by the Side of
the Road." The man who lived in this
house by the side of the road wanted no
greater joy than to live there and "be
a friend to man."

Many hours of pleasure, of sadness, of
contentment, of pathos, were the heritage
of "The Little Lady" in "The Little
Room."

May the memory of contentment born
there linger with her always.

EDDIE BENTLEY.

INDEPENDENCE DAY, 1877

"Is it too soon to hope that it may be
the mission of this Republic to unite all
nations of English speech, whether they
grow beneath the Northern Star or South-
ern Cross, in a league which, by insur-
ing justice, promoting peace, and liberat-
ing commerce, will be the forerunner of
a world-wide federation that will make
war the possibility of a past age, and
turn to works of usefulness the enormous
forces now dedicated to destruction?"

Henry George,
Fourth of July Oration,
San Francisco, 1877.

Men are never likely to guard well
their rights and their privileges unless
they know well the full extent of their
values; unless they duly appreciate the
superiority of their condition and the
fearful depths they must fall if through
negligence or ignorance they forge to
themselves chains.—Albert Pike, Arkan-
sas Advocate, 1834.

HEADACHE

Every person who suffers with
headache, Neuralgia, periodic pains,
Muscular aches and pains, from in-
organic causes should be relieved
quickly.

Capudine eases the pain, soothes
the nerves and brings speedy relief.
It is composed of several ingred-
ients which blend together to pro-
duce quicker and better results.

Capudine does not contain any
opiates. It acts quickly and restores
comfort. Try it, Use it.

CAPUDINE

It is a mark of distinction to be a reader
of this paper. Don't fail to let our
advertisers know it. When an-
swering their ads, men-
tion this paper.

Methodist Women

LOUISIANA CONFERENCE

By Mrs. John E. Polard.

2516 Jefferson Avenue, New Orleans, La.

Just in time for the New Orleans District, there was a most interesting meeting recently at St. Mark's Community Center. Mrs. E. E. Carter, zone leader, president, Mrs. J. E. "Thelma" District secretary, was present and brought the attention of the group to a number of items of the Episcopal Ann. Mrs. C. J. Jones, Conference superintendent of supplies, paid tribute to the work and workers of St. Mark's and Mrs. J. E. Polard, spouse leader of the Eastern School, held in June at Centenary College. The program for the afternoon was in charge of Dr. Vincent Margaret Young. About thirty boys and girls of the Center were present and gave a demonstration of the work of the Vacation School. At the close of the program a very delicious tea was given in honor of the delegates who will soon be leaving for new places of service. The delegates, Conference officers, and Mrs. C. J. Jones, president of St. Mark's board, stood with Mrs. Carter while receiving the guests. A large number had come to bid farewell to the delegates and bid them God speed in their work.

A Conference-wide Bureau will be held at Macdonell School on September 21, 22 and 23 in connection with the Mid-year Executive Meeting. The committee in charge for the Bureau is composed of Mesdames E. E. Smith, George Saxton, Jr., G. W. Vanover, D. C. Mowatt and W. M. Robinson. It was decided that due to the limited space at the school, the personnel of the Bureau should be limited to sixty and that those eligible for the Bureau would be the following: members of the Bureau; the executive committee; the leaders of Spiritual Life of each District; and four women in large towns each District, one of whom shall be a young woman. Miss Daisy Davies, of Atlanta, chairman of the Spiritual Life Department of the Council, will be the guest for the vacation and will direct the workshop period. As soon as the book for study has been decided upon, it will be announced in this column. It is hoped that a number of releases throughout the

Conference will follow this one which will be in the nature of a Leadership Retreat.

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson.

2211 Filson Street, Meridian, Miss.

Do you know—

Which countries comprise the Moslem world?

What per cent of the world's population is Moslem?

* * *

Mrs. John Boone of Brookhaven, our Conference superintendent of supplies, has asked that we call attention to the urgent need of a new car for the Moore Community House, Blue. The one now in use is a 1924 model which transports forty (sometimes more) children into the community each Sunday for the Church School. Anyone who will make a contribution is requested to send it to Mrs. Boone as soon as possible, as the present car cannot be used much longer.

* * *

Deaconess Jennie Congdon writes:

"At the invitation of Miss Minerva Moulter, I recently made a hurried trip to Brookhaven to present the work of the Meridian Wesley Community House. The occasion was a meeting of the Business Women's Circle of the Methodist Church. The whole auxiliary was invited to meet with us, that they, too, might hear of the work. I have never presented the work to a more interested and appreciative group.

"The program was followed by a social hour.

"I was impressed anew with the graciousness of the missionary women of the Mississippi Conference, which I have felt during my few months here. It was good to see Mrs. Boone again, and I found Miss Moulter a very busy and charming hostess."

* * *

Those who have been studying Africa through the book "Out of Africa" and "Congo Crosses" will be interested in the following news from the Missionary Bulletin, especially as it speaks of the work of our own Dr. and Mrs. W. B. Lewis:

Congo Women Are Waking Up

Women of the Congo are waking up to the fact that they are not slaves and that there is more in life than just a rice field, according to Dr. W. B. Lewis, in charge of medical work at Tunda Station.

The principal work among the Congo women is being accomplished through the missionary societies at the different stations and out-villages. Mrs. Lewis has charge of the work among the women at Tunda; Miss Anne Parker at Minga;

and since the departure of husband of Mrs. William LeBlanc, the missionary society work at both Wemba, Nyama and Loka is being carried on under the supervision of Mrs. A. J. Bell. Many native women are being reached through these missionary societies and the results are most encouraging.

New laws recently in operation by the Belgian Government will mean much to Congo womanhood and greatly help the missionary's work. Child marriages are no longer allowed, and if a father or brother is found who has accepted money for a child with the promise of marriage later on he is severely punished. When state officials come upon a child marriage they usually break it up at once, often sending the girl to a mission station for education and training. Another new law is that no woman can be forced by her male relatives to marry against her will, and the news of this is spreading far and wide among Congo women.

Missionaries are hoping that the day is not far distant when Congo women—especially some who have been trained in the Girl Home—will want to undertake some sort of vocation of their own, such as nursing or teaching. Mrs. Lewis recently placed three of the girls from the Tunda Home as apprentice nurses in the Tunda hospital under Miss Mary Moore, and they learned readily and well and wish to continue with the training. Another woman from an out-village recently came in asking for hospital training and is making good.

Women on the mission stations who have been under the constant training of the missionaries show the greatest development. Three of the native women at Tunda were recently elected on the official board of the station church.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Melvina, Miss.

The Vacation Church School held at Rosedale for the week, June 28, was directed by Miss Myra Davis and represented in its teaching force the Baptist, Presbyterian and Methodist Churches. There were Beginner, Primary, Intermediate and Junior groups who studied, sang, worked at handcraft, looked in on China, and spent a most profitable week in fellowship one with another. Mrs. Wong, a Smith graduate and a resident of Rosedale, added to these hours with stories based on living experiences in China.

To those who had met the standards of the School, certificates were awarded at a night service which depicted the activities and interests of the Church School. One of the most interesting of these numbers was an original play written by a junior group and describing Chinese customs.

(Continued on page 15)

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET . . . N. O., LA.

A SENSIBLE CHILD LABOR AMENDMENT

Thirteen years ago Congress submitted to the states a Child Labor Amendment which, in Section 1, said: "The Congress shall have power to limit, regulate and prohibit the labor of persons under eighteen years of age."

The effort was made in Committee to change the drastic language of this proposed Amendment, but the advocates of it flatly refused to do so, believing that such an Amendment was unnecessary and that it would be ratified speedily by the states.

Now at the end of thirteen years it has become increasingly manifest by the adverse action of several important states this past year that this proposed Amendment will not be ratified. As a sincere opponent of improper Child Labor I have steadfastly maintained that the proposed Amendment was too drastic in three particulars: First, that it gave the power to "regulate" which is such a sweeping, indefinite term that almost any legislation could be authorized by it, regulating any kind of labor of any person under eighteen years of age. Second, that the word "Labor" is not qualified or restricted in any way whatever. It could be made to apply to intellectual as well as physical labor. Third, that the limit of eighteen years is too high, that hundreds of thousands, even millions, of young people under eighteen can and should be engaged in useful and profitable labor. Finally, that it took from parents and gave to Congress absolute authority as to the regulation and control of any kind of labor whatever in the home, on the farm, or in the school.

For these reasons I have opposed at the meetings of the Federal Council and elsewhere the resolutions offered in support of this Child Labor Amendment, and have been much disturbed that because of opposition to improper Child Labor large and influential bodies of Church people, besides other organizations, have insisted upon ratification. It has been a matter of great satisfaction that very few of the Southern states have so far ratified the proposed Amendment, and those chiefly because of the insistence of the present administration.

It is with great gratification, therefore, that I have read of the introduction in the Senate by Senator Vandenberg of a Child Labor Amendment which eliminates the drastic features of the present proposed Amendment and places proper limitations upon Congress in the passage of supporting legislation. The new proposed Amendment reads:

"The Congress shall have power to limit and prohibit the employment for hire of persons under sixteen years of age."

The obnoxious word "regulate" is stricken out. The sweeping words "the labor" are changed to "the employment for hire," and the age limit is reduced from eighteen to sixteen.

Had the advocate of the Child Labor Amendment thirteen years ago agreed to these limitations, I have no doubt that the Child Labor Amendment would have been ratified long before this, for now great numbers who have opposed the Amendment in its present form would be perfectly willing to accept this new form of Amendment. Certainly, it is hoped that those who have favored the Amendment, which has failed of ratification because of its drastic features, will now join wholeheartedly in the effort to secure the passage of the Vandenberg Amendment. I have understood that the report of the Senate Judiciary Committee was unanimous.

JAMES CANNON, JR.
Richmond, Va.

THE ADVOCATE CAMPAIGN AT HARRISVILLE

Dear Dr. Duren: We have just concluded our Advocate campaign. When we started, July 6, at 10 a. m., there were two of us whose subscriptions were up-to-date, Mr. W. G. Bell, of Braxton, and my own. We found only two others who were subscribers, still receiving the paper, but whose subscriptions had expired, making four in all. Our quota, as you will see, is 23. Working off and on at it, in connection with a young people's training school about 14 miles from the parsonage, Mrs. Wells and I secured the remaining 19 by July 9, and enjoyed a good round of visiting as well. And I can truthfully say that we encountered very little difficulty, for we did not work at it nearly all the time, and most of the new, or one time subscribers, responded quite readily. We are ashamed for not having started sooner, for we feel that if we had we could have gone quite above our quota. Our revival season proper began on July 11, and we will have to let the campaign go with simply the quota, but promise to try to do better next year.

MORELLE H. WELLS.

WOMAN'S MISSIONARY SOCIETY

(Continued from page 14)

Program of Work for Third Quarter July

1. Business meeting.
2. Special cultivation of women not members of the auxiliary.
3. Coaching Day and Spiritual Life Group meeting.
4. World Outlook program.
5. Study Efficiency Aim.

August

1. Business meeting.
2. Report of Negro woman.
3. World Outlook program.
4. Study Efficiency Aim.

September

1. Business meeting—(a) Plan a C. S. R. activity, (b) Plan fall mission study class.
2. Octagon campaign.
3. World Outlook program.
4. Executive meeting; reports mailed; three-fourths pledge paid.
5. Study Efficiency Aim.

REPORT OF THE ITTA BENA MISSIONARY SOCIETY FOR THE SECOND QUARTER OF 1937

We sent a nice box to Wesley House. A new dining room suite has been purchased for the parsonage.

A World Outlook program was given each month.

Planned programs were given each month.

A donation was sent to our District parsonage.

We sponsored Mission Study for Primary and Junior children.

Stewardship has been presented during this quarter.

Half of the membership pledge has been paid.

Some of our members went with our pastor to hold service for rural people, the third Sundays in May and June, and plan to continue this work through the summer. The people wanted sermons rather than mission programs at present.

We sent donation to Methodist Hospital Auxiliary.

We presented special programs on "Peace" and on "Status of Women" in our church.

A program was given on Scarritt and both donations were made to that cause. \$5 was sent to the Killingsworth special.

Five of our members attended the zone meeting, All Day Retreat, and Coaching Day at Greenwood.

The fourth Monday in June was devoted to our membership drive. An Octagon Playlet and several other interesting numbers were given. A very nice crowd attended.

The Business Women's Circles are carrying out their programs and are doing splendid work. Half their membership pledge has been paid.

Mrs. J. E. Cone,

Superintendent of Publicity.

Five Church Fires Every Day Last Year!

Will Your Church Have One This Year?

and

Will Your Present Insurance Be Sufficient to Rebuild?

Write Us Today for Information on

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WINDSTORM — HAIL
INSURANCE

National Mutual Church Insurance Co.
CHICAGO, ILLINOIS

Rev. J. H. Shumaker
808 Broadway, Nashville, Tennessee
Southern Church Dept.

CHRISTIAN ADVENTURE CAMP

(Continued from page 1)

Cooperation and devotion. We who partic-
pated in the making of one of our very
happy summer memories are following:

Woe is mine to be a Christian—
sung by Rev. William Wainwright.

God is the King Who Feeds—
sung by Miss Louise Leavelle.

Worship—sung by Rev. William
Wainwright.

Love, Love, Love—sung by
Miss Ruth M. Powell.

We cannot say enough for the wonder-
ful spirit of cooperation and congeniality
that was prevalent in the camp. Each
person contributed his share of unflinching
devotion. It was indeed the wonderful
pleasure that was this such a gathering.
Not only did we get on much about the
special way in which the members of
the Unit of Women opened their arms
to us, making us feel that we were in-
vited to sharing the wonderful little city
for our time of worship the past week.
We were very fortunate in having as our
director Miss Maurice Koenigsberg who
provided us with excellent meals. It was
also our pleasure to have as head of the
camp Miss Ruth Sawyer, whose gracious
help and management we so much ap-
preciated. Morning worship was led by Mrs.
William Wainwright, whose kind and beau-
tiful words brought us to a closer walk
with God. The rest of the week was in charge
of Miss Ruth M. Powell who impressed
us very much with the beautiful lessons
which seemed to come straight from the
heart. The other activities which were
in charge of various groups, were very
interesting and consisted of many help-
ful programs, including a most impres-
sive missionary program on the Negro
question. Another of great interest was
the challenge which program in which
everyone entered wholeheartedly.

We shall never forget the loving way
in which Mrs. Powell, the "Mother of
Amoribelle," cared for us, healing our
sore and pains.

Our very capable song leader and di-
rector of games was W. D. Riddle, who
did so much toward the success of the
camp.

The singer for the week was J. V.
Smith of Minden and we must say he
was always on the job, especially at six
forty-five every morning.

Everyone present was so lovely and
entered into the activities of the week so
anxiously that we should like to mention
each person, but as that is impossible I
shall close with the mention of one other
person without whose wonderful per-
sonality and capable direction we would
have been at a loss. One upon whose
shoulders so many burdens rested and
who so willingly bore them; our most
honored and highly efficient district di-
rector, Mr. John Rhinehart.

RUTH CHANDLER.

AMERICA, OUR FATHERLAND

A PATRIOTIC SONG

Dedicated to American Youth
by ALEXANDER C. MILLAR

I have written this song for the youth of America, and trust
that it may be sung by them, because it is genuinely national and
not sectarian, patriotic without being warlike, truly American with-
out arousing prejudices against other nations, and may be sung by
youth of all races and faiths, thus creating in all alike love and
loyalty to our land and our people. It should promote unity and
co-operation, peace and harmony, fellowship and goodwill among
all men in the United States.

AMERICA, OUR FATHERLAND

Words by

Alexander C. Millar

Key: C

Musical by A. C. Millar

Harmonized by Dean A. Towler

1. We love the North, we love the South, we love the East and West.
2. In spite of all that's in our land, no matter where we meet.

To thee we pledge our lives, our love, in last-ing loy-al-ty.
We love the same great lov-ing God, and seek the way He leads.
We think of thee, we pray for thee, our be-ven and our home.

CHORUS

A - mer - i - ca! A - mer - i - ca! Loved land of lib - er - ty

U - ni - ted States! A - mer - i - ca! We pledge our lives to thee.

U - ni - ted States! U - ni - ted States! Our lives we pledge to thee.

Copyright 1937 by Alexander C. Millar, Little Rock, Ark

This song by Dr. A. C. Millar, editor of the Arkansas Methodist, may be
copied and sung in schools and churches on special occasions. As soon as
they are printed, extra copies may be secured from the composer, Little Rock,
Arkansas.

NEW ORLEANS Christian Advocate

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NEW ORLEANS, LA., THURSDAY, JULY, 29, 1937.

Whole No. 41245.

Pilgrim in Palestine

By Muriel Doe Thurneysen

No whisper stirs in Gath or Ascalon;
Gaza is dust; no battle-shout of foe
Disturbs the fallen walls of Jericho;
Gone is the glory of great Solomon;
On meager cornfields beats a burning sun
Where splendid cities stood so long ago,
And a few lonely cedars stand to show
The one-time pride of wooded Lebanon.

But in the prophet-breeding wilderness,
Surely we hear the deathless voices cry;
Stars over Bethlehem still shine to bless
Shepherds who nightly scan the ancient sky . . .
And we, with eyes of faith, again may see
God in His human form by Galilee.

—Zion's Herald.



Wallet of the Week



A DEPOSITORY for storing the records of our civilization is a novel scheme proposed by a certain Southern college. The outline of the plan is to place articles and records sealed in nitrogen-filled containers inside a vault with a stainless steel door, in a crypt to be built beneath the main building of the college. The crypt to be marked with instructions not to be opened until 8113—a date as far in the future as the beginning of recorded history is in the past. The scheme may seem fantastic, but it cannot be said to be lacking in ambitious forethought.

* * *

SALVATION ARMY HEADS in one hundred and twenty cities of forty-one states are definitely of the opinion that liquor is responsible for an increase of destitution in the American home, as indicated in their response to a questionnaire sent out by the National W. C. T. U. some time ago. Eighty-four said destitution is on the increase; twenty-one observed little change; four reported destitution diminishing due largely to an increase in householder income; and the remaining eleven said that they were not in position to make specific reply. The Salvation Army head should be a competent witness on this subject if there is such to be found anywhere.

* * *

FAMINE IN CENTRAL INDIA is the sensational headline which tells of the latest catastrophe in the Far East. Multiplied thousands have been dying in famine-stricken districts of China, and now comes the distressing word that other thousands are facing the same horrible fate in Central India. Heroic efforts are being made to send relief, but in spite of all that may be done many of the famine-cursed millions will meet death by starvation. In Canada, the appeal for China has been extended to include India also.

* * *

THE REV. JOHN STEPHENSON, first Methodist missionary to Bermuda, was imprisoned and fined at St. George's, Bermuda, for preaching to the Negroes. During the period of his imprisonment, he preached through the iron grating of his cell to the people gathered outside, and he cut the record of his imprisonment in the cedar floor of his cell: "John Stephenson, Methodist Missionary, was imprisoned in this jail six months and fined fifty pounds for preaching the Gospel of Jesus Christ to African blacks and captive Negroes, St. George, Bermuda, June, 1801." These same words were inscribed upon a tablet to the memory of John Stephenson by the Wesleyan Methodist Church of Bermuda in 1936.

THE GIDEONS OF CANADA, the official name of the Christian Commercial Travelers Association, are reported to have obtained permission from the Department of Education of the Provincial Government to place Bibles in the public schools of Winnipeg. The placing of Bibles in the schools of Ontario was done by arrangement with the school boards. More than nine thousand Bibles have been placed in the schools of Toronto. This action offers a striking contrast to the evasive timidity of school authorities in the United States.

* * *

THE FAKIR OF IPI is being hunted on the northwest frontier of India by a British army of thirty-three thousand men supported by a powerful air squadron, according to a paragraph in *The New Outlook* of Canada. Little publicity has been given to the conflict, but the casualty lists are said to be lengthy and "British homes," says the *Outlook*, "have again become familiar with the dreaded announcement, 'Killed in action.' It is not to be wondered at that some people are asking the simple question, 'What for?'"

* * *

A REVOLT OF KURDISH TRIBESMEN in an inaccessible part of Asia Minor has been successfully put down, according to Turkish official announcement. The leaders of those bandit tribes are said to have made a last stand against civilization and the modern Turk. The district involved in the revolt is said to abound in mountain fastnesses and is largely without roads. These two facts made the task of suppressing the revolt both difficult and dangerous. The tribesmen fought valiantly, but they had no weapon to offset the attack from the air. The captured leaders will be deported.

* * *

THE TOMB OF EDMUND SPENCER in Westminster Abbey appears to be the center of attention for those interested in the Shakespeare-Bacon controversy, according to *The New Outlook*. When Spencer died in 1559 the record is that his body was followed to the tomb by a procession of poets and that "mourning elegies and poems, with pens that wrote them, were thrown into his tomb." It is believed, therefore, that the tomb may contain a manuscript written by William Shakespeare from which the authorship of Shakespeare's works might be authoritatively determined. It is said that the Dean of Westminster is being asked by the Baconians to reopen the tomb for a possible poem signed by Shakespeare.

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W. L. DUREN, D.D., Editor

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Manager

EDITORIAL

THE RESPONSIBILITY FOR SOULS

We have noted recently a number of statements to the effect that there has been a decided reaction against the destructive criticism of a few years ago, and a no less pronounced trend toward the conservative position as to the credibility of the Old Testament records in particular. Only last week we ran across a statement that Dr. Jack, the archaeological editor of the *Expository Times*, had said that the advanced critics were retreating from the positions once so confidently held, and that archaeological discoveries had confirmed the Old Testament in many disputed points. Professor Van Dusen, of Union Theological Seminary, was quoted as saying: "Criticism has proved its premises invalid. The passage of events has branded its expectations as absurd. It must be discarded. Liberal theology, its child, must likewise suffer drastic reconstruction, if not abandonment." He was reported to have said further that their claims come either from deception or hypocrisy and are without warrant.

We do not pretend to say how far these quotations may have been colored by a reactionary theology, but it is our sincere opinion that the results of recent archaeological research have almost without exception, given decided emphasis to the trustworthiness and the accuracy of the Scripture records. Aside from all questions as to Biblical criticism, however, we doubt if modern criticism has contributed very substantially to religious life. Its effect has been to rationalize and to humanize the Scriptures to such a degree as to strip them of their true meaning and authority. We believe that the religious situation in Germany today may have been due, not so much to the godless ambitions of the Hitler regime, as to the fact that German religion had been so intellectualized as to under-cut and even to negative its message to the hearts of the German people. There is a heart-hunger which can never be satisfied with Biblical criticism, nor with the opinions which reflect such criticism. The hearts of men everywhere hunger for God and for a conscious salvation, and the ministry which fails in that, fails in all that is of permanent value.

REV. S. J. DAVIES PASSES

It is with sincere sorrow that we chronicle the passing of Rev. S. J. Davies, at Shreveport, last Friday morning at 2:30. We do not know the particulars of his death, except that he had been in a hospital some weeks ago, and was reported to have improved slightly, and that he was carried home. It appears, however, that the tax upon his recuperative powers was too great. His tired body crumpled and his noble spirit found surcease from pain in the call of the angels. Bro. Davies was long an effective man in the ministerial ranks of Louisiana Methodism. There was nothing of the spectacular in his make-up, but he was a man of solid character. In the years that we have known him, we do not recall an instance of a reproachful word spoken against him, nor do we recall an unbrotherly word from him concerning another. The funeral occurred Saturday with Dr. W. W. Holmes assisting Dr. Serex and others.

TO OUR FRIENDS

The curtain is down on another Advocate campaign—the most successful we have had for many years. On June 9, we estimated that we would receive not less than 4644 subscriptions, and the total number received was over five thousand. This is a gain of more than thirty-seven per cent over 1936, and sets a new record in Advocate subscription efforts. For this splendid achievement, we make sincere acknowledgment of the loyal support of Bishop Dobbs who spared not himself, nor failed in any particular.

We had expected that the Louisiana Conference would lead in the number of subscriptions, but the response was far greater than we had anticipated. Five districts raised their full quotas and every district is well ahead of the 1936 record. The presiding elders gave excellent leadership, the pastors were unselfishly loyal, and only nine charges failed to make response in the campaign. The Conference total has passed twenty-seven hundred subscriptions—a seventy per cent increase over 1936. For this support

upon the part of our own Conference and friends, we shall never cease to be grateful.

The educational campaigns in both the Mississippi Conferences made the way less favorable, and some charges for that and other reasons have not been able to complete the solicitation. They have been perfectly frank with us and we understand their problem. In the Mississippi Conference, one district secured its full quota, two districts did better than last year, and three districts appear not to have reached last year's goal at the close of the campaign period. Thirty-three charges are not represented in the tabulated report. The total number of subscriptions is thirteen hundred and seventy-eight as against twelve hundred and sixty-two in 1936, and there are many charges which expect to carry on regardless of the close of the special period.

In the North Mississippi Conference, one district secured its full quota, and every district except one made a gain over 1936. Sixty-six charges appear to have failed to make a report in the campaign. We make no complaint, but we had sincerely hoped that the Conference, of which we were first and for many years a member, might make a better response than it has made in recent years. The total number of subscriptions is eight hundred and fifty-nine as against seven hundred and seventy-nine in 1936.

We know the problems of the pastors and the charges, we have shared their difficulties, and we give sincere and unstinted praise to all. In the tabulated report found elsewhere in this issue the charges raising the quota in full are indicated by a star. The editor and the business manager have tried to be fair and just to all and any error that may be made will be cheerfully and promptly corrected. The Advocate owes no past due account, it is our purpose to go forward in contemplated improvements, and we solicit the help of all our friends and patrons in making a better paper. Our final word is in the nature of a confession. If you are seeking an easy task, and some one suggests that you edit a paper and serve as chief cheerleader in a subscription campaign at the same time, yield not to the wooing.

BRITISH METHODISM

According to a summary in the *Christian World*, the Methodist Church in Great Britain has again reported a loss in its "full membership." This time the loss is 8,531, the largest of any year since union. It appears that the Church is evangelistically active, but for the past five years there has been an average of eighteen thousand annually who have "ceased to be members." There are those who are of the opinion that there has developed a laxness of discipline which has caused membership to "become haphazard and almost meaningless, instead of being

a realized fellowship in the Body of Christ." The recession is made more serious and threatening by reason of the fact that there has been a loss of 6,325 teachers and 66,625 scholars in Sunday School enrollment and 490 out of nearly 1,300 circuits did not report even one member received from the Sunday school during the year just ended. We doubt if the condition is much different in our own church, but we do not believe that any "stop-leak" policy will cure the trouble either in Britain or with ourselves. It is not so much a tightening of discipline as it is an old fashioned revival that Methodism needs. Without an experience of personal salvation, we shall have little upon which to found a hope of denominational fidelity and discipline will not be other than an irritating regulation.

Editorial Miscellany

By Dr. H. T. Carley

CHORES

We are disposed to be wholly sympathetic with the little boy who, when his mother told him to bring some wood for the kitchen stove, exclaimed, "Stovewood! Stovewood! It's stovewood all the time."

The lexicographer says that chores are the daily small work of the household or farm. If by "small work" he means to suggest that chores are easily and quickly done, we are definitely of the opinion that he doesn't know what he is talking about. A chore—all right; but chores! They are as multitudinous as the sands on the seashore, and as never-ending as the ebb flow of the tide.

We are led to these reflections by reason of the fact that Harrison (the colored handy-man) has chosen to take a vacation right here in the middle of this hot month of July. We do not begrudge him a period of rest—but, oh that he had taken his chores with him!

It is "small work" for him to shuck and shell corn for the chickens and pigs, to sweep floors; to mow the yard; to work the garden; to gather the eggs; to drive the calves to pasture; to wash dishes; to mend the hole in the fence where the hogs get out; to clean the lamps; to tote a five-gallon can of coal oil from the store; to run errands; to wash the car, and drive it around to the front gate every morning; etc., etc.

We frankly confess that such chores as can await Harrison's return are not being done daily. He can take up very deftly where he left off—and all will be well.

But the things that can't wait! Well, they are being done after a fashion. How we miss Harrison!

Some of the humblest workers add greatly to the sum total of human happiness.

MOSES IN EGYPTIAN HISTORY

Why do the scholars, who prepare our Sunday School Lesson Helps, continue to say that, in all probability, Rameses II was the Pharaoh of the Oppression and Merneptah the Pharaoh of the Exodus?

Recent archeological discoveries, as well as certain well known inscriptions, clearly indicate a date at least two hundred years earlier for the Exodus.

The question will probably be asked "What difference, after all, does it make who was the Pharaoh of either the Oppression or the Exodus?" To historians it is a very live question but to the average Bible reader it might be of no special significance had it not been used to discredit historical statements and references in the Pentateuch.

Three verses are generally quoted from Exodus in defense of the Rameses-Merneptah theory—

(1) Chap. I, vs. 11, regarding the building of Pithom and Raamses.

(2) Chap. II, vs. 23, indicating a long reign for the Pharaoh of the Oppression.

(3) Chap. XII, vs. 37, "the Children of Israel journeyed from Rameses to Succoth."

The varying composition of the bricks, found in the excavated walls of Pithom, diminishing in straw content from top to bottom, long since furnished corroborative evidence of the building of this city by the Israelites. The same condition may be found in the walls of Raames or Rameses but it will be no proof that either of these cities were originally built during the reign of Rameses II or Merneptah. In Gen. XLVII, vs. 11, it is related that "Joseph placed his father and his brothers—in the land of Rameses, as Pharaoh had commanded," several centuries before the powerful Rameses family had ruled Egypt.

Those who favor a comparatively late authorship for the Pentateuch may say that the name Goshen was probably changed to that of Rameses, since he was notorious for inserting his name in inscriptions of his predecessors to perpetuate the power and glory of his reign. The same thing could have applied to a change in the name of the city of Rameses. On the other hand the Genesis quotation would indicate that the name Rameses was well known in Egypt long before the days of Moses.

Regardless, however, of these conflicting views there appear to be six good reasons why Rameses II and Merneptah could not have been contemporaries of Moses.

FIRST.

It has been impossible heretofore to reconcile the biblical account of Moses' life with Egyptian history and with the chronological statements of the Old Testament. In I Kings VI, vs. 1 we are told that Solomon began to build THE TEMPLE "in the four hundred and eightieth year after the Children of Israel were come out of Egypt." The

generally accepted date of the laying of the Temple foundations is between 957 and 960 B. C. If we add four hundred and eighty years to this we get a date of from 1437 to 1440 B. C. for the exodus, corresponding with the reign of Amenhotep II, 1447 to 1423 B. C. Josephus said the Pharaoh of the Exodus was "Amenophis" and for a number of good reasons this name has long been identified as Amenhotep II.

SECOND.

In the British Museum there is an inscription of Merneptah, in which he assumes credit for the subduing of Canaan, mentioning Askalon, Gezer and Yen-oam and boasting that "Israel is desolated, her seed is not. Kharu (South Palestine) has become a widow." Israel could certainly not have been mentioned in connection with other sections and nationalities of Canaan, if they were still wandering in the Wilderness. Merneptah reigned only nineteen years and if he had been the Pharaoh of the Exodus the Israelites could not have been in Canaan during his lifetime. In all probability they had been there nearly two hundred years and had reached that stage under the rule of the Judges when "every man did that which was right in his own eyes"—a time of civil and religious confusion.

THIRD.

Well known Egyptian inscriptions refer to the tribe of Asher as being in their proper place in Palestine about 1300 B. C. This was at least seventy years before Merneptah had come to the throne, and about 100 years after Joshua had crossed the Jordan, if recent archeological evidences have been properly interpreted.

FOURTH.

The author of Exodus says in Chap. I, vs. 6 "Now there arose a new king over Egypt which knew not Joseph." The Hyksos Kings, who ruled Egypt for over seven hundred years, and had been friendly to Joseph and his kinsmen, were expelled by the Egyptian Princes, who founded the XVIII Dynasty about 1573 B. C. Naturally the new rulers were suspicious of the Israelites and as they had "waxed exceeding mighty" it might have been possible for them to secretly assist their former benefactors, the Hyksos, in recapturing Egypt, as it required some years after taking Thebes to completely subdue these Shepard Kings.

It seems most reasonable, therefore, to believe that the oppression began in a moderate form at this time, instead of over two hundred years later and that it grew in intensity as the Egyptians realized that their efforts to minimize the birthrate of the Hebrew male children was proving futile. If the approximate date of 1440 B. C. is correct for the Exodus, then Moses was born about 1520 B. C., during the reign of Thotmes I, some fifty years after the oppression began.

It appears also more than a coincidence that the daughter of Thotmes I, known as Princess Hatasu or Hathepset (Thermusis by Josephus) played an important part in the Egyptian history at this time and was a very remarkable woman. After her father's death she virtually ruled the kingdom for nearly thirty years, as Regent for her two younger brothers, Thotmes II and Thotmes III. There is every reason to believe that she rescued Moses from the bullrushes and educated him as her son and as a member of the Royal Family. Only one in practically supreme authority would have been permitted this privilege with the son of a despised Israelite. She died when Moses was nearly forty years old, in the sixteenth year of the reign of her youngest brother, Thotmes III. He was one of the ablest and most powerful kings of Egypt, at the height of its glory, and ruled for fifty four years (in full accord with the biblical statement.) He so hated his sister Hatasu, that he tried to obliterate her memory by erasing her name from the inscriptions. Moses, the special charge and favorite of this hitherto powerful princess, was naturally persona non grata to Pharaoh, and he was probably only waiting for some good excuse to get rid of Moses. Ordinarily the mere killing of an Egyptian overseer by a member of the Royal Family would have passed unnoticed.

About thirty eight years after the death of Hatasu, the reign of the powerful Thotmes III came to a close and on the basis of the dates already tentatively accepted we find Moses shortly afterwards, at the age of 80, leading the Israelites in the wilderness about 1440 B. C., during the reign of Amenhotep II.

FIFTH.

The Tel el Amarna Tablets, discovered in Egypt in 1887, constituted a portion of the correspondence between the petty kings of Palestine and Amenhotep III and IV, their overlords and protectors, to whom they paid tribute. Archeologists and scholars of ancient history are in accord in ascribing a date from around 1400 to 1360 B. C. to these letters. They describe the invasion of the Habiri and their remarkable success in overcoming the military tactics of the native rulers and predicted that unless Egypt sent reinforcements all would be lost. There is little doubt in the minds of unprejudiced scholars that the Habiri referred to were none other than the Hebrews, under the command of Joshua. If the date of 1440 B. C. for the Exodus is correct there can be no doubt on the subject.

SIXTH.

The excavations of the city of Jerico, during the past five or six years, under the direction of Professor Garstang, acting for the Department of Antiques of the Palestine Government, would seem to have definitely established an approxi-

(Continued on page 7)

Louisiana Conference

QUOTA CHARGES

Moss Bluff-Bell City, Rev. W. R. Corrigan, pastor. Quota 9, sent 9.
 Grayson, Rev. E. R. Braithaupt, pastor. Quota 5, sent 13½.
 Pollock Circuit, Rev. H. B. McCann, pastor. Quota 5, sent 5.
 Marksville, Rev. G. A. LaGrange, pastor. Quota 13, sent 14½.
 Lake Providence, Rev. S. A. Seegers, pastor. Quota 13, sent 20.
 DeRidder, Rev. A. S. Lutz, pastor. Quota 15, sent 15.
 Merryville, Rev. B. F. Roberts, pastor. Quota 11, sent 14.
 Jeanerette, Rev. A. P. Smith, pastor. Quota 7, sent 12.
 Melville, Rev. C. B. Powell, pastor. Quota 15, sent 16.
 Baker, Rev. G. H. Corry, pastor. Quota 21, sent 21.
 Indian Bayou, Rev. J. A. Knight, pastor. Quota 20, sent 28.
 First Church, Shreveport, Rev. Dana Dawson, pastor. Quota 162, sent 162.
 Franklin, Rev. J. T. Harris, pastor. Quota 15, sent 19.
 Lecompte, Rev. W. R. Harvell, pastor. Quota 8, sent 8.
 Glenmora, Rev. J. T. Lay, pastor. Quota 14, sent 20.
 Rayne, Rev. J. E. Selfe, pastor. Quota 14, sent 22.
 Second Church-Gentilly, N. O., Rev. A. W. Townsend, Jr., pastor. Quota 14, sent 20.

ALEXANDRIA DISTRICT, UNDER THE LEADERSHIP OF DR. R. H. HARPER, PRESIDING ELDER, AND DR. M. S. MONK, CAMPAIGN DIRECTOR, HAS ACCOMPLISHED A MARVELOUS FEAT IN BRINGING THE ADVOCATE CAMPAIGN TO SUCCESS. NO DISTRICT MAKES A GREATER SHOWING, AS COMPARED WITH THE RECORD OF PREVIOUS YEARS, EXCEPT SHREVEPORT. WE HONOR THE LEADERS, PASTORS, AND CAMPAIGN REPRESENTATIVES FOR THEIR GREAT ACHIEVEMENT.

We acknowledge a list of subscriptions from Rev. A. D. St. Amant for the credit of Pioneer charge. This list brings his total to five.

Rev. J. C. Sensintaffar adds another subscriber to his list at Jonesville, which gives him an excess of four. Splendid achievement!

Rev. A. S. J. Neill sends a list of eight subscriptions from Logansport in the Shreveport District. Five of the names are new subscribers.

Rev. Carl Lueg has a total of nine subscriptions from his charge. His quota is fourteen and he says that he will continue to stress the Advocate.

Rev. Frank A. Matthews, of Lake Arthur, is pressing hard for his quota, and he is also in sight of success. We appreciate his determination.

The morning's mail brings a list of six subscriptions from Winnsboro, which are to be added to the completed quota of Dr. Briscoe Carter, the pastor.

We acknowledge a list of subscriptions sent in by Miss Alpha Puckett for the credit of First Church, Baton Rouge, of which Dr. J. Richard Spann is pastor.

Rev. L. R. Nease, Jr., makes us his debtor for a list of four and one-half subscriptions from Alco charge. This brings his total to eight and one-half.

Rev. B. H. Andrews sends us a list of additional subscriptions from Haynesville charge. The charge will be given credit for this list as a part of the campaign.

Rev. Frank C. Collins sends two more subscriptions for credit of Pelican charge. This list is an addition to his quota which has already been acknowledged.

Bro. A. S. Lutz, pastor at DeRidder, adds more to his campaign total and then indicates that the push for the goal is still on. We appreciate his word as to the Advocate.

Rev. W. F. Henderson, Jr., sends us a list of subscriptions from Clay charge

and asks that we change the address of his father's Advocate from Shreveport to Stephenville, Texas.

Rev. G. A. Morgan, pastor at Winnfield, sends another list of subscribers for his charge which brings his total to twelve. He is at work and hopes to secure his full allotment.

We rejoice to be able to report the continued improvement of Mrs. Bain, daughter of Bishop and Mrs. Hoyt M. Dobbs, whose illness in a Shreveport hospital was reported last week.

Rev. J. L. Lay, pastor at Glenmora, has done a magnificent piece of work in the Advocate campaign for his charge, as the quota list published herewith shows. We appreciate the fine showing and we hope to make many fast friends.

Dr. Marion S. Monk, of First Church, Alexandria, has done a splendid piece of work in the Advocate campaign, both in his own church and as campaign director for his district. We have received for the credit of First Church forty one subscriptions.

Rev. Benjamin F. Rogers gives us instructions as to how to send his campaign check, and then adds: "Well, it has been a thrilling race with Old Father Time. I have really enjoyed helping 'the boys' put it over, as dear Dr. Sexton would have said."

Rev. D. B. Boddie, pastor at Sulphur, sends an additional list of subscribers, which makes a total of thirty sent on a quota of eleven. That is a splendid illustration of what Advocate loyalty can do. Bro. Boddie has been uniformly loyal to the church paper.

Mr. E. C. Wells, a member of Rayne Memorial Church, New Orleans, is in a local hospital where he went for an emergency operation for a trouble of long standing. He is reported to be in a satisfactory condition, but still a condition which is quite serious.

Rev. R. V. Fulton and Miss Ella Wales of Greensburg were married on July 18, according to report sent by Rev. R. A. Bozeman who performed the ceremony. The Advocate joins with the friends of both in wishing for them a happy journey in the pilgrim path.

We have another list of subscriptions from Gueydan charge, Rev. K. W. Dodson, pastor, which brings the total to twelve. The list was sent by Mrs. O. H. Johnson, Advocate representative, and the quota of seven was completed and acknowledgment made in a previous issue.

Rev. J. T. Harris, who is doing a fine work at Franklin, writes that he had despaired of securing his campaign quota until he noted that all subscriptions reaching the office in time for the issue of July 29, would be counted. See the quota list for the splendid results which he achieved.

PERSONAL AND OTHERWISE

IT IS WITH GENUINE PLEASURE THAT WE LIST THE LAKE CHARLES DISTRICT VICTOR FOR THE THIRD TIME IN THE ADVOCATE CAMPAIGN, UNDER THE ENERGETIC AND EFFECTIVE LEADERSHIP OF REV. B. F. ROGERS, THE PRESIDING ELDER. WE DO NOT KNOW A MORE LOYAL GROUP OF CHURCHES AND PASTORS ANYWHERE THAN ARE THOSE OF LAKE CHARLES DISTRICT.

NEW ORLEANS DISTRICT, ELMER C. GUNN, PRESIDING ELDER, AND REV. J. B. GRAMBLING, DISTRICT DIRECTOR, ARE VICTORS AGAIN IN THE ADVOCATE CAMPAIGN. THEY HAVE SECURED THE NORMAL QUOTA OF ONE FOR EVERY TWENTY-FIVE MEMBERS AND ALSO THE PRIZE QUOTA OF FOUR HUNDRED. WE ARE GLAD TO ENTER THE ADVOCATE DOMICILE AMONG ITS STAUNCH AND UNFAILING FRIENDS.

We learn that, in the election for a tax levy to make possible a proposed Junior College for Shreveport, the result was three to one against the proposition.

Rev. F. J. McCoy is in the midst of building Munnerlyn Chapel — his tenth building enterprise. The building is being paid for as it progresses and it is to be dedicated on August 15.

We regret to learn that Miss Dorothy Van Lue, a member of Parker Memorial Church and President of the New Orleans Union, had to submit to an emergency operation for appendicitis last week. Her condition is said to be good and we are glad to report that she is making progress toward recovery.

A pastor from the Lake Charles District says that the presiding elder has had the Advocate campaign so much on his heart that when he wrote about an intermediate camp he called it the "intermediate campaign." A check for \$100 is on the way to Bro. Rogers, thanks to his consuming interest.

Rev. James C. Whittaker, pastor of Athens charge, has found time in the midst of his revival campaign to take care of his Advocate campaign in a very worthy manner. He sent a list of eight which brings his total to ten. We appreciate his faithful effort and the good response of his people.

Rev. G. A. LaGrange, Marksville, pays high tribute to the energy and the brotherly helpfulness of Dr. R. H. Harper, his presiding elder. The Advocate campaign report in this issue shows that Dr. Harper has done a piece of work which is in every way commendable and praiseworthy. He has had the able assistance of Dr. Marion S. Monk of First Church, Alexandria.

Rev. W. R. Harvell, pastor at Le-compte telegraphed the quota in full for his charge, and to his message adds the distressing information that Mrs. Harvell is quite ill. We are sorry to know this and we join with many interested hearts in the prayer that somehow, in the providence of the Heavenly Father, the clouds may lift and that she may be spared for an extended lease of years.

Rev. G. H. Corry, Baker, has another subscription in the office which brings to complete success his Advocate campaign—twenty-one on a quota of twenty-one. He reports a good year thus far with all obligations met in full to date, and the whole program of work being put on. He has received twenty-eight members into the church, most of them by profession of faith. He speaks in high praise of the people of Baker charge and of his presiding elder.

Rev. Albert S. Lutz, writing from De-Ridder where he is pastor, says that Bro. B. F. Rogers, presiding elder, has certainly been on the job and pushing ahead for his Advocate quota goal. Bro. Rogers himself says that he never ex-

pects to work harder for any paper than he has for the Advocate. And we will say that we do not know a more successful organizer and campaigner than Bro. Rogers. He is at this writing in sight of success in his third Advocate campaign in succession.

Rev. J. E. Selfe, pastor at Rayne, has established quite a record in the Advocate campaign in his charge. On a quota of fourteen he has secured twenty subscribers. This is nearly twice the record for 1935, and is more than three times the record of the charge for 1936. This is of a piece with the record which Rayne is making under the leadership of Bro. Selfe in carrying forward the entire program of the Church. An example was the \$70 raised for the Bishop's Crusade. According to reports, the Men's Bible Class has been reorganized and revitalized and the congregations are unusually good.

Quite frequently we get a stinging letter from some reader of the Advocate about something which we publish concerning liquor control, and we get cancellations of subscriptions which we have some reason to believe reflect resentment for such utterances—our own or others. We more frequently get words of appreciation. We sincerely appreciate this postal card received last Friday: "Accept my congratulations for your front cover this current number. I am a member of no denomination, and I am unshackled with chains of immortality and criminality as is being practiced in high places as regards the traffic in tools of destruction. I, and many, are with you in a campaign of eradication and control." We reserve the name because we are not sure that it was written for publication.

MOSES IN EGYPTIAN HISTORY

(Continued from page 5)

mate date of 1400 B. C. for the overthrow of that city. Unmistakable evidence seems to have been discovered, and interpreted by reliable and conscientious archeologists, to fully substantiate the biblical account of the destruction of Jericho by the Israelites. In referring to the remarkable findings of Prof. Gar-

stang, Sir Chas. Marston, in his "New Bible Evidence" says "His name should go down to posterity for having discovered the correct chronology of the Old Testament, from the Exodus onward and for the evidence he has found which suggests that the narrative of the taking of Jericho was written by contemporaries."

Time and space will not permit a detailed account of the evidences discovered, further than to say that thousands of specimens of pottery and potsherds were minutely examined as well as many Egyptian scarabs in tombs of adjacent burying grounds. From the definitely established technique of archeologists governing such evidences and from logical deductions as to the absence or presence of certain scarabs, a date approximating 1400 B. C. was definitely determined as the time of the collapse of the walls of Jericho and its destruction by fire.

With this as a focal date it is an easy matter to reconcile other historical events connected with chronological statements of the Old Testament, both before and after the entry of the Israelites into the Promised Land. It is difficult to understand why unprejudiced Bible scholars would not be keen to utilize these conclusions of reputable and reliable archeologists, based upon indisputable evidences, in substantiating the historical statements of the Pentateuch and coordinating them with well established events in Egyptian history.

H. N. PHARR.

WHY METHODISTS BAPTIZE BY POURING AND BAPTIZE BABIES

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This booklet discusses practically every passage in the Bible referring to Adult and Infant Baptism. Nothing like it on the market. 1900 orders for it before it came from the press. Price 25 cents. Pastors can order 5 to 25 copies at 20 cents each and have 30 days to pay for them.

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Malesus, Tenn.



Mississippi Conference

QUOTA CHARGES

Pascagoula, Rev. J. W. Moore, pastor. Quota 10, sent 10.
 Poplar Springs Drive, Meridian, Rev. R. L. Walton, pastor. Quota 12, sent 12.
 Biloxi, Main Street, Rev. W. J. Ferguson, pastor. Quota 30, sent 30.
 Biloxi, Epworth-Wesley, Rev. Swope Noblin, pastor. Quota 12, sent 15.
 Vaughan, Rev. A. Joe Beasley, pastor. Quota 12, sent 15.

PERSONAL AND OTHERWISE

Rev. M. K. Miller, pastor at Newton, has our thanks for a list of subscriptions which brings his campaign total to twelve.

Rev. Swope Noblin, pastor at Wesley charge, Biloxi, completes his Advocate quota and reports everything as going well in his work.

Rev. F. L. Applewhite came through with his quota for the Edwards charge, and we have given credit for same in the quota list above.

Rev. J. W. Moore, pastor at Pascagoula, completes his quota for his charge and expresses the hope that the campaign has been a great success.

Rev. S. N. Young, pastor of Walnut Grove charge, sends two subscriptions for the credit of his work, and we acknowledge same with gratitude.

Mr. W. D. Hawkins, District Lay Leader for the Meridian District, sends a list of five subscriptions for the credit of the Hawkins Memorial Church.

Rev. C. Y. Higginbotham sends a list of subscriptions, from Carriere charge and says that he has others pledged which he expects to send with renewals soon.

Rev. W. H. McRaney, pastor at Moselle, has turned in nine subscriptions on a quota of ten, and before this goes to press will doubtless have completed his task.

Rev. W. C. M. Baggett, Philadelphia circuit, is conducting his own revivals and reports that he is greatly encouraged by the large crowds attending every service.

Rev. W. O. Sadler sends two renewals from Woodville which brings his campaign total to five. Woodville is another of the historic spots in Mississippi Methodism.

Rev. A. M. Broadfoot, Pearl River Avenue, McComb, sends a list of sub-

scriptions which makes a total of ten for his charge. He says that he hopes to be able to send others later.

Rev. Roy L. Lane, pastor at Benton, makes good his statement that "Benton is an over charge," by adding an additional four subscriptions to his completed quota, reported last week.

We acknowledge a list of subscriptions from the Coalville charge, sent by Rev. B. M. Lawrence, the pastor. We appreciate his interest and his words of appreciation for the paper.

Rev. F. B. Ormond, Washington charge, sends two renewals from that historic church. It was there that Elizabeth College was located, probably the first college ever established for the education of women.

Rev. H. W. F. Vaughan held a meeting at Bonnie Chapel recently. He was assisted by Rev. John Carter of Fifth Street Church, Meridian, whose work was constructive and highly satisfactory to Bro. Vaughan and to his people.

Rev. W. J. Ferguson, Main Street, Biloxi, sends his full quota of subscriptions, and with it a word of generous praise which we greatly appreciate. Mrs. Ferguson also enriches the message with her word of regard for the editor and his wife.

Rev. H. L. Daniels, pastor, announces that Rev. J. L. Neill, of Brookhaven, will do the preaching in his revival at Wesson, August 1-8. The music will be in charge of Mrs. J. M. Ewing. The services will be at 11:00 a. m. and 8:00 p. m.

Rev. W. B. Jones, presiding elder of the Meridian District, lent personal assistance to Rev. G. A. Broadus in the Advocate campaign at Rose Hill, and the result was eleven and a half subscriptions—making a total of fifteen and a half for the charge.

Rev. J. L. Neill, pastor at Brookhaven, has had a difficult situation for his Advocate campaign. He says that his people have had their minds centered on Whitworth College and, since that seems to have been definitely settled, he hopes to get a good response for the Advocate.

Rev. H. W. F. Vaughan will assist in two District Intermediate Camps: One at New Prospect, July 26-30, and another at Union Church, August 2-6. This report was delayed in reaching our office, hence we mention the fact without the detailed information, which is too late to be of use.

Dr. Joseph A. Smith, pastor of Central Church, Meridian, preached for Rev. Osmond Lewis recently and in beginning

the service he paid a graceful and well deserved tribute to Mrs. C. M. Martin, who has again carried the Advocate campaign in East End Church to a glorious success.

Rev. J. V. Bennett, pastor at Gibson Memorial, Vicksburg, brings his list to thirty-three. His quota has been reported already. This worthy achievement is credited largely to Mrs. Cunningham, the Advocate representative, who has worked under the handicap of illness in her home.

Mrs. O. H. Johnson, Advocate chairman for Picayune charge, says of her effort: "This has been a pleasure. When I ask a person to contribute to a cause, another is to be the beneficiary, but when I ask one to subscribe for the Advocate, I'm only asking him to do a nice thing for himself."

Rev. A. Joe Beasley, Vaughan charge, reports that he has worked hard and long to secure his list in full, and its achievement is a happy experience for him and his people. The credit is given in the special list of quota charges. He says that his revivals are in full swing, and that everything is going well.

Rev. C. W. Wesley, pastor at Canton, says that his people have voted him a vacation and he plans to take it beginning the second week in August. He inquires about fishing down our way, and we regret that we have no tall story to tell him—we have been able to go fishing only once in about two years.

Rev. J. Melvin Jones, assistant pastor at Galloway Memorial Church, Jackson, writes that they expect to complete their Advocate campaign in a few days, but too late for the special period. We know the loyalty of Galloway Memorial Church and its splendid leadership, and we entertained no doubt as to their purpose in this matter.

We appreciate the fine spirit of Rev. J. A. Wells, of Glendale Church, Jackson. He has not completed his quota, but his devotion to the Advocate is unmistakable. He reports a splendid Vacation Bible School, and says that the obligations of the charge have been met for the two years by the plan of "Storehouse and Tithing."

The Young People's camp held at Palmer Creek recently was eminently successful, according to a report reaching this office. Rev. V. R. Landrum was dean, Eual Samples, Director of Recreation, Rev. Swope Noblin and Rev. H. W. F. Vaughan, teachers, and B. M. Lawrence, business manager. Rev. and Mrs. D. E. Vickers of Saucier also rendered valuable assistance.

One of the most beautiful examples of brotherly interest in the struggles of a young man serving a hard charge that we have known has come to our attention in this campaign. No one has ad-

mitted it, but we can see that two brother preachers have joined with a young pastor in a difficult field to pull him over the hill. We appreciate always a spirit like that.

REVIVAL AT ROSE HILL

Gentlemen: We have just closed a very successful revival meeting at Hope-well Church on the Rose Hill circuit. The preaching was done by Rev. John W. Ramsey, one of our superannuate preachers. Brother Ramsey is not only a church revivalist, he is a soul winner also.

We really had a great meeting and any pastor in need of a good preacher will do well to write to Rev. John W. Ramsey, whose address is Meridian, Miss. G. A. BROADUS.

LAMBUTH MEMORIAL DAY SERVICE

The Annual Lambuth Day and Memorial Service will be held in the Pearl River Church, on the Madison charge, on Thursday, August 5, 1937. The service will begin at 11 o'clock and close at 2:30 p. m. A basket lunch will be spread on the grounds at noon. The baskets will be brought by those who attend the service and will be spread together.

Pearl River is five miles east of Madison. Markers will be placed along the road so that strangers will have no trouble in finding the way. The markers will start at the right turn off highway No. 51, about one-fourth mile north of Madison.

This is the Church that Bishop Lambuth's grandfather was a member of and his dust sleeps in the little cemetery near the Church. All the descendants of the Lambuths are urgently requested to attend this service and bring any relics of any historic nature concerning the Lambuths.

The program for this service, which has been arranged by the committee is as follows:

11:00 a. m. Sermon by Rev. B. M. Hunt.

12:00 Basket lunch spread on the ground.

1:30 p. m. Address by Rev. J. B. Cain and others of an historic nature.

2:30 p. m. Doxology and benediction. C. W. WESLEY, for Committee.

FROM HAMBURG

Dear Mr. Editor:

It has been a long time since I wrote to the dear old Advocate. Having an invalid in the home for five years has kept me so busy that I have had little time to read or write. I have had so much to do. I have a few hours a day and thought I would get my Bible and write a thought from each chapter that I read. It has been quite a pleasure to spend these few hours in thinking, and putting these few thoughts on paper. I hope it may be so that I can find time

for a few thoughts each day. I miss my old pastors, and think often of how I enjoyed listening to the dear sermons, songs and prayers of those consecrated men of God. I have had no opportunity of attending divine service during these years. My heavenly Father knows the yearning of my heart to hear once more those precious services.

"Lonely, no, not lonely", while Jesus stands by; His presence fills my chamber,

I know that He is nigh;

145 Psalm; 18,

Friendless, no not friendless. For Jesus is my friend; I change but He remaineth true; faithful to the end.

18 Chap. Prov.; 24.

Tired, no, not tired while leaning on his breast; My soul hath sweet possession of His eternal rest. Matt. 11:28,29.

Saddened, ah, yes saddened; By earth's deep sin and woe; How can I count as nothing what grieved my Savior so.

Luke 19: 41.

Helpless, yes so helpless, but I am leaning hard on the mighty arm of Jesus, and He is keeping guard.

Isa. 41: 10.

Waiting, Oh yes, waiting. He bade me wait and watch; I only wonder often what makes my Lord so late. 130; Psalm 6.

Happy, yes happy, so happy with joy too deep for words; A precious sure foundation, a joy that is my Lord's.

Peter 1:8.

Unto all that believe, He is precious.

1 Peter 2:7.

I have tried to serve the Master all these years, and expect to be ready to answer the summons when he calls.

Wishing you success in your work.

MRS. L. JESSIE ABEL.

LOUISIANA YOUNG PEOPLE

Shreveport District

Bill Fleming, Jr., recent addition to the family of the Shreveport District Directors, has been the recipient of numerous gifts, and honors. The Shreveport City Union presented him with a cup on which was engraved the names of Bill, Jr., and the Union. He also was given a life membership in the Woman's Missionary Society. The Louisiana Young People send their congratulations and best wishes.

The Trees City Young People under the direction of their pastor, D. L. Dykes, are still having large numbers at their meetings and are continuing the high standard of work which they began several months ago.

The Intermediate Camp of the Shreveport District was held at Camp Margaret Hutchinson June 7 to 11. The officers were: President, Dorothy Lester, Mangum Memorial Church, Shreveport; Vice-president, Bobby Lytton, Gilliam; Secretary, Marion Bolin, Noel Memorial, Shreveport; Recording Secretary, Peggy Sawyer, Belcher.

The class, "Choosing our Heroes", was taught by Miss Elizabeth Lowrey of Mansfield and "How Can I Know I Am A Christian" by Rev. Elwyn Chaney of Wynn Memorial, Shreveport. Among the other members of the Camp Staff were: Miss Ruth Lowrey, Dean and Director; Mr. William L. Fleming, registrar; Mrs. J. C. Parsley, business manager and dietitian; Miss Sue Ellen Brown, pianist; Mr. Jack Cooks, chairman of worship, Mr. J. D. Lindsey, life guard; Mrs. C. L. Wheeler, nurse; and W. D. Boddie.

The most practical work of the camp was done in the committees. This work covered the field of worship, recreation and personal development, citizenship and community service, and missions and world friendship. Music, nature study and handicraft comprised the interest groups. The four evening programs were a party, a program of hobbies, a missionary program, and a challenge night which was climaxed by a beautiful and impressive candle-lighting service under the direction of Revs. Chaney and Cook.

Ruston District

We send apologies to the "His Builders" Union for the error in the Bulletin as to the number present at a previous meeting. There were 134 instead of the printed 34.

A most interesting and profitable meeting was conducted by the A. F. C. Union at Haynesville July 4. The impressive devotional was conducted by Miss Hazel Lee Nowel. The District Director, Mr. John Rinehart, conducted the installation service for the newly elected officers. Mrs. J. C. Whittaker is president. After the service, while refreshments were served by the Haynesville people, assisted by several women of the church, Miss Ruth Lowry told of the Young People's Camp to be held at Dubach the following week. The co-operative pastors present were Revs. Whittaker, Dring and Taylor, pastor host.

New Orleans District

On May 11, the New Orleans City Union met at Carrollton Avenue for their regular monthly meeting. There were 113 present, among this number being seven pastors and six pastors' wives, and representatives from McDonoghville, Carrollton Avenue, Parker, Epworth, Rayne, Felicity, St. Marks, First Church, and Algiers which had the largest number. The theme of the meeting was "Religious Drama". Thanks to Miss Dorothy Van Lue, president, and Mary Lou Henson, secretary, for this report.

Miss Van Lou sent in the following report also:

"The monthly meeting of the New Orleans Methodist Young People's Union was held on Tuesday, June 8, 1937 at the First Methodist Church. At this meeting, following a short devotional, were presented the essays on Tithing. These essays were the ones which survived the preliminaries held in the various churches."

W. D. BODDIE.

North Mississippi Conference

QUOTA CHARGES

Houston, Rev. W. J. Dawson, pastor. Quota 15, sent 25.

Crawford, Rev. W. M. Hester, pastor. Quota 8, sent 8.

Ruleville and Doddsville, Rev. W. M. Campbell, pastor. Quota 10, sent 14.

Friars Point, Rev. W. L. Pearson, pastor. Quota 8, sent 10.

Rosedale-Benoit, Rev. W. W. Woollard, pastor. Quota 11, sent 11.

PERSONAL AND OTHERWISE

FOR THE THIRD CONSECUTIVE ADVOCATE CAMPAIGN, THE GREENWOOD DISTRICT AND DR. A. T. McILWAIN HAVE COME THROUGH TO VICTORY. THIS IS A GREAT VICTORY AND THE DISTRICT HAS MADE UNSELFISH AND CONSTRUCTIVE USE OF THE PRIZE MONEY. WE REJOICE THAT THEY WIN AGAIN.

Our good and loyal friend, Rev. W. M. Campbell of Ruleville, has sent ten subscriptions—his quota.

Rev. A. J. Henry sends a list of four subscriptions from Sherman charge. We appreciate his efforts for the campaign.

Rev. J. W. York, Webb charge, has our thanks for a list of seven subscribers. Webb is in the Greenwood District.

Rev. E. M. Shaw, pastor at Houka, sends some subscriptions for the credit of his charge. This brings his total to five in the campaign.

Rev. Seamon Rhea adds to the completed quota of Como church, Sardis-Grenada District. His total now stands ten on a quota of seven.

Rev. W. C. Galceran, Jr., is not overlooking his Advocate campaign, and he writes us to the effect that he will report for Hollandale in the near future.

We appreciate the subscriptions and the generous word of Rev. R. C. Nanney, pastor at Ashland. The good opinion of our friends is an important factor in our work.

Rev. J. H. Holder is credited with a list of seven subscriptions recently received. We make due acknowledgment to Bro. Holder and West Point for the list.

We are glad to learn from Rev. W. D. Bennett that his wife, whose illness was reported last week, is much improved. We trust that she may soon be entirely recovered.

Rev. W. M. Hester, of the Crawford charge, sends two new subscriptions and his good wishes "for the success of our church paper." This completes the quota for his charge.

Mr. J. W. Caffey, Friars Point-Lyon charge, has a credit of five subscriptions on a quota of eight. This should have been reported earlier, but we did not know what charge Lyon was made a part of.

Rev. Shed Hill Caffey, First Church, Greenwood, makes a preliminary report and adds: "You can count on me for my quota of fifty." Greenwood has been one of our staunchest friends in North Mississippi.

Rev. W. J. Dawson has repeated at Houston what he did consistently at Itta Bena, his previous appointment. He has now twenty-five subscriptions on a quota of nineteen, and that makes Houston a quota church with a margin of seven.

Rev. W. L. Pearson, pastor at Friars Point and Lyon, sends a list which more than completes his quota as will be noted in the quota list above. We appreciate the fine work of Bro. Pearson and Bro. J. W. Caffey of Lyon.

Rev. E. S. Lewis, pastor at Durant, reports a very successful Vacation Bible School, despite the lateness of it beginning. The leaders were so pleased with the results that plans are being made for another school next year.

Rev. L. P. Jumper, pastor of Iuka circuit, sends a list of eleven subscriptions. This does not complete his quota, but it is an excellent showing for that charge. We appreciate the list and Bro. Jumper's work for what they represent.

Rev. W. P. Bailey, now in his second year on Corinth circuit, is very happy in his work. All three of his churches use the "Unified Budget" system of finance. Bro. Bailey says that he found real joy in securing his Advocate quota—sixteen.

Rev. W. H. Mounger, pastor at Winona, brings his Advocate campaign forward by another list. He has to the credit of his charge sixteen. The editor feels that Winona is almost home to him, since he has known it from the days of his childhood.

On Sunday, July 12, Rev. W. L. Robinson and the Hernando Church had as their special guests the farmers of Desoto County. The service was indicative of a sharing in the farmer problems, and had for its purpose a building of community spirit as well.

Rev. W. R. Crouch reports a good

meeting at Shaeffers Chapel in which he had the assistance of Rev. L. P. Wasson, the presiding elder. There were five additions on profession of faith. He says that the church building, which burned on the morning that it was to have been dedicated, has been replaced and they have occupied it since May 30.

Rev. S. E. Ashmore, the enterprising pastor of Iuka Methodist Church, has issued a special "Dedication Bulletin" for his service on August 1, at which time Bishop Dobbs will dedicate the building. It recites the events of its eighty years of history and gives the official personnel at the present time, as well as the program for the dedicatory service.

EMORY RECEIVES LITHOGRAPH OF PETER BOHLER

Presented to the Emory School of Theology by the University last week was a lithograph of Peter Bohler, spiritual father of the two Wesleys. Presentation ceremonies were held in the Theology School chapel with Dr. H. B. Trimble, dean of the school, presiding. Presentation address was made by Dr. E. K. Turner, professor of Latin, and Dr. F. N. Parker, retired dean of the School, spoke on "The Contributions of Peter Bohler to Methodism."

The lithograph was recently given to Dr. Fred Manget by Mrs. John Wesley Childs of Lynchburg, Va. It was bought by Emory University, the proceeds going to Mission work in China. This picture had been in the Childs' Home for more than 100 years, and as Mrs. Childs is the granddaughter of Bishop John Early, it was probably first owned by him.

DR. J. A. WARRINER DIES

Dear Advocate:

Dr. J. A. Warriner, one of our oldest members at First Church, died yesterday with funeral services by his pastor at 4:40 yesterday afternoon.

Dr. Warriner came here from Virginia more than 60 years ago and practiced dentistry with the late and beloved Dr. L. W. Worsham for many years.

Dr. Warriner had served on board of stewards of First Church, was trustee of city schools and leaves three children here, fine Christian people, members of our church and among our first citizens, they are: Dr. R. B. Warriner, Hon. Benjamin Warriner and Mrs. A. K. Weaver, with many grandchildren and great-grandchildren. How this excellent Christian gentleman will be missed.

E. H. CUNNINGHAM.

Wit loses its respect with the good when seen in company with malice; and to smile at the jest which places a thorn in another's breast is to become a principal in the mischief.—Sheridan.

MISS CECILE RAMSEY TRANSLATED

My Dear Doctor Duren:

It is with a great sense of loss that I tell you of the home-going of our dear friend, Miss Cecile Ramsey. For more than half a century her name has been like sweet incense poured forth throughout this community. The end came this morning following an operation for appendicitis. She was in the Holmes County Hospital at Lexington. The funeral will be held from the church of which she has been a faithful member for many years, the services occurring Saturday afternoon at 4 o'clock. She had three major interests, the school, her family and the church. She absolutely gave herself to these three things. Her end was peace.

E. S. LEWIS.

RESOLUTIONS OF THE MISSIONARY SOCIETY, INVERNESS, MISS.

On July 8, 1937, early in the morning the beautiful life of one of our charter members, Mrs. Lee Toler Duncan, wife of Mr. John T. Duncan, came to an earthly end and entered into the Haven of rest after many years of suffering borne with all the fortitude and resignation of a faith sublime and hope eternal.

Whereas, the good she did, the life she lived among us, planning and working always for the best interest of our Church and its institution will linger in our memory and inspire us to strive to attain the finer and nobler things of life; therefore, be it resolved:

First. That though we grieve for the passing of such a dearly loved friend and co-worker we bow to the will of the Omnipotent Ruler of all things, knowing that our loss is her gain.

Second. That we extend our deepest sympathy to her devoted husband, sons, daughter and grandson, in their bereavement.

Third. That this testimonial of deep appreciation of her loyal and faithful Christian service be spread upon our minutes, and that a copy be sent to the family, to the New Orleans Christian Advocate and to the county papers.

Respectfully submitted,

MEMBERS OF THE
MISSIONARY SOCIETY.

THE PLYLER BROTHERS

I trust it is not too late to recount a report given by Bishop Kern in the Nashville Christian Advocate of the bestowal of the honorary degree of Doctor of Divinity by Duke University on the editors of the North Carolina Christian Advocate. Bishop Kern states that President Few said just before he placed over

the shoulders of these two Methodist preachers the colorful hood of Duke University, the insignia of their new honors: "Alva Washington and Marion Timothy Plyler, born on the same day; entered college at the same time, attended the same classes and graduated at the same commencement; set apart to the ministry on the same day and preached their first sermons on the same day; both authors of books and in one case joint authors; joint editors of an influential journal of opinion; leading together in moral and religious causes — a noble pair of brothers."

Bishop Kern says, "Their constructive contribution to the public welfare, their staunch defense of every good cause, their brilliant literary and editorial contributions, and their deep concern clearly entitle them to this recognition upon the part of Methodism's great University."

—North Carolina Christian Advocate.

MEETING OF THE APPROPRIATIONS COMMITTEE OF THE BOARD OF CHURCH EXTENSION

The Appropriations Committee of the Board of Church Extension of the Methodist Episcopal Church, South, will meet in the office of the Board, 1115 Fourth Avenue, Louisville, Kentucky, Wednesday, September 8, 1937, at 9:30 a. m.

All applications must be approved by the Conference Board of Church Extension and be in the office of the General Board on or before September 2, 1937. No application will be entered on the Calendar after this date.

T. D. ELLIS, Secretary.

METHODIST UNION

Distress appears to prevail with no very few honored and prominent people of Methodist communions, because of divided churches.

They say, "Let us unite." Let this prayer of the Divine Master have a hearing, when he prayed that His people might be one "as He and the Father were one." At a later period, however, St. Paul said, "We being many are one body in Christ."

And who shall say that the prayer of the Master had no hearing? Since again it is affirmed that "By one spirit are we all baptized into one body."

The plan of suggested Methodist union looks to contain big trouble in the proposed name—simply "Methodist Church" must be assumed by all alike. The Protestant must cease to protest, and the M. E. people are no longer "Episcopal"—and the "Episcopal Methodist South" must decline to appear as located principally in the southern section of the great American country. All alike must be small and in no special sense distinctive.

Just "Methodist" all over the world.

But "there are others," we are told. Mentioned as less than a score for number, all counted, perchance it could be said "which Methodist are you?"

The answer might be "yes we are Episcopal, more or less, and located much at the South," but place no special emphasis on those features of our name.

Just "Methodist" for the public, but "Episcopal" at the conferences, with the word "Jurisdictional" to find a place as counted most proper.

The prominence and distinguished merit of Bishop Denny would naturally give weight to his suggested legal obstructions. Other chief lights also have spoken and all features of the proposed union shall, no doubt, have more or less attention.

But multitudes of the best people concerned would evidently survive if the proposed plan should fail of adoption, for the reason that fraternity prevails, and the Supreme "Sufficiency" continues to abide.

Attalla, Ala.

A. H. WILLIAMS.

LAKE JUNALUSKA YOUNG PEOPLE'S CONFERENCE

By Secular Press Bureau

With 514 young people enrolled for classes, the largest attendance in its history, the Young People's Conference sponsored at Lake Junaluska, N. C., by the General Board of Christian Education has elected the following officers: President, Earl Brewer, Ansonville, N. C.; vice president, Wade Bradley, Birmingham, Ala.; secretary, Dorothy Ordwein, Hyattsville, Md.; treasurer, Jay Cumbaa, Columbus, Ga.

The president is attending theological school at Emory University and is director of young people's work in the North Georgia Conference. The other officers and delegates are leaders in the young people's program throughout the church.

Due to the fact that the Church-wide Pastors' Conference met at the same time, the Young People's Conference had an unusually outstanding array of speakers. Among the platform speakers were Dr. Halford E. Luccock, of Yale University Divinity School; Rev. Carl Adkins, of the Emergency Peace Campaign; Dr. Hornell Hart, of Hartford Theological Seminary; Dr. Albert E. Day, of Mt. Vernon Place Methodist Episcopal Church, Baltimore; Dr. W. F. Quillan, of the General Board of Christian Education; Rev. Earl Moreland, vice-president of Scarritt College; Dr. Jesse Murrell, director of young people's work, Methodist Episcopal Church; Dr. Boyd McKeown, of the General Board, the Rev. A. J. Walton, the Rev. E. H. Crump, Miss Allen Moon of the General Board and others.

Robert Moles of Baton Rouge was named to represent the Louisiana conference on the young people's council during the coming year. Singleton Mills of Carthage, and Sam Stanley of Grenada, were elected to represent the Mississippi and North Mississippi Conferences, respectively.

Christian Education

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON, AUGUST 1

By Dr. J. R. Countiss

GOD LEADS A PEOPLE

The Israelites had been under bondage, but lacked the energy and enterprise necessary to obtain freedom, for freedom is not a gift but an achievement. Emancipation proclamations, royal edicts, and declarations of independence are but scraps of paper until incorporated in the life and expressed in the deeds of the oppressed. No people can be free so long

as they are slavish in spirit. Israel escaped Pharaoh in a night, but it took forty years of training by the long wilderness route to deliver them from the character and habits and spirit of slaves. At the beginning of their journey about the only evidence they gave of any sort of nobility was that they remembered their pledge to Joseph to carry his bones from the land of exile that had given them bondage in exchange for bread. They still kept a tradition of better days.

Physical signs alone do not point the way to spiritual life and freedom. Prosperity is not a guarantee of piety. However, the constancy of natural forces and the uniformity of natural laws may and should lead men to trust the spiritual law written on their hearts and to have faith in him who made both soul and body. While Israel followed the guiding pillar by day and night, they were slowly learning to obey the commands of a leader who listened to the voice of God. They were kindergartners of faith, not yet even able to spell out the simplest spiritual message.

With Moses' back turned, Pharaoh took immediate steps for revenge and the recovery of his fugitive slaves. Escape from an enemy is never easy, whether that enemy be personal, social, or national. The old life with its habits and associations will rise to plague the seeker for freedom. Israel left no well-wishers in Egypt. Their escape was a reflection on the power and authority of those who had exploited them. The liquor trade and the traffic in vice will fight temperance and virtue to the death. They have no fear but loss of customers. The sight of pursuing armies filled Israel with cowardly fear. Suffering the pangs of death, they looked about for an attractive cemetery, and heaped reproach upon the man who had beguiled them into leaving the potters' field of Egypt. They were restless. A stampede was imminent. Moses commanded them to stand still and called upon God in prayer.

There is a time to march as well as a time to pray, and God's command was: "Go forward!" Any other course meant death, and worse. Behind was Pharaoh's army, on both sides the impassible mountains, but in front the yielding sea. The only freedom for the church or the race lies in progress. Retreat is defeat. Idleness is death. God fights for and with those who march breast-forward, and the same God who led Israel leads the forces of righteousness to this day. Out of the confusion and slavery resulting from our prosperous and contented "twenties", we need to hear again the voice of God calling us forward. There

is no unyielding sea, no impassible mountain, no invincible army in the path of those who obey his command.

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This is no new-fangled or untried
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up. That's the double effect you
want.

The very next time you have an
attack of chills and fever, get
Grove's Tasteless Chill Tonic and
start taking it at once. All drug
stores sell Grove's Tasteless Chill
Tonic, 50c and \$1. The latter size
is the more economical.

The Christian Fireside

WILLIAM CAREY, FIRST MISSIONARY TO INDIA

William Carey was born in England in 1761. His father, Edmund Carey, was well educated for his day and was the village school master and therefore, the son, William, had a special privilege of an early education.

The boy was a great student and since there were few books, he studied plants, flowers and birds, always ready to learn from nature as he brought home firewood from the forest and carried water from a distant spring.

As was the custom, William was to learn a trade, and he was an apprentice in a shoe-maker's shop. While working there he became a faithful Christian and immediately interested others in embracing Christianity. He began preaching on Sundays and then he began to think a great deal about people who live in countries where the true God is not known. He drew a map of the world and kept it near him while cobbling shoes.

At last a call came for someone to go to India to begin missionary work. Taking his wife and four children, they sailed June 13, 1793, and after five months' voyage landed in India. He found the language problem a difficult one, but finally succeeded in translating the Bible or portions of it into 34 languages, a most prodigious task. He spent 41 years in missionary service. His three sons with hundreds of others have continued the work he so nobly began.

—D. Carl Yoder, in the Religious Telescope

THREE DEFINITIONS OF A BOY

Before us as we write are three definitions of a boy—which may as well include the girl also. One man said, "A boy is a noise surrounded by dirt." It was the viewpoint of a cynic. And there are many such among us—persons who think of children in terms of noise, of faces to be washed, clothes to be mended, mouths to be fed. The discerning eye sees something more—personalities that are to be respected and honored and served, personalities that are of infinite concern because they are immortal and are of the very essence of the kingdom of God. Whatever offends those personalities through neglect or suppression or by hindering their proper expression or development is a crime against childhood and an enemy of the kingdom.

The second definition characterizes a boy as "the beginning of a man." By that it follows logically that a girl is the beginning of a woman. Boyish

shortcomings are excused sometimes in the stock phrase, "Boys will be boys." This is but a half truth—possibly but a small fraction of truth. It would seem far more in keeping with the great underlying truth involved to say that boys will be men. What kind of men? That is being determined by what the church and the home think of the boys now and the provision they are making for their mental and moral needs. What is more tragic than a neglected or misdirected child? The Saviour was sensitive to that tragedy and used strong words in reference to it. "Who so shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged around his neck and that he were drowned in the depth of the sea."

The third definition at hand is the famous saying of James A. Garfield, "A boy is a bundle of possibilities." Indeed, a boy is all that, and more. A boy—and that goes also for a girl—is a bundle of actualities, and must be treated as such.—Religious Telescope.

IN BRIEF

Character is better than cash.

The wages of sin never go unpaid.

It is the person who lacks push who depends on pull.

Your church paper tells you what God is doing now.

One must give more than a cheer in order to be a cheerful giver.

It is a good thing to put faith in a rabbit's foot—provided you are a rabbit.

A man may not reach the level of his ideals, but he will reach a higher level when he has ideals.

If a preacher will aim more at people's hearts he will not be so likely to shoot over their heads.

Developing a graceful step on the dancing floor never helps one to walk the straight and narrow way.

—Religious Telescope.

A SENSE OF DIRECTION

By Maj. Frank M. Thompson

The sense of direction is one of the lost powers of civilized man. Time was when he could find his way about, unerringly. With the coming of roads, signs and maps this gift wasted away, atrophied. Put down in an unfamiliar place and left to his own devices, he simply wanders in a circle.

The most damaging criticism of our age, is that it is on its way but knows not where it is going. In the realm of education there is no agreement as to methods or the ends sought. In the domain of governments there is conflict, chaos. None striving for the same goal. In religion the situation is as disturbing. A multitude of isms, sects, are teaching, spreading divergent doctrines—all contending for supremacy. In our own land the old moorings have been swept away. The things we once trusted in no longer avail. And we are drifting no one knows whither.

Long ago mariners steered their course by the light of the heavens. They could do so today, for the sun and the stars are fixed, abiding. In the fret and confusion of life, amid the push and pull of circumstances, in the twilight of faith, man must have on his horizon, something steadfast, unchangeable, to light his way, otherwise he goes in a circle, getting nowhere. That was the Psalmist's mood, he too was seeking direction when he cried:

I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord which made heaven and earth.

From that vantage ground he could tell where he was going.

It is a sad soul indeed that is servant, and not master, in its own house—the body.

Hate is one of the most expensive things, and it is neither a necessity nor a luxury.

There is more security in friendship than in firearms—for both nations and individuals.

MILLSAPS COLLEGE

Fully Accredited by all Regional and National Rating Agencies.

Has all the marks of a good Church College as defined by the General Commission on College Policy.

College Expenses for the Freshman Year—\$328.00.

D. M. KEY, President.
Jackson, Miss.

Methodist Women

LOUISIANA CONFERENCE

By Mrs. John B. Pollard,
1574 Jefferson Avenue, New Orleans, La.

Two most unusual and happy experiences have come to this writer recently. The first was a visit to Jubilee Inn, Shreveport. At the invitation of Deaconess Freeman, Mrs. C. J. Jones, Conference superintendent of supplies, and myself had dinner with the girls and also attended the vesper service which is held in the home each Thursday evening. We both were deeply impressed with the beauty of the home life, the courtesies of the girls and their deep devotion to Mrs. Freeman. It is truly a Christian home. With the fine example of Christian living manifested by Mrs. Freeman, we agreed that it would indeed be difficult for young women away from the parental roof and in daily contact with the commercial work, to go far wrong.

My second privilege was a recent overnight stay at MacDonell School and a trip to Grand Isle. Knowing pretty well the daily routine life of MacDonell School during school session, it was interesting to get a peep into the summer activities of the School. The Daily Vacation Bible School, with 165 in attendance, had just closed. The deaconesses, under the direction of Miss Hooper, were now leaving for rural sections to conduct Vacation Schools.

The visit to Grand Isle with Miss Hooper, Miss Kelly, and one of the students, was both for business and pleasure. How delightful to see the Gulf and hundreds of fishing boats just in from a day's work, unloading their fish at the big wholesale place to be sent by truck to French Market in New Orleans. But how fine, too, to visit in many homes of MacDonell School children who live on Grand Isle—children of fishing folks, descendants of buccaneers. As we talked to the parents the children served as interpreters. And how appreciative were those parents of the advantages their children were receiving at MacDonell.

On this trip I had occasion to see the importance of the Supply Department. On her visits into the homes, Miss Hooper takes supplies that she knows are badly needed. The last home we visited was a neat little cabin on the waters' edge, but the mosquitoes were so bad we could not sit in comfort. Then it was we heard Miss Hooper say, "I have some mosquito bars in my supply closet that have just been sent in. I will mail you some tomorrow."

MISSISSIPPI CONFERENCE

Mrs. Stanley Wilson,
2212 15th St., Meridian, Miss.

ATTENTION: Children's Secretaries

Below are a few suggestions to auxiliary presidents and children's secretaries. These recommendations are a result of a careful study of the reports from over the conference.

1. Far too few auxiliaries are carrying on the children's work. Out of 222 report blanks mailed out, accompanied by a letter, only 47 were returned. The very foundation of the Missionary Society is being neglected, when the missionary training of the children is neglected.

2. Council discourages the use of the Friendship Units as Vacation Church School material. The reasons are obvious. Splendid vacation material is available. The Friendship Units are prepared for special times, in order to coordinate with the Church School lesson materials.

3. The fall unit will not be available this year until December. The topic is "Christmas Around the World." Begin now to collect material for this most interesting study.

4. It is your privilege and duty, as children's secretary to see that the fourth Sunday offerings are sent in regularly, itemized to the conference treasurer.

5. Many splendid reports were received, thank you for them and may their numbers increase.

MRS. C. C. CLARK,
Philadelphia, Miss.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

Nothing need be said to convince missionary-minded Methodists of the importance of Scarritt College. Our workers must be trained and we are justly proud of one institution that is performing this important task. We are not so proud to know that some splendid consecrated young women of our church who stand ready to lay their lives on the altar of service cannot get the training they need for lack of funds.

The Scarritt Associate Plan offers a way to identify ourselves with this splendid purpose. A gift of any sum is acceptable. One dollar is the minimum which will enroll the donor as a Scarritt Associate. North Mississippi has recently sent in the following memberships:

Mrs. H. L. Talbert, Clarksdale; Mrs. W. H. Ratliff, Sherard; Mrs. Ruth Price, Brooksville; Mrs. C. A. Parks, Grenada; Mrs. Lawrence Clayton, Ripley; Mrs. Jeff Cunningham, Ripley; and Mrs. Sarah Frances Mitchel, Tupelo. Tupelo has sent in a total contribution of \$12.

Your conference representative, Mrs. Jeff Cunningham, Ripley, will be glad to enroll new Associates. Those interested will please write her at Ripley, Miss.

Spiritual Life Retreats

During the month of June there were held six Retreats for Spiritual Life Leaders in each district. These meetings were held in connection with Coaching Days for Study Leaders.

Two of the Retreats, one at Hernando, June 15th, and one at Ackerman, July 1, were conducted by Mrs. Dan Comfort, assisted by Revs. E. M. Sharp, E. S. Lewis and others. Two others, one at Houston, June 23, and at Ripley, June 25, were conducted by Mrs. R. P. Nettlet, assisted by Rev. E. M. Sharp and Mrs. D. J. Savage of Starkeville. The last two, one at Merigold, June 17, and at Greenwood, June 18, were under the leadership of your Conference Chairman, assisted by Rev. W. C. Galceran, Jr., Mrs. J. S. Brook, and Mrs. W. C. Galceran, Sr., all of Hollandale. The meetings were well attended with an average attendance of 19.

They were all day meetings, having a Retreat period in the morning with the program, "Some Essentials of Discipleship" and a Method and discussion period in the afternoon.

Your chairman has received letters and cards of appreciation from over the Conference and one and all seem to feel that these meetings were really spiritual feasts and helpful in many ways. They were restful, inspirational, worshipful, and informational as well.

The leaders and your Conference committee on Spiritual Life and Message believe that these meetings were most worthwhile in every way and were really just what we had planned and prayed that they might be.

MRS. G. A. BROWN,
Rt. 2, Greenwood, Miss.

HEADACHE

Every person who suffers with headache, Neuralgia, periodic pains, Muscular aches and pains, from inorganic causes should be relieved quickly.

Capudine eases the pain, soothes the nerves and brings speedy relief.

It is composed of several ingredients which blend together to produce quicker and better results.

Capudine does not contain any opiates. It acts quickly and restores comfort. Try it, Use it.

CAPUDINE

DR. GEORGE S. SEXTON

Good-bye kind friend
 You went away the other day
 And we are sad and lonely.
 You were with us for many years
 And understood our joys and tears,
 But now have gone away.
 Farewell, kind friend,
 We'll miss you evermore.

'Tis faith like yours
 That guides our footsteps to a brighter
 shore.
 A nobler heart we never knew
 Kind friend t'was you
 Who taught us to be true
 Blessed assurance to those who still re-
 main
 What meant so much to us
 Is truly Heaven's gain.

R. O. MONTGOMERY.

FINAL REPORT ON ADVOCATE SUBSCRIPTION CAMPAIGN

LOUISIANA CONFERENCE

	1936	1937
Alexandria District—R. H. Harper, P. E.	124½	400
Baton Rouge District—J. H. Bowdon, P. E.	123	159
Lake Charles District—B. F. Rogers, P. E.	320	429
Monroe District—H. L. Johns, P. E.	348	513½
New Orleans District—E. C. Gunn, P. E.	317	414½
Ruston District—Louis Hoffpauir, P. E.	250	305
Shreveport District—A. M. Serex, P. E.	115	543½
Totals	1597½	2764½

MISSISSIPPI CONFERENCE

	1936	1937
Brookhaven District—R. H. Clegg, P. E.	162	102
Hattiesburg District—W. B. Alsworth, P. E.	330	447½
Jackson District—T. M. Brownlee, P. E.	191½	233
Meridian District—W. B. Jones, P. E.	176	329½
Seashore District—L. J. Power, P. E.	212	223
Vicksburg District—H. A. Gatlin, P. E.	191	141½
Totals	1262½	1476½

NORTH MISSISSIPPI CONFERENCE

	1936	1937
Aberdeen District—W. P. Buhrman, P. E.	73½	107
Columbus District—L. P. Wasson, P. E.	73½	135½
Corinth District—J. D. Wroten, P. E.	133½	149
Greenville District—J. R. Countiss, P. E.	23	63½
Greenwood District—A. T. McIlwain, P. E.	403	407½
Sardia-Grenada District—C. T. Floyd, P. E.	73	76
Totals	779½	938½
Total three Conferences	3639½	5179½

Alexandria District

	1936	1937
R. H. Harper, Presiding Elder		
Alexandria—M. S. Monk	77	10
Boyce—C. H. Lahey	5	10
Bunkle—T. F. King	13	13
Campbell—A. H. Baggett	8	8
Collins—Montgomery—J. C. Rousseaux	9	16
Perriday—E. C. Dufresne	8	26
Glenn—J. L. Lay	3	21
Grayson—Circuit—E. R. Breithaupt	8½	20
Jones—Olla—H. W. Rickey	2	13
Leconte—W. R. Harvell	6	8
Markville—G. A. LaGrange	3	14½
McIntire—C. B. Powell	1	18
Montrose—T. T. Howse	2	4
Watchitoches—R. R. Branton	20	23
Opelousas—C. D. Atkinson	8	6
Pineville—H. N. Brown	4	18
Pleasant Hill—B. D. Watson	14½	19
Provencal—W. E. Anding	5	3
Rochelle—Tullos—E. W. Day	1	20
Sidley Island—J. C. Price	14	15
Trout—Goodpine—W. D. Milton	4	17
Winnfield—G. A. Morgan	7	12
Liberty Chapel—G. W. Dameron	5	5
Totals	124½	400

Baton Rouge District

	1936	1937
J. Henry Bowdon, Presiding Elder		
Anite—A. A. McKnight	12	1
Angie—M. S. Robertson	1	4
Baker—G. H. Corry	1	21
Baton Rouge, First Church—J. R.		
Spann	12	13
Baton Rouge, Istrouma—J. A. Alford	2	7
Franklin—J. W. Booth	16	9

	1936	1937
Greensburg—R. A. Bozeman	1	10
Hammond—Carl F. Lueg	2	9
Jackson—H. B. Hines	13	1
Kentwood—R. S. Walton	9	8
Natalbany—J. P. Bonnacarrere	14	24
Pine Grove—W. E. Akin	4	1
Plaquemine—William Schuhle	5	6
Pontchatoula—A. T. Law	5	15
St. Francisville—J. D. Nesom	5	7
Springfield—R. V. Fulton	6	14
Zachary—David Tarver	123	159

Lake Charles District

	1936	1937
B. F. Rogers, Presiding Elder		
Abbeville—Ellis Smith	19	28
Church Point—W. C. Barham	7½	21½
Crowley—G. W. Pomeroy	1	25
DeRidder—A. S. Lutz	14	15
Eunice—M. W. Beadle	14	10
Elizabeth—W. W. Perry	9	25
Gueydan—K. W. Dodson	15	12
Hackberry—C. F. Sheppard	8	8
Hornbeck—L. R. Nease, Jr.	15	8½
Indian Bayou—J. A. Knight	18	28
Jeanerette—A. P. Smith	6	12
Lafayette—A. L. Gilmore	23	27
Lake Arthur—G. A. Matthews	2	6½
Lake Charles—W. L. Doss, Jr.	30	18
Leesville—J. W. Faulk	15	20
Many—J. D. Fomby	14	15
Merryville—B. F. Roberts	14	14
Moss Bluff—Bell City—Thurmon		
Spinks	9	9
New Iberia—O. L. Tucker	17½	18½
Oakdale—R. W. Faulk	16	13
Rayne—J. E. Selfe	6	23
Sulphur—D. B. Boddie	9	30
Vinton—Alonzo Early	11	16

*Zwolle—T. J. Holladay	9	10
Totals	320	429

Monroe District

	1936	1937
H. L. Johns, Presiding Elder		
*Bastrop—W. H. Giles	20	32
*Columbia—V. D. Morris	18	32
*Delhi-Crowville—S. S. Holladay, Jr.	12	17
*Gilbert—Ira W. Flowers	15	21
*Lake Providence—S. A. Seegers	15	20
*Mangham—D. W. Poole	15	23
*Mer Rouge—J. A. McCormack	12	9½
*Monroe, First Church, W. C. Scott	66	134
*Monroe, Gordon Avenue—J. M. Alford	12	16
*Newellton—M. D. Fulkerson		10½
*Oak Grove—E. B. Emmerich	22	26
*Oak Ridge—J. H. Midyett	13	18
*Pioneer—A. D. St. Amant, Jr.	10	5
*Mayerville—L. N. Hoffpauir	12	12
*Sterlington—Marion—J. E. Hearn	8	18
*Swartz-Claiborne—H. W. Ledbetter		2
*Tallulah—C. K. Smith	16	23
*Waterproof—J. M. Boykin	4	15
*West Monroe—Martin Hebert	40	50
*Winnsboro—Briscoe Carter	22	16
*Wisner—R. M. Bentley	10	14
Total	348	513½

New Orleans District

	1936	1937
Elmer C. Gunn, Presiding Elder		
Bogalusa—W. H. Royal	4	23
Covington—R. F. Harrell	8	7½
Donaldsonville—A. W. O'Bryant	3	1
*Franklin—J. T. Harris	19	19
Houma—Fr. Mission—A. D. George	12	9
*Lockport—W. C. Mason		4
Morgan City—C. M. Morris	7	13
New Orleans—		
*Algiers—W. D. Kleinschmidt	18	21
*Carrollton—D. B. Raulins	32	33
*Chalmette—A. J. Cain		3
*Epworth—J. B. Grambling	27	27
*Felicity—W. T. Gray	14	10
First Church—W. H. Wallace	22	33
*McDonoghville—H. A. Rickey	7	10
*Parker Memorial—H. B. Hysell	10	21
*Rayne Mem.—W. W. Holmes	81	85
*St. Mark's—J. B. Harper	10	17
*Second Church—Gentilly—A. W. Townsend	10	20
Pearl River—Walter Clark	2	2
*Slidell—L. E. Douglas	11	15
Miscellaneous		37
Total	317	414½

Ruston District

	1936	1937
Louis Hoffpauir, Presiding Elder		
*Arcadia—H. M. Johnson	22	26
Athens—J. C. Whitaker	6	10
*Bernice-Farmerville—A. A. Collins	5	11
Chourdant—L. P. Moreland		15
Springhill-Cotton Valley—A. M. Wynne	2	2
Clay—W. F. Henderson, Jr.	2	4½
*Dubach—J. F. Dring	12	16
Eros—W. R. Lyons	1	½
Gibbsland—J. B. Shearer	5	2
*Haughton—O. W. Spinks	6	16
*Haynesville—B. H. Andrews	14	23
*Hodge—C. White	13	13
*Homer—B. C. Taylor	26	27
*Jonesboro—W. F. Roberts	5	13
*Minden—N. E. Joyner	68	47
*Ringgold—J. F. Wilson	20	17
*Ruston—Guy M. Hicks	41	43
Sibley—L. A. Carrington		6
Simsboro—R. T. Pickett	1	2
Miscellaneous		10
Total	250	305

Shreveport District

	1936	1937
A. M. Serex—Presiding Elder		
*Belcher-Gilliam—A. M. Shaw	6	14
*Bossier City—L. W. Smart		13
*Coushatta—R. H. Staples	3	23
*Grand Cane—A. R. Hoffpauir	1	17
Hall Summit—T. D. Lipscomb		8
*Ida-Hosston—F. J. McCoy	9	14
Logansport—A. S. J. Neill		8
*Mansfield—J. J. Rasumussen	16	27
*Mooringsport-Oil City—D. F. Anders		16
Noble-Benson—S. S. Bogan		5
*Pelican—F. C. Collins	4	13
*Plain Dealing—P. B. McCullen	7	25
Shreveport—		
*Cedar Grove—A. C. Lawton		23
*First Church—Dana Dawson	42	162
*Mangum Mem.—R. M. Brown		56½
*Noel Mem.—C. M. Crowe	24	66
*Park Avenue—R. T. Ware	3	21
*Wynn Memorial—E. L. Chaney		10
*Vivian—C. E. McLean		22
Total	115	543½

MISSISSIPPI CONFERENCE

Brookhaven District

(*) Indicates Quota Charges

	1936	1937
R. H. Clegg—Presiding Elder	2	2
Adams—L. T. Nelson	26	6
Brookhaven—J. L. Neill	9	1
Crystal Springs—J. W. Leggett	9	4
Forworth—D. W. Umer	3	3
Georgetown—Percy Vaughan	6	3
Harrisville—M. H. Wells	21	21
Hazlehurst—C. W. Crisler	22	2
McComb		
Centenary—Otto Porter	1	2
Pearl River Ave.—A. M. Broad-		
foot	7	10
LaBranch Street—L. P. Anders		1
Meadville and Bude—A. S. Oliver	12	12
Monticello & Pleasant Grove—J.		
M. Lewis	2	2
Osyka & Fernwood—W. H. Saunders	2	1
Prentiss—L. L. Roberts	16	6
Scotland—L. L. Mathany	4	3
Tylertown—Ira E. Williams	11	15
Wesson—H. L. Daniels	5	2
Miscellaneous	5	6
Total	162	102

Hattiesburg District

	1936	1937
W. B. Alsworth—Presiding Elder		
Bay Springs—E. A. King	12	21
Bonhomie—R. E. Rutledge	7	6
Bucaturra—W. M. Tabb	14	14
Collins—J. D. Slay	8	10
Elisville—G. H. Jones	17	17
Hattiesburg		
Broad Street & Mission—T. O.		
Prewitt	32	56½
Court Street—J. W. Sells	24	33
Main Street—J. T. Leggett	11	21
Heidelberg—M. M. Black	14	12
Laurel		
First Church—J. P. Campbell	16½	40
Kingston—R. A. Allums	15	11
West Laurel—Phil H. Grice	10	9
Magee—H. C. Castle	13	16
Matherville—L. B. Shumaker	17	3
Montrose—W. L. Blackwell	8	4
Moselle—W. H. McRaney		9
Mt. Olive—J. L. Sells	15½	16
New Augusta—Seth W. Granberry	12	13
Petal—E. E. McKeithen	4	6
Richton—L. D. Houghton	15	18
Seminary—J. B. King		21
Shubuta—E. A. Kelly	5	11
Sumrall & Advance—L. M. Reeves	8	12
Taylorville—Andrew Gallman	1	8
Waynesboro—J. T. Weems	23	20
Waynesboro Ct.—J. W. Loudenslager	3	12
Williamsburg—A. J. Leggett	3	8
Miscellaneous		15
Total	330	447½

Jackson District

	1936	1937
T. M. Brownlee—Presiding Elder		
Benton—Roy L. Lane	20	22
Brandon & Pelahatchie—J. E.		
Williams	11	7
Camden—D. P. Yeager		2
Canton—C. W. Wesley	24	15
Fannin—R. E. Case	2	9
Flora & Benton—B. H. Williams	4	9
Forest—W. M. Sullivan	2	16
Harperville—W. F. Baggett	1	2
Homewood—H. S. Westbrook	5	7
Jackson		
Capitol Street—B. M. Hunt	14	23
Galloway Memorial—J. L. Decell		43
Glendale—J. A. Wells	2	5
Grace—J. H. Jolly	10½	7
Millsaps Mem.—M. L. McCormick		8
Lake—J. H. Grice		3
Lena—E. W. Ulmer	9	1
Madison & Pocahontas—J. H.		
Morrow	16	1
Mendenhall & D'Lo—H. E. Raley	13	11
Morton—C. H. Gunn	8	10
Raleigh—O. H. Scott		12
Terry—T. M. Ainsworth	2	3
Vaughan—A. J. Beasley	4	15
Walnut Grove—S. N. Young	2	2
Total	191½	233

Meridian District

	1936	1937
W. B. Jones—Presiding elder		
Chunky—G. G. Yeager		5½
Cleveland—V. Sherral Coleman		3
Daleville—J. C. Jackson	5	17
Decatur & Hickory—H. J. Moore		3
DeKalb—Murray Cox	3	18
DeSoto—T. R. Holt	3	9
Enterprise & Stonewall—T. E.		
Nicholson		12
Lauderdale & Electric Mills—E. D.	8	11
Simpson		
Meridian		
Central—Joseph A. Smith	27	40

*East End—O. S. Lewis	34	40
Fifth St.—J. L. Carter	16	9
Hawkins Memorial—Roy Wolfe	6	17
*Poplar Springs—R. L. Walton	9	12
Wesley—N. U. Boone		1
Newton—M. K. Miller		12
Pachuta—W. J. Walters		11
*Philadelphia—C. C. Clark	31	29
Philadelphia Ct.—W. C. M. Baggett	4	16
Porterville—W. C. Black		1
*Quitman—V. G. Clifford	1	32
Rose Hill—G. A. Broadus	7	15½
Scooba—S. C. Moody	1	3
Union—L. M. Sharp		5
Miscellaneous		7½
Total	176	329½

Seashore District

	1936	1937
L. J. Power—Presiding Elder		
Bay St. Louis—A. J. Boyles	7	10
*Biloxi Main St.—W. J. Ferguson	11	30
*Biloxi Epworth—Wesley—Swope		
Noblin	4	15
Brooklyn & Bond—E. M. Lane	2	4
Carriere—C. Y. Higginbotham	5	3
Coalville—B. M. Lawrence		4
*Columbia—B. L. Sutherland	33	30
Escatawa—A. S. Byrd	6	1
Gulfport, First Church—Carroll		
Varner	23	1
Gulfport, Handsboro & Second—H. W.		
Van Hook	3	1
Kreole—H. Mellard	1	3
Logtown—P. S. Flurry		1
Long Beach—J. W. Thompson		7
*Lucedale—W. H. Lewis	12	18
Mentorum—R. I. Moore		1
Moss Point—L. E. Alford	4	3
*Pascagoula—John W. Moore	15	10
*Picayune—J. C. Ware	18	22
Poplarville—V. R. Landrum	9	12
*Purvis—G. E. Allan	14	14
Saucier—D. E. Vickers	6	2
Vanclave—P. O. Nix	2	10
*Wiggins—D. T. Ridgway	6	13
Miscellaneous		8
Total	212	223

Vicksburg District

	1936	1937
H. A. Gatlin—Presiding Elder		
Centerville—W. A. Terry		1
*Edwards—F. L. Applewhite	2	13½
*Fayette—J. M. Corley	14	17
Gloster—C. H. Strait	4	6
Lorman—A. W. Wilson	16	1
Louise & Holly Bluff—L. J. Snel-		
grove	5	1
Mayersville—F. O. Lewis	2	2
Natchez—C. A. Schultz	32	6
Nebo—J. A. McRaney	1	1
Rolling Fork & Cary—P. H. Grice	9	7
Satartia—F. J. Jones	3	4
Vicksburg, Crawford St.—T. J. O'Neil		8
*Vicksburg, Gibson Memorial—J. V.		
Bennett	13	30
Washington—F. B. Ormond	2	4
Woodville—W. O. Sadler	2	5
*Yazoo City—J. B. Cain	23	25
Miscellaneous		10
Total	191	141½

NORTH MISSISSIPPI CONFERENCE

Aberdeen District

	1936	1937
W. P. Buhrman—Presiding Elder		
Aberdeen—V. C. Curtis	11	1
Algoma—G. B. Love		2
*Calhoun City—T. W. Lewis	10	17
Coffeetown—J. B. Conner		1
Europa—J. M. Guinn		1
Greenwood Springs—T. F. Sartain	4	4
Houlka—E. M. Shaw	4	5
*Houston—W. J. Dawson	1	26
Nettleton—W. W. Bruner		2
Okolona—W. L. Stormont		1
Pontotoc—C. M. Chapman		4
Prairie & Strongs—W. D. Smith	2½	1
Shannon—H. D. Suydam	4	7
Toccpola—J. A. Biffle	1	1
Tupelo—H. F. Brooks	19	2
*Verona—C. A. Northington	3	25
Water Valley		
First—T. H. Dorsey	6	4
Main—W. M. Jones	2	3
Total	73½	107

Columbus District

	1936	1937
L. P. Wasson—Presiding Elder		
*Ackerman—A. Y. Brown	12	12
*Artesia—W. R. Crouch		9
Brooksville—R. P. Neblett		1
Caledonia—T. W. Smallwood		1
Columbus, First—E. Nash Broyles	1	1
*Crawford—W. M. Hester		8

*Durant—E. S. Lewis	1	11
*Kosciusko—T. E. Gregory	5	36½
Louisville Ct.—W. S. McAnally		
*Macon—H. W. Robertson	14	20
Noxapater—J. S. Maxey		2
*Pickens—G. C. Gregory	12½	13
Sallis—E. P. Tucker		4
Shuqualak—B. F. Bullard	1	2
Weir & McCool—S. W. Hemphill	1	1
West Point—J. H. Holder		7
Total	73½	156½

Corinth District

	1936	1937
J. D. Wroten—Presiding Elder		
Ashland—R. C. Nanney	1	2
Baldwin—W. C. McCay	19	8
Blue Mountain—W. R. Liming	1	2
Booneville—P. P. Luter	2	3
Burnsville—G. M. McCord		5
Chalybeate—N. N. Maxey	3	3
Corinth, First—E. H. Cunningham		12
*Corinth Circuit—W. F. Bailey		18
Dumas—J. N. Humphrey	2	1
Hickory Flat—D. R. McDougal	11	1
Holly Springs—T. M. Bradley	7	18
*Iuka—S. E. Ashmore	14	23
Iuka Circuit—L. P. Jumper		11
Mooreville—M. E. Armstrong	6	4
Myrtle—L. M. James		4
Oxford—W. R. Lott	9	1
Potts Camp—E. P. Craddock	6	1
*Ripley—W. J. Cunningham	10	2
Sherman—A. J. Henry	12½	1
Waterford—J. Travis Pilgo	4	2
Total	133½	10

Greenville District

	1936	1937
J. R. Countiss—Presiding Elder		
Arcola & Murphy—H. E. Carter		4
Clarksdale—J. E. Stephens	4	3
Cleveland—J. J. Baird		1
Dubbs—W. R. Goudelock		1
*Dublin & Mattson—G. A. Baker		2
*Friar Point & Lyon—W. L. Pearson		10
Greenville—J. W. Ward	1	2
Indianola—W. N. Duncan	8	2½
Leland—R. G. Moore	2	2
Lula & Dundee—W. T. Phillips		1
*Rosedale & Benoit—W. W. Woolard		11
*Shelby—H. H. Wallace	2	1
Tunica—R. G. Lord		10
Total	23	6½

Greenwood District

	1936	1937
A. T. McIlwain—Presiding Elder		
*Acona—G. W. Robertson	8	11
*Belzoni—W. B. Baker	19	25
Blackhawk—G. W. Curtis	10	1
*Carrollton—L. C. Lawhon	10	2
*Drew—T. B. Thrower	23	20
Duck Hill—S. B. Potts	20	18
Ebenezer—Guy Ray	19½	51
*Greenwood, First—S. H. Caffey	50	51
*Greenwood, Price Memorial—George		
D. York		3
*Inverness & Isola—S. A. Brown	18	18
*Itta Bena—G. H. Boyles	19½	15
Kilmichael—W. O. Hunt	14	9
*Lexington—J. T. McCafferty	23	21
*Minter City—W. I. Henley	11	10
*Moorehead—J. R. Murff	11	11
Poplar Creek—M. A. Burns	2	4
*Ruleville & Doddsville—W. M.		
Campbell	11	14
Schlatter & Cruger—W. D. Bennett	11	14
*Sunflower—J. O. Dowdle	23	21
*Swiftown—A. B. Bailey	4	12
*Tchula—A. R. Beasley	19	24
*Tutwiler—R. T. Hollingsworth	15	16½
*Vaiden & West—J. C. Wasson	17	15
Webb & Sumner—J. W. York	20	7
Winona—W. H. Mounger	20	10
Winona Ct.—W. M. Langley		3
Total	403	407½

Sardis-Grenada District

	1936	1937
C. T. Floyd—Presiding Elder		
Byhalia—W. C. Beasley	5	6
Charleston—H. P. Lewis	9	12
*Coldwater—G. R. Williams		10
*Como—Deamon Rhea	9	8
Crenshaw & Sledge—E. B. Sharp		6
Grenada—C. A. Parks	24	12
*Hernando—W. L. Robinson	11	1
Holcomb—J. W. Gibson	5	3
Lake Cormorant—E. C. Driskell	7	
Lambert & Crowder—M. H. Mc-		
Cormack, Jr.		1
Marks-Belen-Darling—W. W.		1
Milligan		1
Mt. Pleasant—C. R. Tollison		1
Red Banks—S. Solomon		1
*Sardis—M. E. Scott		1
Total	73	7

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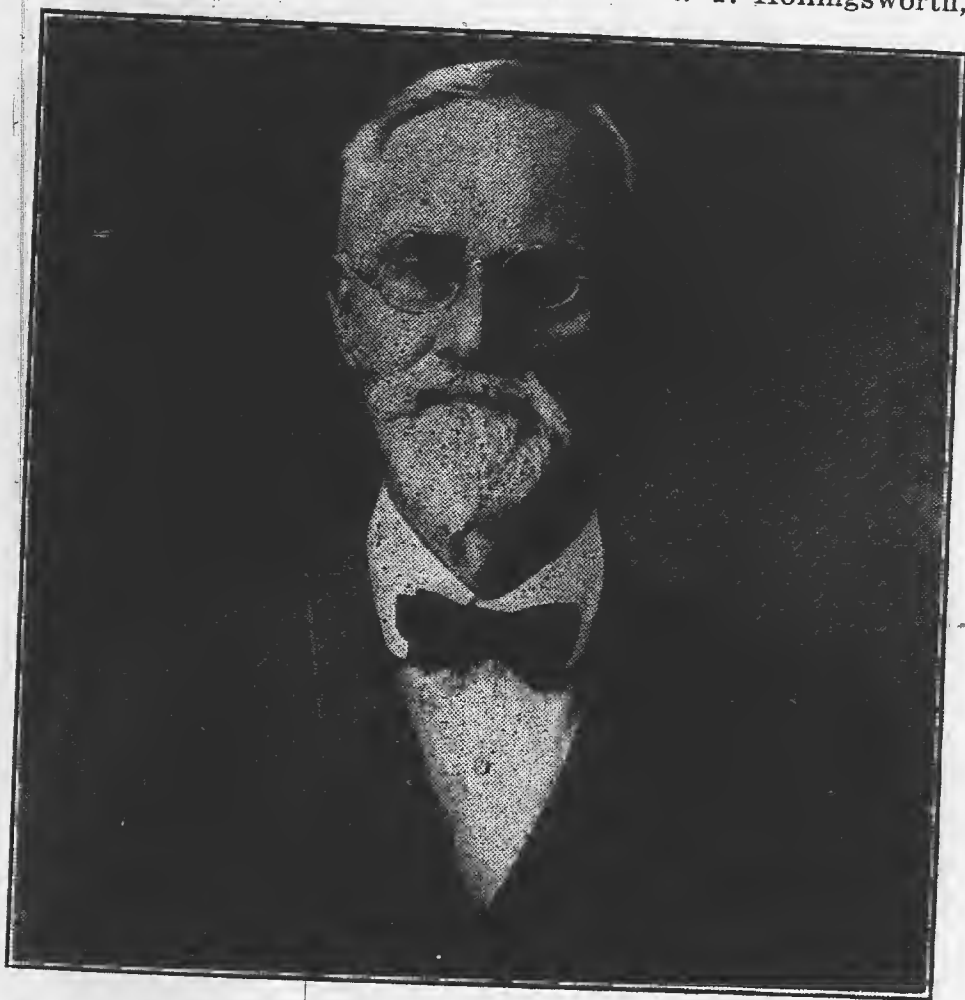
NEW ORLEANS, LA., THURSDAY, AUGUST 5, 1937.

Whole No. 41245.

NEEDHAM EDWIN ALFORD

Born October 15, 1845—Died July 28, 1937

A Methodist minister for a half century, the father of four sons in the Methodist Conference: Rev. J. M. Alford, Gordon Avenue, Monroe, La.; Rev. L. F. Alford, Gallman, Miss.; Rev. J. A. Alford, Istrouma, Baton Rouge, La., and Rev. C. W. Alford, Webster, Fla. A daughter Miss Annie Alford, a deaconess in charge of the Spofford Home, Kansas City, Mo., and another daughter, Mattye, wife of Rev. R. T. Hollingsworth,



pastor at Tutwiler, Miss. Other sons, B. P. Alford, Holmesville, Miss., with whom he made his home many years; H. J. and H. L. Alford, of San Antonio, Texas.

He was a grandson of the late Quinea Lewis and therefore a nephew of the Revs. H. P. and W. B. Lewis, late of the Mississippi Conference.

Including those who married relatives, he leaves about thirty ministers of the gospel, and with those living and dead he belongs to a family of not less than forty preachers—descendants of the late Quinea Lewis, who was himself for many years prior to his death a member of the old Holmesville church, from whose altars his grandson has just been buried.



Wallet of the Week



A WORLD WAR MEMORIAL at Exeter, England, is said to be one of the most unique memorials in the world. One of the four bronze figures at the base of the memorial represents a conscientious objector, "with manacles on his wrists and ankles." It is believed to be an only instance of a monument that gives recognition to the gallant lads who refused to betray conscience at the bidding of either king or country—who refused to render unto Caesar the things that are God's.

* * *

THE CANADIAN WHEAT CROP is reported to be a matter of grave concern, particularly to the prairie section of the Dominion. It is estimated that the crop on five million acres in Saskatchewan will be a total failure on account of the prolonged drouth. Seven and a half million acres are said to have an average crop, and the outlook for the remaining fourteen million acres seeded to wheat is said to be poor. The estimate for the entire wheat belt is that there cannot be more than half a normal crop. The price is good, but that offers little for the farmer who has no wheat for market.

* * *

THE THEOLOGICAL SYSTEM OF JOHN CALVIN has had quite a revival of interest as a result of the celebration of the four hundredth anniversary of the induction of the author into the ministerial office at Geneva. Calvinism has been discredited, as have many other worthy systems, by details which are not important to the system as a whole. The fact is that the heart of Calvin's work is the doctrine of the sovereignty of God, and Calvin held that man might stand before that sovereign God and say "I will," or "I will not" before His very face.

* * *

THE PARI-MUTUEL GAMBLERS have been told by Texans that their type of regulation is that of outlaws, their promises to produce revenue empty, the providing of wholesome sport unrealized, and the raising of fine horses not promoted. It would seem that outside of the bringing of a flock of gamblers at the racing season, little else was realized. So after four years, the decent people of the Lone Star State, led by the gallant Governor Allred, have served notice upon pari-mutuel gamblers that they are through. Let those who would defame us with Scottsboro and other unhappy instances of race attrition remember our virtues also.

SOVIET RUSSIA seems to have instituted a new form of Communist "purge." This time it consists of a wholesale revoking of residence permits granted to foreigners, including students and professors engaged in research work. According to *Bolshevik*, a leading Communist journal, it appears that the world is divided into Russian Communists and the others, and the two are mutually antagonistic. It is held that foreign students, even when sympathetic, are inclined to criticize and are, therefore, potentially dangerous.

* * *

THE HOME MISSION WORK of the Presbyterian Church is in every way creditable to that great Christian denomination. It is said that 520 churches maintain a foreign language missionary and minister to seventeen nationalities. Sixty-two missions in immigrant centers minister to a constituency of 36,000. This work is maintained at a cost of approximately \$300,000. The greater part of it is among the Spanish-speaking population of the southwest, but there are forty-five churches for Hungarians with a membership of nearly five thousand.

* * *

THE DECISION OF PRESIDENT CARDENAS, of Mexico, to expropriate the National Railways and to subject the entire agrarian system of the country to government control is looked upon as a move to bring the leading industries of Mexico under an out-and-out form of socialistic control—the establishment of a dictatorship. The followers of Cardenas probably call it "benign," as did the adherents of Gomez, the "tyrant of the Andes," a generation ago in Venezuela. But what about those who wore the tons of ankle-irons recently taken from the prison and dumped into the sea?

* * *

THE REPORT ON THE PALESTINE MANDATE, which the British Government has approved and which will go to the Mandates Commission of the League of Nations at Geneva is said to stress Jewish provocation in the 1936 disturbances, particularly boycott campaigns against Arab labor and anti-Government demonstrations in Tel Aviv. The report will also point out Arab demonstrations in 1935 in protest against continued Jewish immigration and sale of lands to Jews. These facts are said to be the approach to the proposed partitioning of the country into a Jewish and an Arab state with a corridor under the British Mandate.

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W. L. DUREN, D.D., Editor

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C. MILTON CHALMERS, Manager

EDITORIAL

AN ANNUAL CONFERENCE VETO

Ecclesiastical changes always produce a degree of misunderstanding and confusion. This is partly due, perhaps, to the fact that we are disposed to speak to conclusions without considering the major assumptions upon which those conclusions are based. For ourselves, we are not able to subscribe to the doctrine of the restraining power of an Annual Conference for which Bishop Denny and Hon. Collins Denny, Jr., contend. Our dissent is not the result of a difference as to methods of change, but rather as to what is the "constitution" which is hedged about by the safeguards which Bishop Denny and his son would invoke. We do not believe that the history of the Church supports the veto power of an Annual Conference except within specific and very narrow limits.

The conception of the veto power of an Annual Conference is as old as American Methodism. The Baltimore Conference was for a time, by common consent, accepted as the determining factor in the making of any new rule for the Church. Other Conferences might initiate, but the deciding vote belonged to the Baltimore Conference. During this same period, Jesse Lee, of Virginia, was the militant advocate of the Annual Conference as the supreme authority in the Church. The reaction against the veto power of the Baltimore Conference and the predominance of its influence in shaping the course of the Church were the very facts out of which the delegated General Conference was born. We think, too, that the reaction against the ultra views of Jesse Lee as to the supremacy of the Annual Conference kept him out of the episcopacy. In the General Conference of 1808, the plan for a delegated General Conference was defeated by the Baltimore and the Philadelphia Conferences, and when, on a motion to reconsider, the plan was adopted it was to prevent the disruption of the Church. The Church as a whole was not willing to be controlled by any segment or section, and we do not think that there has been a time since when such restraint would have been welcomed.

Throughout the course of Methodist history, a liberalizing tendency has been manifest. In the Gen-

eral Conference of 1808, the whole citadel of Methodist faith and polity was safeguarded by the "Restrictive Rules," which reserved to the Annual Conferences, singly and collectively, the final word as to change. But, exactly twenty years later the Church inaugurated a move to make modification easier—it adopted the proviso which stands at the end of the sixth restrictive rule in our Discipline. (Jour. 1828, pp. 353f). All that was left under the rigid rule of 1808 were the Articles of Religion and Standards of Doctrine.

Again, it should be noted that the General Conference has not uniformly applied the restrictive principle. Over a long period following 1828, there was a marked liberality of interpretation. For instance, the incorporation of the proviso of 1828 was inserted regardless of irregularities in its adoption. The Illinois Conference failed to approve it in proper form; but the General Conference of 1832, after consulting with the delegates of that Conference, made the change notwithstanding. (Jour. 1832, pp. 377f). In 1858, three small Conferences, the Kansas Mission, the Indian Mission and the Pacific, failed to vote on the measure for deleting from the Discipline the rule on slavery. The measure had been initiated by the Annual Conferences and was before the General Conference under the title of "The Alabama and Holston Conference Resolutions." Some contended that the measure had received a clear constitutional majority, even if the total vote of the three Conferences failing to report action should be counted against the measure. Others insisted that every Annual Conference must approve the change, and the tangle led to a heated discussion. Finally Bishop Paine said, "that he thought the Conference had better act on the question as if there had not been a constitutional majority warranting final action of the General Conference," and his counsel prevailed. (Jour. 1846-1858, pp. 382, 435, 443-5, 447, 453-8). It was not admitted that the measure must have the joint recommendation of every Annual Conference before the General Conference might by a two-thirds vote make the change, but it was held that the margin of surplus was too small to make certain the required constitutional majority.

We find also instances of a strict application of

the restrictive principle. In 1910, the Bishops held that the change of the twenty-third Article of Religion had not been approved, because the Montana and East Columbia Conferences had not voted on the proposition. Only a few votes had been cast against it and its later submission to the delinquent Conferences resulted in unanimous approval, but the rule was strictly applied. (Jour. 1910, p. 220). So also the change in the Apostles' Creed received a constitutional majority, but failed to receive the approval of all the Annual Conferences, and the change was declared rejected. (Jour. 1922, p. 367). When the vote on Unification was reported to the General Conference of 1926, however, Bishop Denny gave as the sole reason for its rejection the fact that it had not received three-fourths majority of the total vote, although, as we think, that plan involved every possible application of the restrictive principle which the Plan of Union now under consideration involves. (Jour. 1926, p. 317).

Another very important indication of the unwillingness of the Church to hamper itself has been its refusal to fix written constitutional limitations. Commission after commission on the constitution has been set up and their reports have been submitted to the General Conference; but, perhaps remembering 1868, the Church has steadfastly refused to commit itself to a form of legal regulation for restraining its life and work.

Finally, we do not agree that, because the General Conference has a measure approved by the constitutional process, it thereby becomes a part of the constitution. To illustrate our meaning, we take a case in 1866. On May 1, the General Conference voted a statutory change in the time limit of the pastorate, but the following day it yielded to the plea of certain delegates and passed a resolution to send it to the Annual Conferences for the reason that the vote was "close" and the matter was "vitally important." The one thing which prevented its taking that course was the manly Protest filed by Dr. Charles F. Deems, in which he charged the granting of reviewing privileges and "clothing the Annual Conference with legislative powers and veto authority upon the action of the supreme legislature of the Church." The Conference rescinded its resolution and Dr. Deems withdrew his protest. In our opinion the amendment of Article twenty-three did not make a new Article, but that it was inherent in the original and need not have been submitted to the Annual Conferences. So we think that the constitutional process did not raise it to the dignity of a new constitutional creation.

In citing these instances, it has been our purpose to show that it has never been the mind of the Church to bind itself in the broader aspects of its life and polity by the will of any small minority within the ecclesiastical body. To do so would be

to subject the Church to the control of provincial and sometimes prejudiced constituencies, and to hopelessly throttle the progress of a world enterprise. We cannot accept the doctrine of the veto power of an Annual Conference, except within the specific reservations of the proviso of 1928.

As regards the effect of the adoption of the Plan of Union upon special trusts which have been created, it seems to us that if the Plan is legally adopted there would be no reason for a trust to fail, and if its adoption should be declared illegal, no change whatever would occur in either the organization or the trust. That, however, is a question upon which we would not venture an opinion, for we are well aware that the problems of legal procedure and interpretation are not infrequently matters of sorrowful surprise to both lawyers and their clients.

OLD STUFF

By Dr. H. T. Carley

We remember very well our first Conference appointment—the Braxton circuit in the Mississippi Conference. It was composed of three points on the railroad, and a "country" church. The three towns were not very far apart. Sometimes the train schedule suited our convenience; but when it did not, being young and unsophisticated, we "took foot in hand" and walked. Our present recollection is that we walked oftener than we rode. Speed was not a mania in those days; and walking is mighty fine exercise.

Our next appointment was wholly in the country. The three churches were in walking distance—the farthest was only eight miles away. But we had less need of exercise than previously—so we thought—and we bought a horse. It was the only one we have owned, from that day to this. We gave \$90 for horse, saddle and bridle. If we do say it ourselves, it was a classy pony. We cut quite a figger itinerating a la Asbury. Those days are sometimes referred to as "the horse-and-buggy days." So far as we were concerned, the "and-buggy" is superfluous—we have never owned a buggy.

In the course of time—after a good many years, in fact—we became the possessor of an automobile. When we first began to drive, fifteen miles an hour was considered fair speed—twenty-five was reckless and daring. We had a firm conviction that twenty would be the maximum, above which we ourselves would never care to go.

Old stuff! Walking anywhere is out of date. We don't know a preacher in Louisiana or Mississippi that owns a horse and buggy. The other day, in company with Mr. W. B. Clarke and Mr. Fred Coon, we drove from Monroe to Alexandria (La.) at a speed that at times exceeded 80 miles per hour. (Mr. Clarke did most of the driving.)

Some cities still have neatly painted signs adorning the highways at the corporation line:

WELCOME TO OUR CITY.

SPEED LIMIT 15 MILES PER HOUR

We are reminded of the man who had seen a snail only twice—once, when he passed it, and again, when it passed him.

A lot of people—and towns—need to speed up.

AGAINST UNIFICATION

By John A. Manget

In the issue of July 2 the editor of our general organ showed commendable fairness in giving generous space to that side of unification which he does not favor, and which, like Tennyson's brook, seems destined to flow on forever.

Whether Bishop Denny's opinion that the Articles of Religion require a majority vote in every conference before this plan could be operated is correct, or whether Bishop Moore is correct in stating that such is not the case, one thing seems certain: we are in for another long, useless, struggle.

It is hard for the lay mind to understand what basis our brethren have for their belief that the merging of our Church with two others (which two will have three votes to our one) will be to the glory of God and will hasten the universal brotherhood of man. Surely our brethren who have brought on this fight must have a glorious idea that the millennium is in the offing, but the history of Methodism since 1844 gives no earthly basis for such optimism.

Having been a member of the Methodist Church, South, for more than sixty years, and having done what I could as a member of that group which formulated the world-acclaimed "Atlanta Plan," and having served on various committees and commissions on race relations, and having fought for a half century to the end that justice might be done the Negro as a citizen, in the courts, and educationally, I go on record as stating that the Negro question should be of greatest concern now, as it surely would be if the merger won in the conferences or in the courts or in both or either.

It is impossible for me to believe, and for tens of thousands of other Southern Methodists to believe, that the Southern Church could possibly harmonize with the membership of the Northern Church on the Negro question; therefore this question alone, leaving out modernism, liberalism, socialism, communism, and all other "isms" about which the several branches of Methodism might differ, is ample reason for the three organizations to continue to operate separately. An act of a recent General Conference of the Northern Church forbids the holding of future conferences in any city where its Negro members are not guaranteed identical rights with those accorded white members. Some will brush this act aside as unimportant; others will argue that the jurisdictional conferences will take care of all race questions.

With all respect for those who labored long and faithfully with the hope that jurisdictional conferences would prove panaceas for the ills of the merged churches, I must say that thousands look upon this part of the plan merely as a sop, which would surely be done away

at the first General Conference of the merged churches. This multiplied machinery is the basis for the belief of thousands that this plan is the worst yet offered, and that it is a compromise, and a temporary, unworkable compromise. The Negroes of the North will not even accept it temporarily, realizing that with three votes to the South's one, it would be promptly eliminated in their favor.

That able Bishop who so nobly led the greatest fight the Church has waged for any cause, in writing under "Does the Church Desire Unification?" says: "The vital question is whether the great majority of our Southern people desire to be united with the Northern Methodists and with the Protestant Methodists in one church. The first thing to do, therefore, is to find out what is the will of the Church." With all the machinery set up in the plan, there seems to be none for finding the answer to what Bishop Cannon well terms "the vital question." It is generally accepted that a good majority of our 8,000 ministers favor the plan, especially the younger ministers. If ministers do not favor it, and oppose that for which all active bishops stand, they are not proclaiming it from the housetops, or it may be that many of our editors are not encouraging, or even permitting, expressions from the opposition by giving them space in their respective "housetops." I have before me the last two issues of the greatest Conference organs in Methodism, the *North Carolina Christian Advocate*, and the *Richmond Christian Advocate*; and if the word "unification" appears one time in the four copies, I have been unable to find it. The business manager of a smaller Advocate representing two of the larger conferences, refused to publish an article which opposed unification, with the statement that he had decided to allow the use of very limited space to this question. In the meantime he gave column after column to "presiding elders rounds."

The votes of Annual Conferences will not disclose how the church as a whole stands for or against the plan. It would have been well if Bishop Cannon had suggested the *modus operandi*, I know of no way unless all Bishops should instruct every pastor to hold a church conference, after due notice had been given of its purpose, then take the vote of the members. I do not know how the much-stressed border conferences might vote, but in the deep South instead of the required three out of four favoring the merger, I believe four laymen out of five would vote against it, unless some steam-roller practice should be employed, and this is unthinkable in church deliberations.

Votes of delegates to Annual Conferences, as well as votes of delegates to the General Conference, should not be accepted as expressing the will of the

two and one-half million Southern Methodists on this great question.

There has not been in the past sufficient love and co-operation among the three branches of Methodism to prevent the building of churches in each other's back yards (and this does not apply only in border territory), and those who were responsible for such unbrotherly and flagrant waste did not love Methodism and unity enough to worship in the churches of another branch already operating in their midst, and sorely needing their support. Instead of forcing a union of the Southern Church with that of its Northern brethren at this time, could not those who feel that harmony, love, and devotion to the ideals of each organization would reign, if united, work out some plan which might help millions of other Methodists who do not agree with them now, to see differently? Transferring 1,000 Northern enthusiasts to Southern Conferences, and transferring one thousand Southern enthusiasts to Northern pulpits might be the means of revolutionizing the feeling of those opposed to the plan. Union may (?) be simple, but when hundreds of millions of dollars are involved, and as long as "place" is coveted as strongly as when one disciple asked Jesus to give him and his brother heaven's choicest seats, there will ever be the dread specter of dissension; and while our country is much smaller than in 1844, men are no more religious, and "isms" have been multiplied.

Atlanta, Ga.

ANTI-UNIFICATION THOUGHTS

In our Sunday school lessons for this period we find the major caption is—"God in the making of a Nation"—To be brief—Joseph is sold into Egyptian slavery—the famine comes—Jacob's other sons go down into Egypt to buy corn—Joseph recognizes them and tells them to go back and bring Jacob and all the family, some seventy odd. Jacob gets as far as Beersheba—is afraid to go further—God says, "Fear not, I will be with thee," so Jacob and family, some seventy souls, go down into Egypt where they are assigned the land of Goshen as a habitat. From this seventy people arose the great Jewish nation, God's chosen people, which grew into a people of some 4,000,000, who, under God's direction, did not marry or intermarry with the Egyptians and whose BLOOD STREAM REMAINED PURE and was kept pure until God sent Moses to lead them into the Promised Land, The Land of Canaan, where it was again kept pure from marriage with surrounding tribes, and to this day the BLOOD STREAM of the Jews is, we believe, the PUREST that flows in the veins of any nation on earth.

With this as a background does it not

(Continued on page 11)

Louisiana Conference

PERSONAL AND OTHERWISE

Rev. C. B. Powell, pastor of Melville charge, reports a great meeting at Palmetto church. Forty-five children were present at the services.

Rev. H. W. Rickey, pastor at Jena and Olla, has backed his presiding elder one hundred per cent in the Advocate campaign, and that means that he has backed the Advocate, too.

Rev. A. P. Smith, pastor at Jeanerette, reports a very successful Vacation Church School. The theme, "What is in Your Bible," was followed by all three participating departments.

Mrs. B. T. Gallaher, of Trout and Goodpine charge, sends us a list of subscriptions with a good word for the zeal of Dr. Harper and a like good word for the paper, all of which we deeply appreciate.

Through an error on the part of the office, the Hornbeck charge, L. R. Nease, Jr. pastor, was not listed as a quota charge. It should have been credited with sixteen and one-half subscriptions. We gladly make the correction.

Rev. E. B. Chaney, pastor at Wynn Memorial, Shreveport, sends a good list of subscriptions which were included in the campaign report. He did an excellent piece of work for the Advocate in his charge.

Mrs. E. B. Foust, Houston, Texas, whose husband was a member of the Louisiana Conference at the time of his death, renews her subscription and also the assurance of her devotion to the Advocate.

Rev. C. B. White writes from Hodge, "I am happy over the response you received during the campaign." He says that the people are responding so well is also the occasion for pleasure with him.

Rev. Rowland W. Faulk, pastor at Oakdale, writes that he passed successfully the examination for a chaplaincy in the U. S. Navy, and that he would probably be called for service about the middle of September.

Rev. J. M. Boykin, Waterproof, more than doubled his Advocate quota. He says that the work has been a pleasure and that he may even take the chance of giving us a shock with still another list of subscriptions.

Rev. E. C. Dufresne, Ferriday, sent 26 subscriptions on a quota of eight. He reports satisfactory progress in the work of his charge, and expects to clear the

church of indebtedness this year and report everything in full at Conference.

Bishop Dobbs writes that his daughter, Mrs. Bain, whose illness was reported in a previous issue of the Advocate, is improving, but still confined to her bed. We are glad to be assured of her improvement and hope that she may soon be entirely well.

Rev. Morelle H. Wells, of Harrisonville charge, should have been credited with twenty-one new subscriptions and two renewals thus making his a quota charge. The business manager makes this correction with due apologies to Brother Wells and his people.

From the "Alamo" in San Antonio, Texas, we have an appreciated remembrance from Rev. Martin Hebert and Rev. L. N. Hoffpauir and their wives. They were on their way to Mexico City. We trust that they may have a great outing, as we are sure that they will.

Rev. Karl Tooke sent a list of subscriptions for the credit of Pearl River charge. It reached us too late for inclusion in the tabulated report, but we make due acknowledgment here. He was in the midst of his revival campaign, and that is a real job on that big rural circuit.

A letter to the editor, written from the Hotel Victoria in New York City, states that Rev. and Mrs. Wm. Schuhle, their son and a relative from Florida, are off to Europe—a trip to which Brother Schuhle has long looked forward. We rejoice with them in the realization of this long-cherished hope.

Rev. A. L. Gilmore, pastor, had a very interesting Vacation Church School recently. The pastor and a competent staff led in a two-week's school for the Beginners, Primaries, Juniors, and Intermediates of Lafayette church. The course included "What is in Your Bible?" and novel hand-work projects.

SERVICES AT ISTROUMA

The Young People's Division of the Istrouma Church sponsored a Young People's Revival July 11-15, with the Rev. W. Ralph Cain of Denham Springs as the guest speaker.

There was shown much interest and cooperation by its members and friends. The young people were in complete charge, furnishing the ushers, collectors and music. The music was under the direction of Mr. George Stout, a local band-master.

Among the sermon topics were "Temperate Living", "Christ at the Door", "A

Dr. Jekyl and Mr. Hyde Christian". The sermons showed careful planning and thought on the part of the speaker.

There were no new members by profession of faith but there was one letter from the Young People's Division.

Another meeting which claimed high interest of the week was that of C. F. A. Union. There were five churches represented with the highest number of the year being present.

The devotional was conducted by Jessie Pearl Scott. With Mrs. J. A. Alford as pianist, the members sang, "Love Divine", this was followed with a prayer by T. T. Welborn. Scripture was read by the Rev. Ralph Cain and "Lead On, O King Eternal" was sung.

A play "After Supper" was presented as the main thought of the devotional. It was the story of the family's attitude toward war and peace. In the end, one member of the family changed his own opinion and also the other members of the family. "There is no glory like that of the man that rides the world of war."

The devotional was closed with "Onward Christian Soldiers", after which the president Miss Helen Hughes, took charge for the business session.

Those taking part in the play were: Misses Faye Powers, Ruth Richards, Iris Smith. Messrs. Allen Matheny, Martin Dave Felder, Edmond Scott, Wade Davis and Webb Smith.

A short social hour closed the service which was enjoyed by the largest representation of the year. We hope the interest continues.

JESSIE PEARL SCOTT.

SEXTON'S CHAPEL

The Methodist Church at Harmon, Sexton's Chapel, on the Pelican-Harmon charge, has just completed a very successful eleven days revival campaign.

Rev. R. H. Staples, of Coushatta, preached twice daily, 10 a. m. and 8 p. m., bringing great evangelistic messages that stirred our hearts and souls.

Rev. F. C. Collins, pastor, conducted two large chorus choirs, assisted by Mrs. J. J. Walker and the young ladies at the piano.

Rev. Sam Nader of Shreveport, ministerial student at S. M. U., Dallas, Texas, led a group of forty-eight young people in worship and study at 9:30 a. m., and 7:30 p. m. His work was very outstanding in the fact that so many young people prayed, testified to God's redeeming power and reconsecrated their lives to the church; sixteen came forward Sunday morning and knelt in the altar offering their lives to service on the invitation of the pastor.

Rev. Collins taught twenty-five children at 9:30 a. m., with illustrated lessons, which were very effective; many of them read the Gospels during the period and received a New Testament.

Vesper services were held on the lawn each evening at 7:30 for all age groups led by various spiritual leaders.

Mrs. Collins and Mrs. Staples were untiring in their personal work, visitation, moving in and out in a very spiritual, unostentatious way.

People from the entire surrounding community, nearby towns and of all denominations attended.

Twenty people ranging in age from eight years to womanhood and manhood gathered at the altar to be received at the final service; two renewing vows; four by certificate; fourteen by baptism.

Facts and numbers cannot measure the results. Several family groups reconsecrated their lives to the church; many persons came forward and asked for a renewing of their faith. The effects of this series of services will be far-reaching and long felt here. The revival goes on!

ONE WHO FELT AND SAW.

PALMETTO REVIVAL

Dear Editor:

Wish to write you about our revival meeting we had at Palmetto. Our pastor, Rev. C. B. Powell, did the preaching. He had a class for the children every morning with a splendid attendance of about thirty. The closing day we had a picnic and that night the children gave their little program—each child received a gift from the pastor. The night services were a great spiritual uplift to us all and the attendance was fine. The last night there was an attendance of ninety. We had no accessions but all felt helped and strengthened by the meeting.

VIVIAN McDANIEL.

LAKE CHARLES DISTRICT CAMPS

Extensive plans have been made for the Lake Charles District Young People's camps. On August 16 the Intermediates will gather at Lake Arthur for a week of exciting activities under the leadership of Rev. A. P. Smith and a fine corps of skilled workers. Study, play, interest group activities, and surprises will keep the young folk absorbingly busy throughout the period. On August 23 the Epworth training conference for young people between the ages of 16 and 23 will get under way. The program will open with recreational activities and get acquainted stunts on Monday afternoon and evening. Exceptionally talented leaders have been secured for the week. The personnel of the staff will include Miss Ruth Lowrey, Rev. J. D. Fomby, Rev. G. W. Pomeroy, Mrs. Lillie Mae Pomeroy, Rev. J. C. Sensintaffar, Mr. Claudius Mayo, business manager; Rev. A. L. Gilmore, dean, and others. Pre-registration indications are that each of the camps will be well attended. The cost of the camp sessions has been set at \$6 per camper.

A. L. GILMORE,

Reporter.

GOOD REVIVAL AT PROSPECT METHODIST CHURCH

An unusually successful revival meeting was recently held at the Prospect church on the Hornbeck charge. The services ran twelve days and were well attended throughout. There were seven accessions. Besides, the membership was truly revived. The success of the meeting was due in large measure to the fervent preaching of Rev. Thurmon Spinks. He presented the way of holiness and bade the congregation walk therein. Brother Spinks renders splendid service either as evangelistic preacher or song leader. The success of the meeting was due further to the fact that the people were loyal and responsive. The Prospect church is one of the best organized and most active churches in the state. The revival was a success most of all because the Holy Spirit was made real to our hearts.

L. R. NEASE, Jr.

A DREAM OF HALF A CENTURY

Dear Dr. Duren: I'm about to realize the dream of half a century—visiting again the scenes of childhood on the Rhine. Sailing tomorrow on the Queen Mary. Will land five days later at Cherbourg, D. V., then on to Paris, Strassburg, Kiel, then home on the Rhine. After that our party—Mrs. Schuhle, William, Jr., a cousin of his from Florida, and I—will stop at Lucerne, Rome, etc.

Going to miss the weekly visits of the Advocate for seven weeks. Wishing you continuous success and good health, I am,

Cordially yours,

WILLIAM SCHUHLE.

WATERPROOF VACATION SCHOOL

Gentlemen: The Annual Vacation Church School, under the direction of Rev. James M. Boykin, closed July 17. The classes met Thursday, Friday and Saturday of each week, reaching more children by meeting this way.

The daily attendance ran as high as sixty, with much interest shown throughout the school. On the last day the chil-

dren were invited to the Lake Home of Mrs. Claude Lancaster for a picnic and swimming party, which was enjoyed by all.

Those who rendered service as teachers were: Mrs. James M. Boykin, Mrs. L. B. Hunter, Mrs. E. H. Batterton, Mrs. Myrtle Collins, Mrs. Frank Greaves, Miss Mary Ida Miller and Mrs. Clem Oglesby.

Much praise is given Brother and Mrs. Boykin for their splendid service and the good work they are doing in the community.

Respectfully submitted,
MRS. CLEM OGLESBY.

LOUISIANA YOUNG PEOPLE

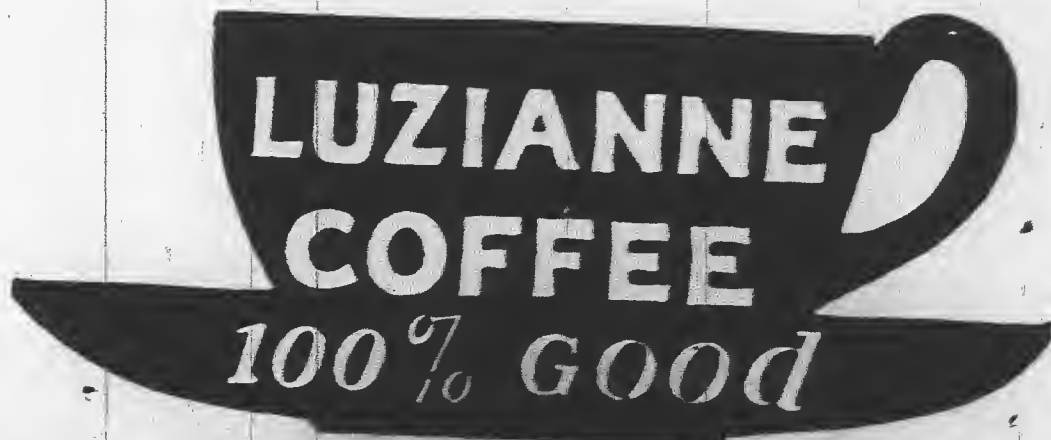
New Orleans District

(Continued from last week)

Ella Hetherington, of the Rayne Memorial Methodist church, won first place, and Robert Crichtlow, of the Carrollton Avenue Methodist church, and Benjamin Petty, of the Parker Memorial church, won second and third place, respectively. The cash prize of \$5 was presented by the presiding elder, the Rev. Elmer C. Gunn, who was so pleased with the success of the contest that he promised, should the young people see fit to hold a similar contest next year, he would see to it that there should be two cash prizes offered. This contest has undoubtedly stimulated an interest in tithing and has in addition aroused the young people's interest in the activities of the Union.

At our next Union meeting we are to hold a school of instruction in the various phases of activity in the departments. The executive council of our Union feels that too often the teachers of courses on Missions, Community Service, Worship, and Recreation lay too much stress on theory and not enough stress on practical work which can be done in these departments. Therefore, on July 13 we are going to devote most of our time to classes in which the teacher will endeavor to show just what the young people can do in the position that they are in—i.e., in the course on Recreation we expect the teacher to lead a discussion and answer, practically, the problems brought for-

(Continued on page 14)



Mississippi Conference

REV. NEEDHAM E. ALFORD

It is with genuine sorrow that we note the tragic death of Rev. Needham E. Alford, local preacher of the Holmesville church. The car in which Brother Alford was travelling was struck by a truck, just below Kentwood, La., on highway 51, Wednesday evening and Brother Alford, who was in his ninety-second year, died about 10 p. m. Brother Alford was the father of four sons, who are traveling preachers: Rev. J. M. Alford and Rev. J. A. Alford, of the Louisiana Conference; Rev. L. P. Alford, of the Mississippi Conference, and Rev. C. W. Alford, of the Florida Conference. Miss Annie Alford, who received a broken arm in the accident, is a deaconess, in charge of the Spofford Home, Kansas City. A suitable sketch of his life will be published later. We extend to the family and friends our sincere sympathy in their great sorrow.

PERSONAL AND OTHERWISE

Rev. L. M. Sharp, pastor at Union, made report of the Advocate campaign and expressed the hope that other subscriptions might follow soon.

Mrs. Freeman, Jackson, sends a list of subscriptions for the credit of Millsaps Memorial Church, Jackson. We make due acknowledgment of same with thanks.

Rev. Joseph A. Smith, Central Church, Meridian, increased his total in the Advocate campaign to forty. Acknowledgment was made in the final report last week.

From Galloway Memorial Church, Jackson, Dr. J. L. Decell, the pastor, adds fifty-six to the list already sent. This is just another installment on the goal for the charge.

Rev. J. H. Morrow, pastor at Madison, is still climbing toward the quota for his charge. He sends five subscriptions and adds that he is still hopeful of reaching his quota in full.

Miss Chesley Hagan, Advocate representative for Crawford Street Church, Vicksburg, sent nine subscriptions and six of them are new subscribers. Rev. T. J. O'Neill is the pastor.

Mrs. Chester J. Parks, Advocate representative for Long Beach charge, sent a good list of subscriptions and indicated her purpose to secure the remainder of the quota for that charge. Rev. J. W. Thompson is the pastor.

Rev. T. O. Prewitt, Broad Street Church, Hattiesburg, is one of the best friends the Advocate has. He writes: "We

are delighted to have secured the 400 minimum mark. It took mighty hard work, but we were rewarded for our efforts."

Rev. Hilary S. Westbrook reports that he is in the midst of a great meeting at the Homewood church, and that Rev. L. L. Roberts is doing some very effective preaching. He reports splendid attendance and increasing interest on the part of the people.

Miss Virgie Fore, 105 Arlington, Natchez, sends nine subscriptions which reached the office too late for the tabulation, but we here make due acknowledgment of the list and of the good work for the Advocate. Rev. C. A. Schultz is pastor.

Rev. Roy Wolfe, Hawkins Memorial, Meridian, sent a list of subscriptions which brings the total for Hawkins Memorial to seventeen. A splendid showing for that fine little church. Brother A. D. Hawkins was his able assistant in the campaign.

Mrs. R. R. Bridges, Hazlehurst, renews her subscription and with it reaffirms her love and loyalty to the paper which has brought her joy and comfort through the years. She is almost blind from cataracts, but she feels that she must have the Advocate.

The Young Women's Circle of Fayette sponsored a silver tea in honor of Miss Louise Killingsworth who expects to leave early in the fall to take up work as a missionary in China. Miss Killingsworth, a native of Fayette, is finishing her work at Scarritt College in Nashville.

Rev. J. H. Cameron reports a great revival at Bethel church on the Carthage charge. The preaching was done by Rev. E. L. Ledbetter of Utica. Fourteen new members were received, eleven of them on profession of faith. Others were re-consecrated and five infants were baptized.

Rev. L. P. Anders, LaBranch Street Church, McComb, sends a list of ten subscriptions and indicates that his solicitation continues. He says that one brother refused to take the paper because it did not carry the Sunday school lesson, but when he found that it did carry it he registered as a subscriber.

Rev. Hilary S. Westbrook, reports a revival at Carr church, Homewood charge, in which he had the assistance of Rev. Henry A. Wood, Conference Evangelist. Brother Westbrook was much pleased with the services of Brother Wood. He says that his messages were clear and strong and that he gets results.

Rev. O. H. Scott, pastor of Raleigh charge, has remodeled his church plant at a cost of three thousand dollars—all paid. The improvement makes provision for the church school. The Trinity church has been replaced with a new one valued at fifteen hundred dollars. The revival season is on and twenty-seven members have already been added to the churches.

Rev. Charles E. Downer reports encouraging progress on the Clinton charge this year. The program of the Church, and the payment of debts and making property improvements have occupied his time. The revival campaign opened at Richland church, with Rev. Morelle Wells as preacher. The results were gratifying. Other meetings follow, concluding with the special services at Clinton in the fall.

LESLIE HARPER PURCELL SPEAKS HER MIND TO WHIT- WORTH ALUMNAE PRESI- DENT.

Dear Bessie: I have been thinking each day that I would write you and pledge you my support in your efforts to save Whitworth, for that is what it really means. I enjoyed your letter, despite its serious import—so like yourself when you out-argued me, proving that capital punishment was one way to redeem the race.

I am sure you are just the right person to convince the Mississippi Conference that it can't afford to let the old college down. I believe that the Church can afford to save this valuable plant, with its truly great heritage in long service of Christian education. The spiritual emphasis in education is needed now as never before in this new social era. The State schools are good, but they are limited along those lines. There is a real and vital Whitworth spirit, and it must live.

I am enclosing \$5 as my first contribution, and will make that much and more over a period of five years. Just now I am teaching in the English department of Florida Southern College, and we have many calls there. And there are two children in college. I enjoy my teaching so much and it makes me keenly sensitive to the need of maintaining our Church institutions as a foil to the decadent trends of this age. So I am assuring you of my love and interest in the cause of Whitworth, for no graduate owes more to the College than I. The ideals and attitudes that came into my character there under the direction of that noble Cooper family have stood me in good stead through the years. I count it a blessed experience that my parents sent me to such a college.

You mention your daughter; I would like to know more of your family. We have six children—the eldest twenty-seven, the youngest sixteen. Three of

these, the oldest three, have their M.A. degrees from Duke University—not bad for a Methodist preacher's family! Several years ago I took my Masters degree in English at Stetson University, De Hard, Fla. This enabled me to hold the position I have and help in educating the children. I did not mean to take up so much time talking of myself. You will pardon me.

With much love to you and all the Whitworth family.

Yours,

LESLIE HOOPER PURCELL.

HAS THE SOUL-WINNER DISAPPEARED?

Dear Dr. Duren:

Let me try to express my deep appreciation of your editorials. Very few preachers, it seems to me, are concerned with the efforts to save souls; to strengthen the weak; to comfort the sorrowing; to lead the faltering. But the "ecclesiastical engineer" runs the elaborate "machinery" of what they call the Church, he leads the way to the athletic fields, the church parties and other diversions like the theatres. Worldlings in both pulpit and pew. Can we imagine a preacher of Christ who never had Gethsemane, Calvary, the risen Lord and a stay in the Upper Room? The sacrificial seems to be outmoded. It isn't necessary to "surrender" any of "the world, the flesh and the devil" to be an important member of our Church.

Young people attend the theatre, card parties, dances, Sunday schools, and preaching impartially. When they are under twelve years of age, especially, they haven't a chance to hear of their immortal souls. The Sunday school of today does not prepare the child for church membership. What is called Christian Education is too futile for words. Some good sister attempts to teach them through a smattering of child psychology; she thinks is new. Older students have been amused in churches so long that they have little if any reverence for any of them. "And fools who came to scoff" do not do any of it, and much less "remain to pray". Virtually an entire generation has reached maturity without help of the family altar. We deplore the prevalence of youthful crime, we should not be astonished, however, for a generation without the "fear of God before its eyes" can easily be criminal, and the reformatories do not reform.

We have the modernists—the infidel in a new uniform. One who can be a so-called modernist should join the Islamites, as their beliefs (?) are more nearly identical than any I've studied to date. I know too many churches in which revivals are unknown. No church that I know well, conducts the altar service of earlier days. Never, I believe, has this

country ever had such flagrant Sabbath-breaking. The whole Church should be called to prayer and repentance. Let our homes set up the family altar before which to pray for both the parents and the children. Let all pray for a return of the holy faith of our fathers.

How are the stewards chosen in our day? For their "deep piety"? This rule is forgotten along with others, and most of our stewards are good collectors and can pay liberally. If our people fasted and prayed, they would not have to "rattle" dishes and raffle cakes for church funds. The New Orleans Christian Advocate was the first paper I saw as a child. A beloved grandmother always subscribed for it, and I have loved it through many years. I am so glad that its editorial policy is not of the "Peace, peace when there is no peace", slumber-provoking type. May your tribe increase.

Yours cordially,

EFFIE PRICE MAY.

RICHTON NOTES

Dear Dr. Duren: If our news reports from the Richton charge get too numerous, please feel free to consign some of them to the wastebasket.

The Richton charge has raised its full quota on the Whitworth Endowment Campaign and eight dollars to spare.

The Richton Boy Scouts, of which the pastor is scoutmaster, has just returned from a fine camp at Mandeville, La., on beautiful Lake Pontchartrain. Twenty boys made the trip.

L. D. HAUGHTON, P. C.

THE SEASHORE CAMP GROUND AND THE CAMP MEETING

The practice of taking time out for a vacation during the heated term seems to be growing more popular with folks as time passes on. This growing popularity of the summer vacation is evidenced more and more by the ever increasing attendance on the activities at the historic Seashore Camp Ground on the Mississippi Gulf Coast. From observation, the knowing ones estimated that there was an average of 365 people daily on the Grounds from the early part of June up to the present, and this average is likely to be increased from now on until Labor Day, in September.

The activities on the Camp Ground at Biloxi were started off this summer by the coming of a large group of Methodist young people from New Orleans for a stay of seven days which was profitably spent in recreation while at the same time carrying through a well worked-out religious and educational program. This young people's camp was followed by the Mississippi Conference Pastors' School, which lasted six days and which

attracted a large concourse of pastors and ladies interested in the work of the missionary society. Bishop Hoyt M. Dobbs and other prominent personages of the Southern Methodist Church were in attendance as speakers and instructors, and everyone went away feeling that they had enjoyed a pleasant and profitable season. After the adjournment of the Pastors' School, the vacation season started in earnest, and the Grounds appeared to be populated with people coming from the four points of the compass.

The sixty-fifth annual camp meeting which was held July 9 to 18 was pronounced the most successful held in years. Some of the old residents were in attendance daily, and they declared that the preaching was the best that they had heard on the Seashore Camp Ground. The attendance was excellent from start to finish, and the preaching was done by Rev. W. A. Smart, D.D., Professor of Biblical Theology, Candler School of Theology, Emory University, Atlanta, Ga. Dr. Smart's preaching was mainly responsible for the large attendance of cultured people who sat in the Tabernacle nightly for ten days, and yet not his preaching alone, but along with it the singing of Rev. A. J. Martin, who led and directed the music in matchless and charming manner. Two services were held daily during most of the time, and the congregations were greatly augmented by attendance of people living along the Coast from Bay St. Louis to Pascagoula.

Being of magnetic personality, Dr. Smart is at once an interesting and illuminating preacher. If it were not for the fear of being misunderstood, the writer would describe his preaching as giving a new revelation of Jesus Christ and a new interpretation of the Gospels of the New Testament. Dr. Smart is a fundamentalist, but he is a fine rhetorician and he has a mastery over the English language which few pulpit orators possess. He is a deep thinker, and develops the character of our Savior in such meaningful and compelling terms that his hearers are awed with a new and solemn reverence for the God-head and brought into a more intimate, pungent relationship with Jesus, whose life we were persuaded in eloquent and inspiring example and language to relive.

Dr. Smart's preaching was of the revivallistic type, rather than evangelistic. The people who attend camp meetings on the Gulf Coast are, in the main, cultured church people, there being few who are unevangelized, and to succeed with a camp meeting at the Seashore Camp Ground it is necessary to bring the congregations under the spell of an experienced and learned revivalist.

Dr. Smart found in Rev. A. J. Martin's singing a means of breaking down op-

(Continued on page 16)

North Mississippi Conference

PERSONAL AND OTHERWISE

Rev. D. R. McDougal, pastor at Hickory Flat, writes us a much appreciated letter regarding his Advocate solicitation and his deep and abiding interest in its success.

Rev. S. W. Hemphill assisted in a meeting on the Caledonia charge recently. Rev. T. W. Smaliwood is the pastor. We have not had a report of the results of the meeting.

Brother Richmond Randle, 671 Roberson Place, Memphis, renews his subscription for 1938 and adds: "I enjoy reading the Advocate and can hardly get along without it."

We are happy to note that Dr. V. C. Curtis, pastor at Aberdeen, is back at his post. We trust that the rest and treatment may prove efficacious for the complete restoration of his health.

Rev. H. D. Snyder reports good meetings at Shannon and at Brewer. At Brewer Brother Snyder taught a class in "The Meaning of the Christian Religion" in the mornings and preached at night.

Rev. W. S. McAnilly, pastor at Louisville circuit, has done a faithful piece of work in his Advocate campaign, and he will continue the effort to complete his quota regardless of the close of the campaign.

Rev. A. T. Brown, pastor at Ackerman, assisted Rev. E. M. Allen in a meeting at Salem on the Chester charge, recently. Large crowds attended, six members were added and the church was greatly revived.

From Mrs. R. M. Evans at Holly Springs, we have a renewal and a message of appreciation which we value much. Her late husband was a pastor in the Columbus District when we were in that section.

Rev. R. T. Hollingsworth, Tutwiler charge, is taking his vacation on a tour with a group of Boy Scouts, sharing his experience and the joy of travel with others. His letter will be found elsewhere in this issue.

Rev. J. H. Shumaker, General Secretary of the Methodist Benevolent Association, says that he believes that the largest part of his religious education was received from the Christian literature which came to his home weekly.

Rev. S. B. Potts, pastor at Duck Hill, has completed his full quota for the Advocate, and we gladly make acknowledgment of same. It is too late for the tai-

lated report, but he is entitled to full credit for the splendid work done in his charge.

The editor acknowledges with sincere thanks the personal message which Bro. P. F. Luter, of Booneville, included with his business note to the office. We have known Brother Luter since before he was a minister and we have observed his career with interest and appreciation.

Rev. W. N. Dodds, pastor of Central Church, Columbus, revives the memories of his friendship and faithfulness in connection with a business communication. Brother Dodds is doing a fine work in that strategic center—in the very gateway of Mississippi State College for Women.

The South Union camp meeting on the Chester charge held very successful services recently. Rev. E. M. Allen is the pastor and Rev. J. W. Robertson, of Macon, was the preacher for the occasion. Others who rendered service were: Rev. L. P. Wasson, presiding elder; Rev. S. A. Brown, Rev. W. J. Dawson and Rev. S. W. Hemphill. Practically all of the thirty-two tents were occupied.

Rev. Wister D. Bennett, pastor at Schlater, has been much handicapped in his work recently by the serious illness of his wife, who, we are very happy to say, is now able to be back at home and with indications of complete recovery of her health. Brother Bennett was given credit for his quota last week. His list now brings him past the quota, and we appreciate his loyalty and we wish for him the joy of an early realization of the complete restoration of his wife's health.

An appreciated note from Rev. W. W. Woodlark, pastor at Rosedale, reports an unusually good meeting at Longshot church where he had the assistance of Rev. H. H. Wallace. On the night before he was writing, he received twelve members into the church, and still others were to be received. He had a good meeting at Banoh previously where he had the assistance of Rev. H. S. Spraggins. Brother Woodlark has added thirty-four members this year. We are happy to know that he is making progress toward complete recovery from his recent illness.

MISTER SHIPMAN

Goodbye, Newman; those people at Gulfport will love you so you will never get back home. For more than fifty-five years I have prayed a little and worked some for Grenada College and am now

superannuated and so is the college. Guess it is worn out, too.

Well, Varner is gone but I think I know where to find him, and it will not be long until I shall look him up either. Got any word you want to send him?

Come to see me, Duren, and I will sit you under a ceiling fan and you will want to stay till frost.

Glad to see the Advocate getting off crutches, hope this spirit of upward move may continue.

It is my judgment that a majority of the members of the Methodist Church, South, would not vote for the present Plan or any other Plan of Unification now, many more funerals before that glad and happy day comes, think the Spaniards will be well through with each other before we reach that great wedding day that will some day come. Well, let me know what day you will be up and I will pull out a chair under the fan.

MISTER SHIPMAN.

REVIVAL AT MT. PLEASANT

Gentlemen:

On last night (Friday night) we closed a most successful revival meeting under the leadership of Rev. W. R. Gondeck. The church was greatly uplifted and revived and ten new members were received into the church; eight on profession of faith and two by letter. I have heard it said that the revival was the greatest held here in many years. I ask the Advocate to join with me in prayer that the church here may remain in a revival spirit through the power of God.

Enclosed please find \$1.50, for which you may send the Advocate to me beginning with the first issue after you receive payment.

Fraternally yours,
CLAUDE R. TOLLISON, P. C.

"VACATION"

There is an expression, "Going places and seeing things," which is used a lot by our young people. It's packed full of meaning. Rev. R. E. Simpson and I are here with nineteen boy scouts. The word here means, in this case the Pan-American grounds, Dallas, Tex. We are really going places and seeing things. And my purpose in writing this article is to try to inspire young people to visit places of wholesome interest—and this is very that.

We are told that the exposition grounds cost approximately \$25,000,000. Our trip totals \$16 per boy for one week.

I believe that every person who works should have a vacation—that means leave where you are and go some other place—vacation depends largely on attitude and viewpoint, as does work and play. It means get away from the old grind, talk to some new fellow and see some new thing.

But I hear some one say "I have seen every thing and have been every where" then say your prayers, rest and feed your soul on God's love and look from another angle.

At this time I am sitting in the "Bureau of the Census" on the grounds of the Pan-American Exposition and from this place I am signing off.

Good luck to all the readers and may their tribe increase.

R. T. HOLLINGSWORTH.

DISCUSSES SCIENCE AND RELIGION

To The Times Herald:

True science and religion are twin brothers, but modern science, and religion are strangers. One recognizes God as the creator, and giver of all things; the other denies the existence of God, and seeks to substitute in his place an imaginary theory of evolution. That the intelligent scientist is a thinker is proven by his work, but he fails to begin at the right end of life. I see a great field of corn growing, and I begin to find out how that corn came there. I examine the stalk and analyze its substance. I may be correct in all my diagnosis of its parts, but what gave it its parts, or who gave it its existence can never be found out by this process. I must first find out who made the corn, and who planted it there, then I can begin to understand how that field of corn came there.

There is no such a thing as self-existing law, neither is there anything like a self-acting law. All law has its founder, and all law must have an executor. I insist that my scientific evolutionist give an instance where evolution has ever brought into existence anything. I believe in evolution, but not in creative evolution. There are different metals that can be crossed, and made into a different form or character. In like manner, chemicals may be mixed, and animals of different species may be crossed, as the horse, and the jack, when a mule is produced, but there was no production of any new material. I am not undervaluing any of the great achievements of our real scientists, but they all must fall back on the God of creation to get their material to work on.

The fact is no man has ever absolutely created anything. And the remarkable thing is that the farther a man gets from God, the more he tries to disprove the existence and authority of God. As soon as the Israelites lost sight of Moses, their leader, they made a golden calf, and fell down, and worshiped it. This is why our multi-millionaires are striving to find a God like themselves, who will increase their holdings. Yet when they die they will, like the rich man, not only desire help for themselves, but they will desire some one to come back to their old homes and warn their friends and

relatives to turn loose their wealth to the poor and needy and get ready for the future, which is awaiting every one of us.
Frisco, Texas.
S. W. MILLER.

ANTI-UNIFICATION THOUGHTS

(Continued from page 5)

seem that God in his wisdom decreed that his chosen people should have a PURE BLOOD Stream and is that not an example to all God-fearing nations? Is it not a fact that some three or four or more States within the jurisdiction of the Northern Methodist Church, LEGALIZE intermarriage between any and all races? Does such procedure harmonize with what you are teaching in the Sunday school lesson from Sunday to Sunday? Is not the conclusion justly drawn that God emphasized racial distinctions? Is this not Biblical? Is it not good logic? If God forbids should the Methodist Episcopal Church South, endorse or at least condone such practice by uniting, or rather subverting herself, to a church which legalizes interracial marriage, regardless of the race? Are we not by such uniting endorsing said practice which according to God's teaching, is against what he chose for his own people, who were to be an example to the rest of the world?

Look at South America if you desire to see a mongrel nation. Do you desire to turn North America into another South America.

Under present world conditions, the writer regards the Methodist Episcopal Church, South, as a complete entity, giving a marked and distinct service to mankind, it being one of the few remaining strongholds of Caucasian supremacy, which the world still needs at this time.

As to the dim and distant future, let those who came after us decide—we are only responsible for the "now" and the "immediate" future.

If you endorse the theory "that America is a Melting Pot" take care that you do not "melt the pot" during the machination.

In closing, may we ask how the Bishops' Crusade is going to "revive" a DEAD CHURCH engaged in endless litigation?

If Unification takes place, the Methodist Episcopal Church, South, to which our money was given, is DEAD, forever and ETERNALLY DEAD.

JAMES W. LIPSCOMB, M. D.,
Columbus, Miss.

District Assemblies for young people were held for the first time in Cuba during 1935. The assembly of the Western District met in Havana, of the Central District in Cardenas, and of the Eastern District in Antilla. Attendance at each assembly was large, and the enthusiasm of the young Methodists assured the continuance of the annual district assemblies.

NOTICE—CHANGE OF MEETING OF APPROPRIATIONS COMMITTEE

Because of conflicting engagements, it has become necessary to change the date of the meeting of the Appropriations Committee of the Board of Church Extension from September 8, 1937, to September 14, 1937. All applications must be in the hands of the secretary on or before September 9.

T. D. ELLIS, Secretary.

THE HEART OF EVANGELISM

By Madame Chiang Kai-shek

People say, "I believe in medical missions, or I believe in agricultural missions, but I don't believe in evangelism."

My answer has been, "You can't change anything unless you change man's character."

It means teaching people to love others as you love yourself. That is the heart of it all.

For this reason the New Life Movement also aims at duty toward others. That is one of the principles on which the whole movement is based. The New Life Movement, as it sweeps the country, gives a new conception of what the future of China may mean and should mean. The first step has been taken, the foundation is now laid. Now we insist on seeing that the standard of living of our people is raised. For this reason we want you to help us in this province.

We want first to instill into our people the spirit of sacrifice and patriotism, because it is the same thing. Now we have started the People's Economic Reconstruction Movement as the second step. We hope you will do all you can to help us.

You have come to China because you love the Chinese. You didn't have to come. You have worked overwhelming hours. Sometimes you have had your discouraging moments.

I admit I am much discouraged at times. At such times I think upon the life of Christ, how, against overwhelming odds, He still kept on, even when His own disciple, one of the twelve, betrayed Him. He didn't give up. And I think also upon the many missionaries coming to China year after year—no appreciation, no thanks, not even the consent of the people among whom they work—yet they keep doggedly on.

I believe it is the spirit of persistence and self-sacrifice which will eventually regenerate China. And the regeneration of China is coming no matter what happens.—From address to missionaries in Chengtu.

Many of the evils of life owe their origin and continuance to the fact that our knowledge of them is based on no data whatever.—Thomas R. Marshall.

Christian Education

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON AUGUST 8

By Dr. J. R. Countiss

GOD FEEDS A PEOPLE

God feeds all people. Whatever the agency of cultivation or distribution, God is ever the only source of supply. He who gave manna to Israel gives blubber to the Eskimo, breadfruit to the Polynesian, wheat and corn to the American, and synthetic foods to the chemist in his laboratory. In ancient days men referred all phenomena to the First Cause; in modern times their practice is almost

totally reversed. The vast increase in production, due to inventions and machinery, has largely obscured man's sense of God, and he takes credit for all that is done.

Whatever changes have come to men, they have not lost the capacity for nor ceased the practice of grumbling, regardless of their condition or circumstance. They complain at their leaders, at God, at all but themselves. When all goes well, they claim the credit; when all is not well, they blame others. Lack of one full meal set Israel to thinking of the leeks and garlic of Egypt, though they did not recall the hard tasks nor the harder taskmasters under whose lash they earned their bread, and more. Liberty of body and soul is a treasure for which many people are still not willing to pay the requisite price. Bread from the hand of a dictator seems for the moment more precious than the rights of civil or religious freedom.

God provides plenty for all, in spite of increased and crowded populations, even as there was plenty for Israel in the wilderness. It is still the hoarded store that causes the land to stink to high heaven. The earth has not failed to yield its increase, but faulty distribution has caused millions to be in want of what others wantonly destroyed that prices might be raised and profits increased. Many factors—selfish greed, narrow nationalism, faulty economic systems, and artificial trade barriers—enter into the problem and make its solution difficult, but the human brain can find a way out when we have heart enough to feel the need.

Modern man is a world citizen with world needs and world interests. He cannot be just and ignore the laborer who produces his potatoes in an adjacent field, his oranges in Florida or California, his steel in Birmingham, his silk in Japan, his tea in China, his rubber in Africa, or his gasoline in Texas. Around the globe from sea to land come the comforts, necessities, and luxuries of modern life. Nature has peculiarly blessed every land with some product needed elsewhere, and God has endowed every race with capacity to serve all others in some important way. The world will be best served when each one serves in his own place with the talents and resources the gracious God has given him. World peace and world happiness wait until men discover and utilize methods of production that will give employment to approximately all workers, and methods of distribution that will suitably reward each one for the service rendered. God provided; Israel gathered. There

was enough for all, a surplus for none. We may not reach this ideal, and the problem may not prove so simple, but God is still the great provider, the original Cause. Men and the forces and resources of nature are the agents and means of supply. The race too much magnifies the temporary title to properties, is too largely motivated by individual greed, and too readily uses social means and opportunity for personal profit. A better day will come when men recognize their world debt and its consequent world obligation.

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The Christian Fireside

THE BAR-ROOM

By Geo. N. Parker,
Grand Cane, La.

There are lots and cards of pleasures,
That are driving people mad,
But the sorrows of the bar-room,
Are the worst we've ever had.

CHRISTIAN BUSINESS MEN

Men are asking everywhere this question: "Is it possible for a man to be engaged in the activities of our modern life, and yet be a Christian? It is possible for a man to be a broker, shop-keeper, a lawyer, a mechanic—is it possible for a man to be in a business of today and yet love his God and his fellow man as himself?" I do not know what transformation these dear businesses of yours must undergo before they shall be true and ideal homes for the child of God, but I do know that upon Christian merchants and Christian brokers and Christian-lawyers and Christian men in business today there rests an awful and a beautiful responsibility to prove that these things are capable of being made divine; to prove that man can do the work which you have been doing this morning, and will do this afternoon, and yet love his God and his fellow man as himself. If he cannot, what business have you to be doing them? If he can, what business have you to be doing them so poorly, carnally, and unspiritually that men look on them and shake their heads with doubt? It belongs to Christ in men, first, to prove that man may be a Christian and yet do business; and, in the second place to show how a man, as he becomes a greater Christian, shall purify and lift the business which he does and make it the worthy occupation of the son of God.

—Phillips Brooks.

MONEY IN THE BIBLE

A farthing would equal one and one-half cents.
A gerah would be worth about three cents.
A shekel of gold would equal eight dollars.
A shekel of silver would equal about fifty cents.
A mite would be less than a quarter of a cent.
A piece of silver, or a penny, would equal thirteen cents.
A talent of gold would equal thirteen thousand, eight hundred and nine dollars.
A talent of silver would equal five hundred and thirty-eight dollars and thirty cents. — Australian Baptist.

CHILDREN IN COURT

By Judge Malcolm Hatfield

(Note—Judge Malcolm Hatfield, of the Probate and Juvenile Court of St Joseph, Michigan, was descended from Methodist and Dunkard ancestors, is a veteran of the World War, and is now serving his second term on the bench. These brief paragraphs, representing the tragic incidents which pass in his court from day to day, are donated to newspapers and magazines in all parts of the nation in the hope that they may contribute something toward the solution of the problem of juvenile delinquency and crime.—Ed.)

A young man who recently returned from visiting relatives in a city where a labor dispute was in progress today learned in court that the world did not owe him a living.

When apprehended in the act of burglarizing a gasoline station, he suddenly informed officers it was no sin to rob a large oil company. In this particular instance, years of splendid home training were cast aside after an adolescent boy had witnessed the violence and hatreds that accompanied the labor dispute. The sons of rich and poor alike should be carefully shielded from such scenes for they not only cause youngsters to act in an anti-social manner but tend to stimulate class hatreds.

* * *

The price of a half-fare bus ticket proved the means of landing a thirteen year old girl in the juvenile court today.

Twenty-four hours before her apprehension by juvenile authorities for stealing from a ten cent store, this child had heard her mother tell a bus driver that she was eleven years of age. While the mother saved a small amount of money by misrepresenting her daughter's actual age, this proved to be the most expensive ticket she ever purchased for an example

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of dishonesty was set which the child was not slow in adopting.

* * *

A grocer's son was taken into custody yesterday in a nearby city by an inspector of the Bureau of Weights and Measures. The young man frankly admitted that he conceived the idea of short weighing orders after having once heard his father boast of a fraudulent practice by which a slight disadvantage was gained over a customer.

It was also discovered that the young man had deliberately failed over a period of six months of ringing up on the cash register all money taken in. The court was not impressed with the father's indignation and frankly informed him that he had no complaint to make so long as he himself cheated his customers in his son's presence.

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Hot Weather is Here— Beware of Biliousness!

Have you ever noticed that in very hot weather your organs of digestion and elimination seem to become torpid or lazy? Your food sours, forms gas, causes belching, heartburn, and a feeling of restlessness and irritability. Perhaps you may have sick headache, nausea and dizziness or blind spells on suddenly rising. Your tongue may be coated, your complexion bilious and your bowel actions sluggish or insufficient.

These are some of the more common symptoms or warnings of biliousness or so-called "torpid liver," so prevalent in hot climates. Don't neglect them. Take Calotabs, the improved calomel compound tablets that give you the effects of calomel and salts, combined. You will be delighted with the prompt relief they afford. Trial package ten cents, family pkg. twenty-five cts. At drug stores.

(Adv.)

Methodist Women

NORTH MISSISSIPPI CONFERENCE

By Mrs Ernest Moore, Malvina, Miss.

Leadership Training School
For Negro Women

Holly Springs, Mississippi
July 12-17, 1937

The Leadership Training School opened Monday evening at seven o'clock in connection with the Pastors' School. The enrollment was somewhat larger than last year, one hundred and eleven registered delegates, seventy-eight of whom were women. The majority of these were young women. A number of visitors participated in the school daily.

Courses in "The Life of Christ", "The Essential Missionary Character of Christianity", "Planning for Children in the Local Church", "How to Administer the Vacation Church School", "Enlisting and Developing Workers", "Planning a Young People's Society Program", "How to Teach in the Church", and "Ethics of the Ministry", were offered.

The following Missionary societies sent delegates to the school: Plantersville, 1; Woodland 1; Amory 1; Water Valley 5; Tupelo 3; Columbus 5; West Point 2; Brooksville 1; Louisville 2; Sherman 1; New Albany 2; Oxford 5; Holly Springs 17; Dundee 1; Greenville 1; Indianola 1; Clarksdale 1; Cleveland 1; Doddsville 1; Winona 1; Schlater 3; Minter City 2; Greenwood 2; Drew 1; Lexington 1; Charleston 3; Marks 2; Sardis 1; Como 1; Jackson 5; Meridian 2; Magee 1.

We were glad to note that a number of women paid their own expenses. Miss Myrta Davis, our Rural Worker, made a very valuable contribution to the school in teaching the course on Vacation Church School.

Rev. Roy Grisham, our Conference Secretary of Christian Education, visited

the school on Wednesday and spoke at the platform hour on the Growth of the Church School. Rev. T. M. Bradley led the worship service on that night.

The work of the school as a whole was of a better grade this year and we feel that better days for the school are ahead.

MRS. R. P. NEBLETT,
Conference Secretary.

Miss Marjorie Haggart of Vinton, La. has been appointed by the Board of Missions to the Rural Work in North Mississippi. She succeeds Miss Myrta Davis who has been assigned to the Cajan work in Alabama. The Deaconesses will take their new assignments September 1st.

The address of Mrs G. A. Brown, Conference Spiritual Life Chairman, has been changed to Route 2, Greenwood, Miss.

LOUISIANA YOUNG PEOPLE

(Continued from page 7)

ward, in addition to giving some time to theories which are necessarily back of good recreational programs. We also expect the young people to exchange games which they have found practical for their respective group. In order to insure the smooth running of the school of instruction and of the other projects of the Union we have instituted a card catalogue which is taken care of by the vice-president. In the card catalogue we have the name, address, phone number, age, church, offices held by the individual since his affiliation with young people's work, and also the recreational interests of the individual and the department of the young people's activity that he is most interested in. Each time we have a Union meeting the individual's attendance is checked. We have found this plan very effective and quite easily carried out.

Baton Rouge District

One of the finest camps ever held at Bluff Creek was the Christian Adventure Camp which closed on July 2. About forty received certificates. The courses taught were: "How Can I Know I Am a Christian?" by Mrs. I. J. Law; "How Can I Know Who's Great?" by Rev. G. H. Corry; "Negro American Leaders," by Patricia McHugh; "My Body, Its Nature and Needs," boys, by Rev. D. F. Tarver, and girls, Clairrette Summers; and "Materials of Worship," by Mrs. D. F. Tarver, who was also the dean. Miss

Rushia Mae Butcher was the pianist, Sammy Kohara ably directed the recreation, and Arolyn Hastings and Lila Curry were in charge of the details of the camp. The theme of the camp was: "My Father's Work and Mine." The nights' programs included a "Golden Hours Party," scavenger hunt, a camp fire program on the American Indian, and a consecration campfire service.

The District's fond hopes for one of the best camps for young people were crushed when unavoidable circumstances made it necessary to indefinitely postpone the camp.

Lake Charles District

From the "Electric Spark" of the "Live Wire Union" comes the following:

"Never in the annals of the Young People's organization in this area has the Union president married the District Director. In order to prove that this record could be broken, our president (Madge Hudson) has just changed her name to spell exactly like that of the District Director.

"Mr. and Mrs. Claudius A. Mayo invite their friends to visit them in their home on Cherry Street.

"By far the most successful meeting that we could have hoped for, by far the largest attendance we have ever had. Moss Bluff royally entertained 100 Christian youth at a splendid meeting at the Young People's recreational site at Mrs. Fred S. Weber's farm near Moss Bluff, Sunday, June 27. How is your HOBBY helping you?"

"The May meeting, a real success, was held in Lake Charles, at the First Methodist Episcopal Church, South, with thirty young people in attendance. Entertainment consisted of games on the lawn, refreshments. The inspirational program in the auditorium on 'Workmen That Need Not to be Ashamed,' had a lasting meaning."

More than 100 young people gathered in DeQuincy on Friday night, July 16, for their regular monthly meeting. The theme of the program centered around plans for the autumn program in the local departments. Following the program and entertainment, ice-cold watermelons were served.

The Director of the District, Claudius Mayo, is to be congratulated upon the excellent type of work that he is sponsoring and promoting in his district. Here's to your continued success, Claudius.

The camps to be held at Lake Arthur will be August 16-21 (Intermediate) and August 23-28 (Young People). The young people are planning to turn out en masse to these well-planned camps, whose staffs are unusually excellent.

A. D. BODDIE.

Isn't it odd that the driver who isn't going any place is always in the biggest hurry to get there?—Pathfinder.

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In Memoriam

MRS. LEE TOLER DUNCAN

On July 7, just as a "yesterday" slipped quietly into the unchangeable past and a new day was born, tired eyes closed to earth's burden of suffering. Peacefully, gently, the beautiful soul of Lee Toler Duncan passed to the great beyond.

Our dear Savior, in whom she trusted so completely, has said: "I go to prepare a place for you, and if I prepare a place for you, I will return and receive you unto myself, that where I am there ye may be also." We know that our Savior was there in that hushed and sorrowful room that night when loving human hands could do no more, and we know she did not cross death's portal alone.

She was the daughter of Mr. and Mrs. J. H. Toler, who preceded her in death. She was 53 years of age, and had lived all of her happy, useful life in this community.

She was married to Mr. J. T. Duncan in 1904. Four children blessed the happy union, three of whom, with her husband, survive. One baby daughter died in infancy. She is also survived by a brother, Mr. H. P. Toler, of this place, and one grandson, Billie D. Cook.

She had been a faithful member of the Methodist Church since early girlhood, and was active in all phases of church work, ever willing and eager to carry on in all Christian activities.

Her gentle dignity and brilliant mentality especially fitted her for the place of leadership she held in social, civic and religious circles. She was an honorary member of the Woman's Club of Inverness, and was active in its organization.

Mrs. Duncan—"Lee," as her friends lovingly called her—had been an invalid for a number of years, and the Christian fortitude with which she bore her suffering was most remarkable. It is impossible to fill her place in the home, in the church, or in the community. We needed her sorely; perhaps our Heavenly Father needed her more. Only those who are so fit to live, are really fit to die. Her beautiful life of service is a fitting monument to her memory.

Out there in the silent city,
Just quiet, and peace, and rest.
With sunlight and shadows fitting
Near home, and the ones she loved best.
With the sacred dead for companions,
Hands folded—all tasks complete,
Life's duties no longer demanding,
Just quiet, and rest, and sleep.
To the sunbeams we whisper, "shine gently,"
To the breezes, "blow softly here."
For the hearts and the home left empty,
We silently shed a tear.

MRS. M. L. HALBERT.
Inverness, Miss.

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D. M. KEY, President.
Jackson, Miss.

JAMES ROBERT BUTLER

James Robert Butler was born July 21, 1887, in Arcadia, Louisiana, where he resided all his life. He was happily married to Miss Agnes Brown April 28, 1914. He passed to his reward June 6, 1937. He is survived by his widow, two sons, Charles Thomas and Jerry Rougon, two brothers and three sisters. He united with the Methodist Episcopal Church, South, at about eighteen years of age. He was sick about the last fifteen years of his life. He bore his afflictions patiently. He attended church until afflictions hindered. He faithfully supported the Cause with his means. For many years, up until his death, he was an outstand-

ing business man of his town. He was successful in his undertakings. Unusual in his home life, kind patient and non-complaining. His wife said, "Whatever I did seemed to suit Robert." He leaves no unhappy memories to his family. Public spirited and loved by his friends. Best of all was his trust in his Lord.

His funeral was held in First Methodist Church in Arcadia, conducted by his pastor, Rev. H. M. Johnson, and the writer. He was buried in Arcadia cemetery under a beautiful floral offering upon which a large attendance looked. I counted it a privilege to number him as one of my staunch friends. Peace be unto him.

Former pastor,
H. W. LEDBETTER.



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THE SEASHORE CAMP GROUND AND THE CAMP MEETING

(Continued from page 9)

position and placing the listening audience in a receptive, responsive mood. The work of Mrs. Wm. Barbour, the pianist, was notably good and deserving of commendation. The Rev. L. J. Power, presiding elder of the Seashore District, and the pastors of the neighboring Methodist churches rendered valuable service. All who contributed even in the smallest way to the success of the meeting have the thanks and gratitude of the writer.

CHAS. O. CHALMERS, Supt.

THE JUNALUSKA CROSS

As an example of the Protestant use of the cross as a symbol of Christian reverence, the electric cross at Lake Junaluska, N. C., is outstanding.

By reason of its size and commanding position on Missionary Point, overlooking Lake Junaluska, the Junaluska Cross has aroused the interest of visitors from all parts of the country. Especially has it endeared itself to the railroad operatives of the Southern Railway system which passes through Lake Junaluska.

When the cross was first installed, the thought of the management was that it would be illuminated only during the summer season. But when the season closed and a week had gone by, there came a petition from the engineers and brakemen, asking that the cross be lighted. They had grown accustomed to watching for the lighted cross as the trains swept around the mountain curve. It reminded them, they said, of loyalty to trust and fidelity to duty. It gave them a silent message of love of home and country and the higher things in life. Hearing their request, a generous man

offered to defray the expense of the year-around illumination, and made provision in his will, it is said, for maintaining the light through the years.

The cross, now about fifteen years old, was a gift to the Methodist Assembly from the federated Wesley Bible Classes of Western North Carolina. It stands on a high point overlooking the Lake. It is fixed on a base of rough stones gathered from the vicinity. The base rises about five feet in blunt, pyramidal shape. The cross is 25 feet in height; its outlines on face and back being brought out by thickly lined sets of electric lights, 200 bulbs being required for its illumination. The space at the foot of the cross is a favorite spot for vesper services and consecration meetings of missionaries and student volunteers. Its reflection in the waters of the Lake is visible from practically every hotel and home on the grounds.

The Junaluska Cross constitutes one of the beauties of the Assembly. Every night, summer and winter, it shines upon the mountain sides, and lights the lake and valley. It is an object that holds the reverent admiration of thousands of visitors, and is a Methodist shrine of unusual beauty and interest—a landmark by day, a beacon by night.

JUNALUSKA PASTORS' SCHOOL

The preachers and the laymen in attendance upon the Churchwide Pastors' Conference of the Methodist Episcopal Church, South, at Lake Junaluska, N. C., July 13-18, 1937, desire to make the following statements regarding the Conference:

First. We regard the program to have been of the highest order, well-balanced in its consideration of the problems involved in the pastor's mission and most ably presented by reverent and scholarly leaders in their respective fields.

Second. We have received from the Conference helpful instruction and high inspiration which we believe will make us better workers in God's Kingdom.

Third. We want to thank those who have inspired and instructed us: Prof. Walter Vassar, song leader; Mrs. Jeffers, organist, and the choir; Dr. H. W. Cox, Dr. W. P. Few, Dr. T. D. Ellis, Dr. Hornell Hart, Dr. Albert E. Day, Dr. Halford E. Luccock, Dr. W. T. Watkins and Bishop U. V. W. Darlington.

Fourth. We wish to express our deep appreciation to Dr. Wm. F. Quillian, General Secretary of the General Board of Christian Education, and all his associates in the Board, for their vision and for their hard work in securing our speakers and in arranging the program.

Fifth. We earnestly request that such a pastors' conference be held annually.

Signed: Nat G. Long, North Georgia Conference; J. Owen Smith, Upper South Carolina Conference; Stanley W. Hayne,

Memphis Conference; E. P. Taylor, Western Virginia Conference; James W. Sells, Mississippi Conference; J. Emerson Ford, South Carolina Conference; D. R. Holt, Virginia Conference; S. T. Slaton, North Alabama Conference; M. H. Stroel, Louisville Conference; H. G. Allen, Western North Carolina Conference.

LEVIS CARTER

This is not an ordinary but an appreciation of a choice Christian young man. A true and noble life of one loved by all, having reached the sunset of a glorious day and passing through the darkness of a short night that we call death, bursting forth into a new day that shall grow brighter as the cycles of eternity speed on.

"O Change! Stupendous Change!
There lies the soulless clod
The light eternal breaks,
The new immortal wakes,
Wakes with his God!"

Levis Carter was born on May 8, 1912, at Salem, Miss. He died in the Jackson County Hospital on April 19, 1937. He was converted and joined the Methodist Church in early childhood, continuing a faithful member until death. Living according to the Master's injunction, Rev. 2-10, "Be thou faithful unto death." He is survived by his wife, Eunice Nelson Carter, and two sons, William Manuel and Lewis Wesley, who live at Big Point, Miss., also by his father and mother, Mr. and Mrs. Calhoun Carter; two brothers, Royce and E. V., and one sister, Mrs. Loh Mae Nelson, all of Salem, Miss., and one brother, Nollie Carter, of Moss Point, Miss.

Loving hands laid his body to rest beneath a beautiful floral tribute in the Johnson cemetery at Wade, Miss., the writer officiating, assisted by Rev. N. S. Loftus.

Our hearts go out in most profound sympathy to the grief-stricken wife and bereft children, as well as to the sorrowing parents and other loved ones.

A. S. BYRD, P. C.

Escatawpa, Miss.

HEADACHE

Every person who suffers with headache, Neuralgia, periodic pains, Muscular aches and pains, from inorganic causes should be relieved quickly.

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NEW ORLEANS Christian Advocate

Vol. 84—No. 32.

NEW ORLEANS, LA., THURSDAY, AUGUST 12, 1937.

Whole No. 41247.

EIGHTY-FOUR YEARS FOR OTHERS



MISS MARY WERLEIN

Her paternal ancestors were of sturdy German stock, she is a sister of Philip Werlein II and the Rev. Dr. S. Halsey Werlein, both deceased, was born August 14, 1853, and she has spent her eighty-four years largely in the service of others. She is devoted to New Orleans Methodism; she gave of her money and her time to establish and maintain Mary Werlein Mission; she is still one of the most loyal friends and supporters of St. Anna's Asylum; and all that she has is with the Board of Missions on annuity—a sum probably in excess of ten thousand dollars. She is one of the best known and one of the most unselfish women of New Orleans. The Advocate is happy to join in a birthday salute to one who has given a long life for others.



Wallet of the Week



THE LYNCHING RECORD, compiled by President F. D. Patterson of Tuskegee Institute for the first half of 1937, did not reach the Advocate desk. Comments in the church press indicate, however, that there were four lynchings, the same number as for the first half of 1936, and all of them occurred in the deep South. One in Georgia, one in Alabama, and two in Mississippi. All were Negroes. One instance was for rape and the other three were for murder.

* * *

"HOLLYWOOD STARS," said a Methodist minister recently, "are not necessarily experts in Christianity." He suggested that humanism may agitate the coarse, the vulgar and the nauseating superficial aspects of slum life as a method for enlisting maudlin sentimentality for ends which are largely selfish and commercial, but it does not cover the facts of experience which inspired the initiative of social workers like General Booth and Jane Addams, or missionaries like David Livingstone and Mary Reed.

* * *

JURY SERVICE in the court of Judge Benjamin P. Epstein, Chicago, is no occasion for a holiday of dissipation, according to **Scottish Rite News Bureau**. It appears that a jury impaneled to try a county official on a charge of embezzlement spent the time, supposed to have been devoted to the consideration of the case, visiting taverns where they were entertained with beer, saloon hostesses and dancing. When the report reached the ears of the court, the bailiff and the entire jury panel were adjudged guilty of contempt and were given sentences ranging from six months in prison to a fine of fifty dollars.

* * *

THE WAR UPON CANCER appears to be entering upon a new stage of aggressiveness through a recent trebling of the amount devoted to cancer research. Yale University has received a gift of ten million dollars to be dedicated to the study of cancer, whose ravages have increased sixty per cent since 1900. The donor is Mr. Starling W. Childs whose wife was a recent victim of the disease. The members of the advisory board, named by the University to administer the fund, are said to be men who are outstanding in three fields of study pertaining to cancer. It is hoped that this bequest may prove effective in speeding up the suppression of the malady which now stands second in the list of life-destroying diseases.

LOUISIANA, MISSISSIPPI AND ALABAMA have adopted a uniform code for governing the preparation, distribution and sale of seafoods, especially crabmeat. It is announced that the requirements will have joint recognition by the three states, and that those engaged in seafood industries have agreed to observe the requirements. This is a distinct step forward in the regulation of a business which, unregulated as to sanitation, is a menace to the health of the nation.

* * *

A CHRISTIAN INDIA, if one thinks only of statistics or in such terms as "mass movement," seems about to be achieved, but when the relation of the Christian community to the total population of the country is represented by a graph the effect is depressing. Four million Christians sounds rather impressive until we are told that more than three million of them are "untouchables" and that there are three hundred and sixty-one million who are either heathen or pagan. According to the same ratio, New Orleans would have a total Christian population of five thousand as against four hundred and forty-five thousand non-Christians.

* * *

THE BRITISH WEEKLY paid tribute recently to American celebration of "Independence Day" in words calculated to stir the pride of every patriotic citizen, but which should impress Americans no less profoundly with the responsibility for keeping alive the idealism of 1776. Of Independence Day "as a protest of the spirit" and as betokening the survival of "the Puritan prejudices of our ancestors," **The British Weekly** observed: "There are many annual 'Days' which we could afford to forget and dismiss to make room in the Anglo-Saxon calendar for the celebration of Independence Day."

* * *

RACE PREJUDICE is more than a local or sectional antipathy. The Jew is an international illustration of it. A recent example occurred during the session of the League of Colored Peoples in London the last week in June. According to the Christian World correspondent, members of the African race were refused lodging, they were invited to leave restaurants, and they were treated with indignity on the streets and in the omnibuses. It is said also that the **Grondwet** of the Boer Republic, "There shall be no equality between white and black either in Church or State," is today being preached as a religion all over East and Central Africa.

New Orleans Christian Advocate

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W. L. DUREN, D.D., Editor

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Manager

EDITORIAL

"FANFARE OF PULPIT, PODIUM AND PARADE"

A number of recent incidents have set us to thinking upon the hunger of our people for a genuine revival of religion. In a recent issue of an ably edited magazine, we ran across the expression, "fanfare of pulpit, podium and parade," used to describe a type of campaigner and campaign which seeks to jam through a program by pageantry rather than by reason and fact. We do not know when we have seen a more descriptive epigram or a more severe indictment of efforts to stampede popular judgment. In matters of purely public interest, social or political, such efforts are classed as the agitations of a demagogue and as being due either to ignorance or selfishness. In ecclesiastical circles, we refer to such as the enthusiasms of fanatical propagandists, and it often means very much the same thing. It occurs to us that the weakness of much present day evangelism is its dependence upon processes which are intended to stampede the judgment rather than to create conviction and enlist the mind and heart of the people for the enterprises of the Kingdom of God. In our opinion, pageantry and "fanfare" may develop pride in a segment of the church membership without bringing the individual face to face with God, or fixing in the heart a profound sense of soul-saving responsibility. We do not believe that an evangelistic effort based upon suppers and calibrated plans will produce a great revival. We are not so foolish as to insist upon the methods of the eighteenth century, but that does not keep us from wondering what would have happened in the history of the church if on the night of May 24, 1738, at "a quarter before nine," in Aldersgate Street someone had stood up to explain the *modus operandi* and objectives of a standard plan instead of a man with a burning heart reading Luther's preface to the *Epistle to the Romans*. Who could be so foolish as to believe that the result might have been the same—the John Wesley whom we know and the Methodist Church which we love and serve? We do not look with favor upon taking over

the pulpits of the church for adding another chapter to the story of our ecclesiastical impotence and spiritual invalidism. We stand for an evangelism which will carry bishops, pastors and people to their knees. Anything else will be farcical and cannot be redeemed by fuss and gratulatory resolutions. We feel like exclaiming with the great Apostle: "Who shall deliver me from the body of this death?"—this "fanfare of pulpit, podium and parade."

THE GROWTH OF CHRISTIAN WORSHIP

After nearly two thousand years have gone by, we are apt to think of our act and ceremonials of worship as issuing from the same crucible and at the same time as the experience of Christian faith. A study of the development of our forms of worship, however, holds much of surprise for the uninitiated. The introduction of certain corruptions and the reasons for changes and modifications constitute an impressive part of the story of the human approach to God. At first, Christian worship was necessarily as simple as the faith out of which it was born, and it was as elemental in character as the life of the people gathered to its standards. It simply registered the impulses of disciples like Peter, the reasoned faith of men like Thomas, and the beautiful devotion of souls like John. For centuries there was little of that unity and corporate quality which characterizes worship today. Indeed, it was long after the first generation of Christians was gone from the world before Christian worship assumed even a semblance of form. It would seem that many Jewish and pagan customs were absorbed to be adapted and syncretized by circumstances and time. The Christians took something from the pagan cultures with which they came in contact, and the conversion to Christianity of great political patrons left the marks of their purposes and methods upon its progress. It also caused a reaction of antipathy and resentment in Christians of opposing nationalities. Many superstitions are accounted for as reflecting the low intellectual standards of the laity on the one hand, and a no less pronounced in-

ability of the clergy to interpret the Scriptures on the other. In lieu of intelligent forms of worship, the clergy substituted devotional appeals to the imagination. Such rites were more easy of adoption than of elimination. On the other side of the history, we discover that it was in the monasteries, with their circumscribed outlook, that Christian zeal and purpose were kept alive, a Christian culture was developed, and from which the early missionaries went forth to preach the gospel to a heathen world with passion and power. Thus in the simple ceremonials through which we express the homage and devotion of our hearts, is recorded the growth and the winnowing of nearly two thousand years of Christian history.

A GRACEFUL GESTURE

The editor and the business manager wish to make acknowledgement of the Graceful gesture of good will on the part of Dr. A. J. Weeks and The Southwestern Advocate for the publicity given the success of our circulation campaign and the generous word of congratulation. It will interest Dr. Weeks to know that last minute receipts carried the campaign total nearly a thousand beyond the figure which he names. We sincerely hope that the success of our campaign may help to inspire the Southwestern and its friends. We believe in the Conference organ with all our heart.

INDIVIDUAL CONSECRATION

The most frequently and violently attacked offender in Methodist circles is the man who, either by slip of tongue or in sheer intellectual rebellion, repudiates the doctrinal terminology of the Church. However bad that may be, it is worse when our lives fail to intone the deep spiritual realities upon which our Christianity is founded—when we fail to evaluate in our living the self-effacing, the self-forgetful and the sacrificial factors of religion. Without intending to be caustic or hypercritical, we are constrained to say that the most damaging and dangerous liability of the Methodist Church today is its worldly-minded members. We hear often of political activities across the border, but how many of us are big enough and just enough to risk the alienation of power by the assertion of our own Christian integrity? Every organization to win a selfish personal end, no matter what its euphemistic embellishments, repudiates the leadership of the Holy Spirit. We do not assume to speak for other communions, but we believe that the Methodist Church needs a revival which shall begin with plain Christian consecration. There is no use to pray for power until we ourselves become vessels fit for its use. We know that positions of eminence and authority

are an inevitable sequence of degrees of intelligence and personal consecration, but no eminence in the Church of God will reflect credit upon its occupant, unless it shall express the deliberate and the godly judgment of those by whom it is conferred. The leadership of the Church should always be able to say with the venerable Wesley: "I am become, I know not how, an honorable man." Unless such a revival come, we fear that the Methodist Church is staggering toward ultimate dissolution. Such sentiments may not be popular, but we have no concern on that account. We desire a Methodism in whose authority shall be heard the ringing notes of Jehovah's voice, and whose administration and life shall embody the impartial justice of the eternal God.

Editorial Miscellany

By Dr. H. T. Carley

DOG FIGHTS

"Pat," our Boston bull terrier, is a perfect little gentleman—with reservations. He is friendly, reasonably courteous, and unsuspecting. He is a handsome little brute—though looks don't make the gentleman. He is devoted to his friends—and doesn't give a rap for those he doesn't like. He is inquisitive, but not meddlesome. He has a head of his own, but can be induced to listen to reason. He is fastidious as to where he sits and what he eats—especially as to what he eats. If offered something he doesn't want, he will sniff at it contemptuously, tilt his nose, and stalk away with an air of perfect scorn. His hearing is good; but if he is intent upon some enterprise that strikes his fancy, you might as well whistle to the wind. When the notion enters his noggin, he is affectionate enough; otherwise, he is as independent as a pig on ice.

But he will fight! Big dogs, little dogs, curs, mongrels, or bluebloods, one or many—it's all the same to him. With or without provocation, he is a fightin' piece of machinery.

The other evening he saw his chance for a fight. He was in the car. A perfectly fine and inoffensive dog was standing near. Inadvertently the car door was opened. Like a flash "Pat" hit the ground at one leap and the dog at another. It was a real fight while it lasted. Finally we got them apart. Both bore the scars of battle. Neither dog had won. Both were pretty well chewed up. The neighborhood was disturbed. Nobody had gained anything, and the combatants were the biggest losers of all.

War is no better than a dog fight.

THE ROMANCE OF THE TABERNACLE

By R. P. "Bob" Shuler

Since publishing two articles in the Christian Advocate (Nashville) on the necessity of a practical and applicable evangelistic set-up in our church, I have been so overwhelmed with favorable reaction from the brethren of virtually every section within our Methodism, as to make me bold to continue this discussion.

One of our bishops writes: "We have talked so much about our heads that some of us would not know what to say to a broken-hearted sinner, if he should break through to the altar of prayer. We need God as never before in this country." One of the most prominent officials of one of our General Boards at Nashville writes: "I agree heartily with the general outline as stated in your articles. I believe such a plan will mean more to our church than any one thing we can do within the next generation."

Briefly, my suggestions in the Advocate were these: The Annual Conference should memorialize the General Conference in its opening sessions to appoint a representative, sane, aggressive, and yet constructively minded committee, to prayerfully consider and draw up a plan, for favorable action by that body, looking to the setting up of a strong, free, unrestrained, authorized Board, Commission, or whatever might be chosen as a name for the movement; which, responsible only to the Church for its activities and not dependent in any manner on any other Board or organization of the Church, should proceed to organize, finance, promote and man a church-wide evangelistic crusade throughout the land.

While I would not dare in my thinking to run in front of the recommendations of such a committee, yet in my opinion the time has come for a Tabernacle Movement in Methodism. I mean by that, a movement of revival preaching outside our church buildings. In our great centers, our building enterprises have separated the ministry of the church from the ears and hearts of the common people. We have builded away from the masses. Our church buildings are such as to prove a distinct embarrassment in our efforts to evangelize, in that the poor and struggling do not feel at home in them. Moreover, our church programs have become exclusive and classical and stilted and formal, thus completing the wedge that has been driven between the ministry of the church and the masses of humanity.

I am condemning neither our buildings nor our program. There is much to defend in our modern church buildings and equipment. There are many meritorious

qualities in our modern church programs. My desire is not to find fault. I am merely stating a condition that every observant Methodist preacher, especially in our larger towns and cities, has recognized.

I believe that Methodism should go back again to the people with her ministry, back to the "highways and hedges," back to the publicans and sinners, back to the poor, who first had the gospel preached to them when Christ came. By this I certainly do not mean that we should desert our church program of cultivation, looking to spiritual equipment, cultural achievement and educational advance. I am heartily in favor of such a program. My contention is that the hour has arrived when the church must

CONGRATULATIONS, NEW ORLEANS ADVOCATE

The New Orleans Christian Advocate has completed the summer campaign for new subscriptions and more than 4,500 new ones have been received. The New Orleans Advocate is 84 years old and the Southwestern almost 90. The New Orleans serves three Conferences and the Southwestern seven. Such teamwork as secured 4,500 subscriptions for the New Orleans would bring many more to the Southwestern. Our entire program would be helped by it. We congratulate Dr. Duren and the New Orleans Christian Advocate.—Southwestern Christian Advocate.

attack along both fronts. We must have our permanent church centers for organization and program, fully manned, equipped for modern service and electric with challenge for times like these. The place of the church is vital.

But, even though it may not coincide with much of our past planning, the time has arrived for a wider and more comprehensive program. It is not enough merely to conduct a Sunday School and young people's organizations within our church buildings, and depend upon them for our ingatherings. It is not sufficient that we carry out the program of the church as set up by our leaders, augmented by pre-Easter campaign and such organized activity as the ordinary church is capable of.

Indeed, the time has come for a crusade. The very condition of humanity about us challenges afresh the Christian church to go out and disciple the nations. Christ promised to make us fishers of men. I know of no successful

fisherman who merely builds his fish house on the lakeside and puts up a sign inviting the fish in at 11 o'clock and at 7:30. A real fisherman is a man who secures the right bait and goes to the fish. It is my honest judgment that the clock has struck for that very thing in Methodism.

Early Methodism was poorly housed but richly manned. She brought her message to tens of thousands under brush arbors, tents, tabernacles, and in humble church buildings. Her congregations often resorted to the little red school house and the humble homes of Christian people. But her ministers were Holy Ghost-filled men whose hearts were afire for souls. They had few of the educational advantages which we so richly enjoy, but they knew God and believed the Book and loved men passionately. They were genuine revival preachers.

I would love to see the church, holding to all she has by way of educational program and social service achievements, maintaining her citadels of training, equipment and program building—I say, I would love to see her plant her banners again in the "out-of-doors," as it were, and bring afresh a ministry of power to the multitudes that are no longer in our pews.

My suggestion is that we build serviceable tabernacles in all our larger centers and man them with our most effective evangelists. Make these tabernacles centers, and there develop armies to go out to lesser towns under tents and in smaller tabernacles. Push our evangelistic soldiers back into the remote places, using again brush arbors or any other available places of assemblage. Go to the street corners. In other words, go to the people, to the hungry-hearted, sinful, hopeless people.

Other religious movements, some of them with scarcely any material resources, and very little educational advantages whatsoever, are successfully using these very avenues of approach to the masses and gathering in thousands. In Los Angeles, twenty-five years ago, the Methodist, Baptist and Presbyterian Churches were the fortresses of Protestantism and preached to practically the whole of the people who came the way of Protestant Christianity. Today the Four Square Gospel, the Pentecostals, the Assembly of God, the Nazarenes and the independent movements of like character, have more people in this great city flocking to hear their ministry than these recognized denominations. Fully half of their recruits have come from the Methodists, the Baptists, and the Presbyterians. Why? What is the answer?

Here it is. We have institutionalized. They have evangelized. We have builded a program, they an altar. We have cultivated. They have pioneered. We have worshiped. They have fished. We have

(Continued on page 11)

Louisiana Conference

PERSONAL AND OTHERWISE

Rev. B. D. Watson, pastor of Pleasant Hill charge, reports a good revival at Beulah church and seven accessions to the membership.

Rev. George Fox, pastor at Bonita, has our thanks for a list of subscriptions from his charge and we are glad to make due acknowledgment of same.

Rev. Louis Hoffpauir, presiding elder of Ruston District, was the preacher at First Church, New Orleans, last Sunday. His ministry gave eminent satisfaction to the congregation.

The exodus of New Orleans preachers has been greater than usual during this vacation season. Only two or three of the pastors have remained in the city, or will remain for August.

Rev. J. C. Sensintaffar, our pastor at Jonesville, La., and his people, in cooperation with the Presbyterians, have just had a successful Vacation Bible School in which sixty were enrolled.

Rev. S. A. Seegers, Lake Providence, has our thanks for a gleaner list of subscriptions from his charge. We thank him for his continued loyalty and a good suggestion which we expect to use.

Mr. H. C. Lipscomb, Istrouma, makes us glad with a message of encouragement concerning the Advocate. He sends us a contribution which is too late for this week, but will be published later.

The ladies of the Winnfield Methodist Church are showing a deep interest in the comfort of the pastor and his family. Recently a fine electric refrigerator has been installed in the parsonage and other improvements made. Rev. G. A. Morgan is the pastor.

The Young People's Assembly at Centenary College got off to a good start, according to Rev. G. W. Dameron who, being in the city for a day, took time to report the opening of the Assembly and to express his pleasure in the success of the Advocate Campaign.

Rev. P. W. Sibley, Walker charge, in sending a list of subscriptions, adds a note saying that he is having a good year and has had good revivals resulting in a considerable addition to his church membership. In his revival services he had the assistance of Rev. L. W. Cain and Rev. W. D. Milton.

Rev. R. H. Harper recently assisted Rev. E. W. Day in a meeting at Tullos. Mrs. Harper was invited by the church to conduct services with the ladies and with the children. The attendance was

good and there were twelve more accessions to the church, the majority of them being on profession of faith.

Rev. V. D. Morris, who will spend the last two weeks of August at Lake Juna-luska, reports that work has begun on the repair of the present auditorium of the church and the construction of the Church School building. The Daily Vacation Church School enrolled ninety-six persons—another of the good records for Bro. Morris and Columbia church.

Rev. Robert A. Cross, once a member of the Louisiana Conference, but now in the United States mail service with headquarters in Memphis, was a caller at the Advocate office one day last week, but we were out of the office, much to our regret. Brother Cross was spending his vacation in New Orleans, his home city, and with home people and friends.

Rev. F. J. McCoy, pastor at Ida and Hosston, expected to hold services in the new church at Munnerlyn's Chapel last Sunday. The church has been completed and will be dedicated by Bishop Dobbs at 11 a.m., August 15, with Dr. A. M. Serex, the presiding elder, preaching in the afternoon. At night, Rev. A. C. Lawton will preach and continue through the week with revival services.

Rev. T. D. Lipscomb, pastor of Hall Summit charge, has sent in fourteen subscriptions on a quota of twelve. This should have been indicated in the final report of the campaign, but there was seemingly a difference in the actual membership figures of the charge and the number reported in the minutes. We gladly make the acknowledgment, though no request has been made for the correction.

Rev. W. H. Wallace, Jr., left last week for New York City, and New England to be gone until September. He is to preach at Englewood, N. J., in a joint service for the Methodists and Presbyterians. During the pastor's absence, the pulpit of First Church, New Orleans, will be filled by Rev. Louis Hoffpauir, Rev. B. F. Rogers, Rev. Jolly Harper, Rev. John L. Williams, and Mr. O. P. Kiker, Jr., in the order named.

A card from Rev. C. F. Sheppard says: "This is to let you know that the Hackberry Community Church has become the property of the M. E. Church, South. The deed has been recorded. So when you come again you will come to the Methodist church and parsonage." We congratulate Brother Sheppard upon this achievement, and we trust that it may mark the beginning of a better day for Methodism in that little oil center of Southwest Louisiana.

Under the leadership of Rev. H. W. Rickey, pastor of Jena-Olla charge, extensive repairs have been made on the basement of the church at Jena. Brother Rickey says that he has discovered why some of the windows of the basement have been broken. Being near the level of the ground, the cows could see their images in the glass, and evidently quite belligerent, they butted at the supposed cows, much to the shattering of the glass and the spoiling of the image.

Dr. Marion S. Monk, pastor of First Methodist Church, Alexandria, La., has recently rendered a fine service to the city in leading in a movement to curb the operation of slot machines and other violations of the law. He and two laymen secured the evidence which resulted in 175 indictments. On a recent Sunday, on motion of Mr. W. D. Wadley, the congregation of First Church voted to endorse and sustain the work Dr. Monk was doing. Dr. Monk and his people are happy in the fact that the repairs on and redecoration of the auditorium are completed and that the parsonage is being painted without and redecorated within, all at a cost of \$5,000.

Dr. Osler's chloroform brigade would have to pass by Rev. H. P. McCann, supply in charge of Pollock circuit. For, though 81 years of age, he has been working with his own devoted and skillful hands, assisted by volunteer workers, upon a new church on the site of the Old Palestine Church. This is near Tioga, but it is nearer Paradise, and no doubt heavenly experiences will again be enjoyed there. One of Brother McCann's helpers said he found him up on a scaffold the other day. "Now I am trying to keep him off the scaffold," he said, and Brother McCann has promised to keep his feet on solid ground, though he may saw and nail as much as he pleases. And he is still busy—the roof is on and the church will soon be completed. In the midst of this work, Brother McCann has found time to get his quota of Advocate subscriptions, and to hold a good meeting at Pleasant Grove Church, with Rev. H. N. Brown, our pastor at Pineville, doing the preaching.

GOOD REPORT FROM VIVIAN

Dear Doctor Duren:

Perhaps a few lines from the Vivian Charge will be of interest to your readers. From my viewpoint, things look well—pastor and people working harmoniously for certain goals, which we hope to reach, in "due time, if we faint not." These goals are, an increased and spiritually strengthened membership, and a new \$30,000 brick church building. The united forces are laboring to this end. We had a fine "vacation Bible School," with an average attendance of eighty-five, and ninety or more at some of the sessions. The pastor and his

corps of efficient helpers worked diligently for the five days of the school. The closing feature was fine—a pageant portraying Bible scenes, and characters, which was much enjoyed by the audience. Finances are in advance of those of any year since the beginning of the "depression." The Advocate is enjoyed by a goodly number of our people. Wife and I enjoy Dr. Carley's articles. The one on "Roll-Top Desks," described mine, plus. They may be out of date and style, but convenient, to say the least—toss any article in or on and leave it there for future use. His article on "Chores" hits the spot.

I. T. REAMES.

CHURCH EXTENSION NOTICE

The Executive Committee of the Louisiana Conference Board of Church Extension will meet at 11 a. m. on Tuesday, August 24, 1937, in the First Methodist Church, Shreveport, La.

B. H. ANDREWS, Secretary.

WHAT IS PROCRASTINATION?

One of the able dignitaries of old defines procrastination as "the thief of time." He is wrong. Procrastination is the unadulterated essence of laziness. Can it be cured? If so, what is the cure? Use a bull-whip freely. This remedy will cure you while the hide grows back.

GEORGE N. PARKER.

Grand Cane, La.

FORTY-THIRD ANNUAL SESSION OF WINONA LAKE BIBLE CONFERENCE

The great Winona Bible Conference, held every summer in the month of August, at Winona Lake, Indiana, has issued its program announcing a list of twenty-one speakers who will deliver inspirational addresses from August 11 to 22. There will be an average of ten sessions every day and interest is always at high tide during these twelve days. Among the notable speakers who are to appear on this program are Drs. Scroggie, Matthews, Rimmer, Bishop Moore, McComb, Rice, Hubler, Bieber, Charles, Clippinger, McCown, Tevebaugh, Biedewolf, Centz, Cohn, Machlin, Huffman, Muntz, Rees, Palmer and others. This conference is interdenominational in its operations and yearly attracts men and women from practically all Evangelical churches. Last year there were representatives present from twenty-nine denominations who came from forty-two states, three Canadian Provinces and four foreign countries. The influence of Winona's religious activities is world wide, and both ministers and laymen find educational as well as spiritual profit in attending these annual gatherings. The teachings broadcast from the Winona platform are absolutely fundamental, but

free from controversial discussion. Hotel reservations are being taken rapidly and everything indicates an exceptionally large attendance.

PREACHING WEEK AT LAKE JUNALUSKA

Lake Junaluska, N. C., Aug. 1—His first public utterances on his return from Europe will be made by Bishop Arthur J. Moore when he conducts Preaching Week at the Junaluska Methodist Assembly, August 8-15. Preaching Week will be closely allied with Mission Week (Aug. 3-10) and the Leadership School (Aug. 12-26) both sponsored jointly by the Mission Board and the Board of Christian Education, Methodist Episcopal Church, South.

Bishop Moore, who left for Europe shortly after the meeting of the College of Bishops in Nashville, Tenn., in May, and also following the close of the first period of the Bishops' Crusade, was named Episcopal supervisor of the annual conferences over which the late Bishop Edwin D. Mouzon had supervision and after his engagement at Lake Junaluska he will preside over the sessions of those bodies before leaving for the Orient to conduct the conference in China, Japan and Korea.

The conferences of which Bishop Mouzon was supervisor and to which Bishop Moore was appointed under the plan of Episcopal Visitation by the College of Bishops at the May meeting are: the Western Virginia, Virginia and Baltimore conferences.

During his recent stay in Europe he presided over the sessions of the conferences in Poland, Czechoslovakia and Belgium.

During Preaching Week, Bishop Moore will preach twice daily, at 11 a. m. and 8 p. m.

No Methodist Bishop has had as large an Episcopal area as Bishop Moore. His Episcopal district includes the Methodist missions in Europe, Asia and Africa in addition to his conferences in America.

Less than 50 years of age, Bishop Moore's rise has been rapid in the past 25 years. Before his conversion he was a brakeman on a freight train in

South Georgia. During the past 25 years he has entered the Methodist ministry, completed his college education, served as an evangelist, filled circuit and big city pastorates and in 1930 was elected to the Episcopate, the highest office in the Methodist Church. His vigorous physique and evangelistic type of preaching have made him popular around the globe.

EUROPEAN CONFERENCES FAVOR UNIFICATION

(From Department of Education and Promotion, Board of Missions, August 2, 1937)

A unanimous vote in favor of the union of the three major branches of Methodism, namely, the Methodist Protestant Church, the Methodist Episcopal Church, South, was cast at the recent sessions of the two annual conferences in Europe—in Belgium and Czechoslovakia—according to Bishop Arthur J. Moore, who spent a few hours in Nashville on Saturday, July 31, following his return from Europe.

Bishop Moore reports that the vote in Czechoslovakia was 37 for unification and none against and that in Belgium the conference voted 28 for the measure and none opposed.

A check-up shows that the three conferences that have met to date all favor unification, since the Florida Conference, which met in June, voted 248 to 6 for the Methodist union.

Some Familiar Gobs of Wisdom

One good thing about telling the truth is, you don't have to remember what you say.

You cannot buy confidence and respect with profanity and vulgarity.

Where's your backbone? When the boss asks you what you think about a certain matter, tell him what you think, and not what you think he thinks.

Spend five minutes every day thinking of some good you can do someone—and then do it.



Mississippi Conference

PERSONAL AND OTHERWISE

We have a renewal of her subscription and a note from Mrs. J. T. Abney, McComb, Miss, which we sincerely prize.

Bro. M. C. Smith, Route 7, Philadelphia, sends a subscription for the Advocate and adds: "Wish all our people would read our paper."

Mrs. Wheelless, Advocate representative at Port Gibson, has our thanks for a list of nine subscriptions for the credit of Port Gibson charge.

Rev. D. E. Vickers, Saucier charge, sent a notice of Palmer Creek camp meeting for insertion last week, but it failed to reach us in time and we give it place this week.

Rev. H. Mellard, who is doing a splendid work at Kreole, has our thanks for a list of subscriptions to the Advocate and the assurance of his continued interest in securing his quota.

We regret to learn that Miss Eleanor Sullivan, sister of Dr. J. M. Sullivan, is still in a cast from the fall which resulted in a broken hip. We are glad to know, however, that she is doing well and is quite cheerful.

Rev. W. A. Terry, pastor at Centerville, has our thanks for a list of subscriptions from his charge, and the assurance that he is carrying forward the campaign with the other details of his program of work.

Rev. R. H. Clegg, presiding elder of Brookhaven District, sends his fourth round and assures us that the gleanings for the Advocate will bring the Brookhaven District well forward before the end of the Conference year.

Through an error in the make-up last week, Rev. Morelle H. Wells, Harrisonville charge was given credit for twenty-one subscriptions, but in the Louisiana Conference instead of the Mississippi Conference as it should have been.

Bishop Hoyt M. Dobbs preached at First Church, Birmingham, last Sunday for Dr. W. Angie Smith who is on vacation. That is one of the truly great pulpits of Methodism and it has long commanded the ablest talent of the Church.

Rev. J. H. Jolly, pastor at Grace Church, Jackson, gives evidence of his conscientious regard for every detail of his responsibility by a good list of subscribers for the credit of his charge. We thank him and his people for their faithfulness to the task.

Rev. J. Melvin Jones, assistant pastor of Galloway Memorial Church, Jackson, is doing a splendid piece of work for the Advocate. A list of nineteen subscriptions just received brings the total for the charge to seventy-five. Dr. J. L. Decell is the pastor.

We appreciate the continued interest of Rev. J. H. Moore in the Advocate campaign. He is one of many who are pressing on for the charge quotas. We shall try to give credit to every charge that completes its quota, even though the special period is over.

Dr. J. M. Sullivan, Lay Leader of the Mississippi Conference, is spending several weeks at Lake Junaluska. Mrs. Sullivan, four presiding elders and a number of District Lay Leaders, are sharing the privileges of the meeting of the Board of Lay Activities and the delights of that land of the sky with Dr. Sullivan.

Rev. and Mrs. W. B. Alsworth, with Mr. L. T. Fickling and Mr. E. J. Dennis, District Lay Leader and Associate respectively, are representing the Hattiesburg District at the meeting of the Board of Lay Activities at Lake Junaluska. Bro. Alsworth says that he expects to return August 14, for the home stretch.

Rev. Hilary S. Westbrook reports that he is now in the concluding revival of the year at High Hill church on the Homewood charge. Rev. George H. Jones is doing the preaching and Bro. M. M. Mapp, of Harpersville, is leading the singing. Thus far forty-four members have been added—all of them on profession of faith. The entire charge has been greatly revived.

CHRISTIAN ADVENTURE CAMP

A Christian adventure camp composed of twenty-five intermediates of the Methodist churches in the Seashore District was held at the New Prospect Camp Grounds, near Van Cleave, Mississippi, July 26-30.

Rev. Featherstein Vaughan served as Dean, expertly assisted in the camp by Reverend Eual Samples as Director and Reverend Olla Nix as Business Manager. The intermediate officers elected were: President, Spencer Roberts; Vice-President, Catherine Ramsay; Secretary, Zel-lawayne Carrall.

The following courses were taught: "How can I know I am a Christian," by Miss Kuntz; "Working for World Peace," by Miss Spaulding; and "Worship," by Mrs. Allen.

Mrs. Yates and Mrs. Ryals proved to be excellent cooks.

Hilda Rouse, Bessie Ryals, Francis Stevens, Nalline Carter, Louise Carrion, Milton Walker, Gene Havens, and Eloise Walker served as councilors.

Each morning before breakfast morning meditations were held. These programs set the key-note of the day based on the camp's theme: "My Father's Work and Mine." The schedule for the rest of the morning consisted of classes, directed recreation, a first aid class by Mrs. Parker, and business assembly. Interest groups were held in the afternoons. These groups were made up of an archery class by Reverend Vaughan, and a dramatic class by Reverend Samples, assisted by Bessie Ryals.

Vespers were held in the late evenings. This proved to be a splendid preparation for the spiritual mood necessary for the very beautiful and inspirational camp fire services directed by Reverend Samples. These services led the intermediates into a better understanding and closer fellowship with Jesus Christ.

The various programs were in close harmony throughout the camp. Each member contributed his part in presenting these programs and making the camp a very great success.

The camp was indeed one that fulfilled its purpose in every way and has left a deep impression upon the hearts of all present.

Submitted by Eloise Walker, McHenry, Mississippi, historian and reporter.

MONTROSE, MISS.

Dear Dr. Duren:

I am wondering if a few words from this end of the line would be of interest to the readers of the N. O. Christian Advocate.

Well, here goes: We are hastening on to the end of our second year's pastorate on the Montrose Circuit. And while we have had some periods of sorrow, yet, we have had periods of joy as well. But, here's what I am trying to say:

On the 10th of May we began a "Bible Daily Vacation School" with an attendance of 47 and 13 instructors; all seemed to enjoy the work, and already, we are beginning to talk another school for next year. We gave out 42 credit certificates, all in all, I think it was a good school.

Then on July 4th we began our first revival for the year at Sylvarenach, the P. E., preaching the eleven o'clock sermon, holding the 3rd Quarterly Conference, which was a real good one. Then, Brother Allums, pastor of Kingston, Laurel, came for the evening service, remaining with us through the meeting. A good one it was, tho' no additions, but the church was graciously blest.

Then, second Sabbath of July we began our meeting for the Montrose Methodist Church, with Brother Campbell of First Church, Laurel, doing the preaching from the evening hour on through the five days' meeting, which was a real good

meeting with five additions to the church, and one baby baptized.

Then on July 19, at eleven o'clock, we began our meeting at Louin, with our son and his wife from Groves, Texas, taking over the meeting at the evening hour and closing on the night of the 25th of this month. A very fine meeting there. Eight additions, six by baptism and vows, two by letter. The people there said it was one of the greatest meetings ever held in our church at that point. At the evening services, we had a house filled almost to overflowing. And, the eleven o'clock services grew in numbers and interest with every service. The last service of the meeting we were not able to seat the congregation with a hundred or more on the outside wishing they could get in, and enjoy the last sermon.

Two more meetings on the charge to be held, then we will be through our revival campaign, with, I hope, the churches greatly and graciously revived. Then, the home stretch for the Annual Conference, which is just about three months off.

The Lord's blessings on YOU Doctor, and success to the Advocate.

Faithfully yours,

W. L. BLACKWELL, Pastor.

July 31, 1937.

PALMER CREEK CAMP MEETING

The Palmer Creek camp meeting will open the 4th Sunday in August at 11 a. m. and continue through the 5th Sunday. Rev. J. L. Neill, a member of the Mississippi Conference and pastor of the Methodist Church in Brookhaven, will be the principal preacher.

Special arrangements are being made to have a real good camp meeting.

WIGGINS VACATION SCHOOL

The Wiggins Church has just concluded a two-weeks' Vacation School. Eighty-four children and young people were enrolled. "Our Happy World," "Children of Our Father," "What Is In Our Bible?" and "We All Need Each Other" were the four courses given. The Vacation School was carried on by a staff of thirteen teachers and workers under the direction of Rev. and Mrs. D. T. Ridgway. A vacation school was carried on at the same time at the Baptist Church, and almost every child in Wiggins attended one of these schools which had a combined enrollment of over one hundred and seventy. Four young people of Wiggins attended the Christian Adventure Camp for Intermediates at New Prospect.

Don't worry when you stumble. Remember, a worm is about the only thing that can't fall down.

ANOTHER WHITWORTH ALUMNA SPEAKS

Dear Bessie Cooper Hopkins:

I enjoyed your account of Alumnae Day and it made me wish more than ever that I had been there. Your letter gave me information I was glad to have—names of the Alumnae officers and the assurance that the Association is still functioning loyally.

May I tell you that I spent five sessions at Whitworth? In those ancient days there was a preparatory department. I was twelve years old when I entered. The old colored woman who waited on the girls when they were sick said to me when I returned to commencement after graduation, "Dat chile was raised here."

I served as president of the Alumnae Association, and in my youthful enthusiasm I gave concerts and sent letters broadcast in an effort to raise funds for a Whitworth scholarship from the Alumnae.

That the closing of Whitworth is under consideration simply will not register with me. I can not believe this will be. Let us pray that in some providential way Whitworth with all its splendid historic past, with all the great need for its future existence, will not be lost to Mississippi Methodism and to the young womanhood of today and tomorrow. My pledge to further this hope has gone forward.

With best wishes for you and an abiding interest in our beloved Alma Mater,
LILY GABRIELLE WILKINSON
THOMPSON (Mrs. Charles H.)

MISSISSIPPI CONFERENCE

Brookhaven Dist.—Fourth Round
Brookhaven, Aug. 22, 11 a.m.; Nov. 3, 7 p.m.
Bayou Pierre & Bogue Chitto, at Pleasant Valley, Sept. 12, 11 a.m. and 1:30 p.m.
Hazlehurst, Sept. 19, 11 a.m., church dedication; Q. C., Oct. 26, 7 p.m.
Bassfield, church dedication, Sept. 19, 7 p.m.
Scotland, at Bethel, Sept. 26, 11 a.m. and 1 p.m.
Adams, at McCall, Sept. 26, 3 p.m.
Meadville & Bude, at Meadville, Sept. 26, 7 p.m.
Magnolia, Oct. 3, 11 a.m. and 2 p.m.
McComb, LaBranch St., Oct. 3, 4 p.m. and 7 p.m.
Barlow, at Rehobeth, Oct. 10, 11 a.m. and 1 p.m.
Gallman, at Gallman, Oct. 10, 3 p.m.
Utica, at Utica, Oct. 10, 7 p.m.
McComb, Pearl River Ave., Oct. 17, 11 a.m.; Q. C., Nov. 1, 7 p.m.
Monticello & Pleasant Grove, at Tilton, Oct. 17, 3 p.m.
Crystal Springs, Oct. 17, 7 p.m., followed by Q. C.

Harrisville, at Poplar Springs, Oct. 20, 11 a.m. and 1:30 p.m.
Wesson, at Wesson, Oct. 20, 7 p.m.; preaching, Oct. 24, 7 p.m.
Georgetown, at Georgetown, Oct. 24, 11 a.m. and 1 p.m.
Silver Creek, at New Hebron, Oct. 24, 3 p.m.
Prentiss, at Carson, Oct. 27, 11 a.m. and 1:30 p.m.
Osyka & Fernwood, at Fernwood, Oct. 31, 11 a.m. and 1:15 p.m.
Tylertown, Oct. 31, 4 p.m. and 7 p.m.
Foxworth, at Foxworth, Nov. 1, 11 a.m. and 1:30 p.m.
Summit & Topisaw, at Summit, Nov. 7, 11 a.m. and 2 p.m.
McComb, Centenary, Nov. 7, 7 p.m., followed by Q. C.

Pastors, please see that trustees make reports at the quarterly conferences according to the Discipline; have answers to questions 21, 24, 27, and 28 prepared in duplicate. The hours of quarterly conferences, as announced above, cannot be changed without consulting me.

R. H. CLEGG, P. E.

Hattiesburg Dist.—Fourth Round

Court Street, Aug. 22, 11 a.m.; Q. C., Nov. 1, 7:30 p.m.
Bonhomme, Aug. 22, 7:30 p.m.; Q. C., Oct. 4, 7:30 p.m.
Broad Street, Aug. 29, 11 a.m.; Q. C., Nov. 2, 7:30 p.m.
Main Street, Aug. 29, 7:30 p.m.; Q. C., Oct. 29, 7:30 p.m.
Petal, at Petal, Sept. 5, 11 a.m.; Q. C., Oct. 22, 7:30 p.m.
Laurel, Kingston, Sept. 5, 7:30 p.m.; Q. C., Oct. 25, 7:30 p.m.
Shubuta, Sept. 12, 11 a.m.; Q. C., 1:30 p.m.
Bucatanua, at Bucatanua, Sept. 12, 4 p.m.; preaching, 7:30 p.m.
Ellisville, Sept. 19, 11 a.m.; Q. C., 1:30 p.m.
Waynesboro Ct., at Hiwanee, Sept. 19, 4 p.m.; preaching, 7:30 p.m.
Williamsburg, at Oakvale, Sept. 26, 11 a.m.; Q. C., 1 p.m.
Tylorsville, at Knight's Chapel, Sept. 26; Q. C., 3:30 p.m.
Laurel, West, Sept. 26; preaching, 7:30 p.m.; Q. C., Oct. 26, 7:30 p.m.
Magee, Oct. 3, 11 a.m.; Q. C., 1:30 p.m.
Mt. Olive, Oct. 3; Q. C., 3:30 p.m.
Collins, Oct. 3, 7:30 p.m.; preaching and Q. C.
Matherville, at Langdale, Oct. 10, 11 a.m.; Q. C., 1:30 p.m.
Waynesboro, Oct. 10, 4:30 and 7:30 p.m.
Montrose, at Garlandsville, Oct. 17, 11 a.m. and 1:30 p.m.
Bay Springs, at Bay Springs, Oct. 17, 3:30 and 7:30 p.m.
Seminary, at Eminence, Oct. 24, 11 a.m.; Q. C., 1:30 p.m.
Moselle, at Moselle, Oct. 24, 3:30 p.m.; preaching, 7:30 p.m.
Richton, at Richton, Oct. 27; preaching and Q. C., 7:30 p.m.
New Augusta, at New Augusta, Oct. 31, 11 a.m.; Q. C., 1:30 p.m.
Laurel, First, Oct. 31, 7:30 p.m.; Q. C., Oct. 28, 7:30 p.m.
Heidelberg, at Heidelberg, Nov. 7, 11 a.m.; Q. C., 1:30 p.m.
Sumrall, Nov. 7, 7:30 p.m.; preaching and Q. C.

The pastors will please refer to paragraph 110, bracket 4. Have all committees and church departments make a quarterly and annual report where such is requested. Please have all nominations that you are to make, as well as names of trustees in triplicate form, giving the church from which they are elected and post office address of each. Please do this, as it will enable us to dispatch the business of the conference readily.

W. B. ALSWORTH, P. E.

MILLSAPS COLLEGE

Fully Accredited by all Regional and National Rating Agencies.

Has all the marks of a good Church College as defined by the General Commission on College Policy.

College Expenses for the Freshman Year—\$328.00.

D. M. KEY, President.
Jackson, Miss.

North Mississippi Conference

PERSONAL AND OTHERWISE

Rev. H. N. McKibben sends a renewal of his own subscription and two new subscriptions for the credit of Ethel charge, and for the list we are duly grateful.

Bishop Hoyt M. Dobbs dedicated the churches at Iuka and Baldwyn on Sunday, August 1. Rev. S. E. Ashmore is the pastor at Iuka, and Rev. W. C. McCay at Baldwin.

Rev. W. C. Galceran, Jr., has our thanks for a list of nine subscriptions to the Advocate. This is one more than the quota of Hollandale charge, and we gladly give Brother Galceran and his charge quota credit.

Rev. G. H. Boyles, Itta Bena charge, reports a list of subscriptions for the credit of his church. Itta Bena was our first pastoral charge and many hallowed memories cluster about the very name.

Rev. T. W. Lewis, pastor at Calhoun City, is keeping abreast of the problems of his field despite the heat of the summer, and along with his local interests, he does not forget the Advocate and its ministry.

Bro. T. A. Filgo, adds another subscription to the credit of Waterford charge, and says that he is working to complete his quota regardless of the close of the special period. We thank Bro. Filgo for his abiding interest.

Rev. H. P. Lewis, Charleston, reports a good revival at Old Bethel, his country appointment. Five members were added by baptism. Brother Lewis is at Lake Junaluska with Rev. S. E. Ashmore and family spending the first two weeks of August.

Rev. J. C. Wasson, pastor at Viaden, is able to return from Columbus where he has been recuperating from a very serious accident. He is still on crutches, however, and not able to take up his pastoral duties. We sincerely hope that he may soon be entirely recovered.

We acknowledge a note of congratulation from Dr. J. R. Countiss on the success of the Advocate campaign. It appears that the business manager demoted himself by giving his paper the wrong address, but Dr. Countiss was too well known for that to make much difference.

Rev. J. O. Dowdle, Sunflower, sends us a list of subscriptions which brings his total to twenty-five on a quota of sixteen, and he says that he has not yet finished his campaign. Bro. Dowdle has been one of our most loyal friends and

supporters and we appreciate him for the good work he is doing in all departments of the church program.

Mr. and Mrs. William Mountjoy Garrard, Jr., of Greenwood, announce the arrival of Mary DuBose Gerrard, July 25, 1937. Mrs. Garrard is a daughter of Mr. and Mrs. R. B. Clark formerly of Tupelo. We wish for the newcomer a life of usefulness and blessing and for the young parents the full realization of the happiness and joy of their precious gift.

In the death of Mrs. Lizzie George Henderson, at Greenwood, August 1, Mississippi loses another link in the chain which binds it to a glorious past. Mrs. Henderson was the only surviving daughter of the late Senator J. Z. George of Carroll County. Hon. Joe George, of Yazoo City, is now the only surviving member of Senator George's immediate family.

DISTRIBUTION OF CHRISTIAN LITERATURE FOR EVERY CHURCH AND MEMBER

By J. H. Shumaker

1. The purpose of the church press for producing and distributing religious literature should be to save the profit and thereby make and deliver more of it so as to give it to that large portion of the Church affiliation who could not pay the cost if made on a profit-making method.

2. Free distribution can be accomplished by the Church creating and maintaining a fund to supply not only the church school, but the religious home, and the public as well.

3. As progressive and up-to-date Wesleyan Methodists, every Methodist home should be supplied with the Bible, hymnbook, Discipline, Sunday school textbooks, and the church papers and other good books. Where there are five hundred members in a local church, then there should be safely estimated one hundred families, each of which should be supplied with their needs, if need be, by the fund raised for that purpose.

4. Next to the Bible, the periodicals of the Church, especially the General and Conference papers, have been the greatest means of grace and the finest instruments for the continued growth and development of a religious education.

5. The Church library should be recognized as a necessity for every church and provided for in the budget. Set as a minimum standard to supply every Methodist family with a Church paper, not only the officials of the Church but, of more importance, to the non-officials,

non-attendants and un-churched. Then if possible, of equal importance a circulating library of the best religious books, magazines, and pamphlets and leaflets for free distribution, suited to every class and age as seekers after religion, young converts, adult members and prospective members.

6. Let the congregation elect a librarian and library committee. As a general estimate the General and Conference Advocates constitute the most valuable literature for general distribution to those members who are either not able to pay for it or don't know the worth until placed in their hands.

7. The best and cheapest method for distribution doubtless is to direct publishers to mail in packages to one address, to the church librarian to be delivered to the individual members at Sunday services and by other laudable methods. Thus doing a very great evangelistic service at a saving of expenses of approximately 50 per cent. The sublime results would be to make and develop a high class, intelligent and loyal Christian citizenship.

8. If the Church religious literature which is the Bible of today in the making is placed in the homes of the people they will read it. Otherwise, the secular and world literature, which is the Bible of the world in the making of today, will be read.

THE CHURCH-WIDE PASTOR'S CONFERENCE

The Church-wide Pastor's Conference held at Lake Junaluska met the highest expectations of those who were present.

More than 200 preachers and 105 laymen registered for the Conference. Probably an average of twice this number attended the sessions. Sunday morning Bishop Darlington preached to more than 2,000. The registration and attendance was quite beyond that of the 1935 Conference.

Leaders from our own Church rendered fine service. The Aldersgate Commemoration was stressed.

Doctors Luccock, Day and Hart delighted the great audiences that crowded to hear them. The sale of books through the Publishing House Office was the largest that week in the history of the Assembly. Those present made unanimous request that such a Conference be held each year.

Were all superfluities and the desire of outward greatness laid aside, and the right use of things universally attended to, such a number of people might be employed in things useful as that moderate labour with blessing of Heaven would answer all good purposes, and a sufficient number would have time to attend to the proper affairs of civil society.—John Woolman, in "A Word of Remembrance."

QUARTERLY CONFERENCES

NORTH MISSISSIPPI CONFERENCE

Aberdeen Dist.—Fourth Round

Houlka, at Concord, Aug. 15, 11 a.m.
 Algona, at Palestine, Aug. 18.
 Greenwood Springs, at Friendship, Aug. 19.
 Nettleton, at Shiloh, Aug. 22, 11 a.m.
 Becker, at Greenbrier, Aug. 25, 11 a.m.
 Houston, Aug. 25, 7:30 p.m.
 Toccoola, at Tula, Aug. 27.
 Prairie & Strongs, at Thompson Memorial, Aug. 29.

29.
 Coffeeville, at Gray Rock, Sept. 1.
 Water Valley, Main St., at Taylor, Sept. 2.
 Randolph, at Shady Grove, Sept. 10.
 Calhoun City, Sept. 12.
 Tupelo, Sept. 15, 7:30 p.m.
 Gulfville, at Antioch, Sept. 16.
 Buena Vista, at Pleasant Grove, Sept. 17.
 Amory, Sept. 19.
 Shannon, at Union Chapel, Sept. 21.
 Bellefontaine, at Spring Hill, Sept. 24.
 Woodland, at Macedonia, Sept. 25.
 Mathison & Maben, at Double Springs, Sept. 26.
 Fulton, at Fulton, Oct. 3, 11 a.m.
 Okolona, Oct. 3, 7:30 p.m.
 Salem & Friendship, at Liberty Hill, Oct. 6.
 Tremont, at Mt. Olive, Oct. 8.
 Paris, at Pine Flat, Oct. 13, 11 a.m.
 Water Valley, First Church, Oct. 13, 7:50 p.m.
 Verona, at Verona, Oct. 17.
 Eupora, at Eupora, Oct. 20, 11 a.m.
 Aberdeen, Oct. 20, 7:30 p.m.
 Pontotoc, Oct. 24, 11 a.m.
 Pittsboro & Bruce, at Bruce, Oct. 24, 7:30 p.m.
 Vardaman, at Young's Chapel, Oct. 26.
 Derma, at Derma, Oct. 27.

Attention—This round is called to the importance of continuing the work of securing subscriptions to the Advocate, of completing the organization of our church schools, of remitting promptly money on the Benevolences, and of making written reports, and especially reports by trustees of church and parsonage property.
 W. P. BUHRMAN, P. E.

Columbus Dist.—Fourth Round

West Point, August 29, 11 a.m.
 Central Church, Aug. 29, p.m.
 Longview, at Smyrna, Sept. 5, 11 a.m.
 Macon Station, Sept. 5, p.m.
 Ackerman, Sept. 12, 11 a.m.
 Louisville, Sept. 12, p.m.
 Caledonia, at Steens, Sept. 14.
 Shuqualak, at Shuqualak, Sept. 19, 11 a.m.
 Brookville, Sept. 19, p.m.
 Sturgis, at Pleasant Hill, Sept. 24.
 Weir, at Salem, Sept. 25.
 Koppater, at Camp Ground, Sept. 26, 11 a.m.
 Louisville Ct., at Pleasant Hill, Sept. 26, p.m.
 Maudslawville, at Middleton, Sept. 30.
 Chester, at Antioch, Oct. 1.
 Koscisko Ct., at Salem, Oct. 2, 11 a.m.
 Sallis, at Bethel, Oct. 3, 11 a.m.
 Koscisko Station, Oct. 3, p.m.
 Macon Ct., at Center Point, Oct. 7.
 Bethel, at Liberty Chapel, Oct. 9.
 Durant, Oct. 10, 11 a.m.
 Pickens, at Pickens, Oct. 10, p.m.
 Starkville, Oct. 17, 11 a.m.
 Crawford, at Crawford, Oct. 17, p.m.
 Columbus, First Church, Oct. 24, 11 a.m.
 Artesia, at Artesia, Oct. 24, p.m.
 Brethren, let us be ready for these conferences and bring our year's work to a satisfactory and successful conclusion. The Lord has blessed us with abundant crops—let us bring up collections IN FULL.

L. P. WASSON, P. E.

Sardis-Grenada Dist.—Fourth Round

Olive Branch, at Barton, Sept. 5, a.m.
 Byhalia, at Byhalia, Sept. 5, p.m.
 Mt. Pleasant, at Marshall Institute, Sept. 7.
 Red Banks, at Marvin, Sept. 8.
 Marks, Belen and Darling, at Marks, Sept. 12, a.m.
 Lambert and Crowder, at Lambert, Sept. 12, p.m.
 Pleasant Hill, at Pleasant Hill, Sept. 15.
 Horn Lake, at Hines Chapel, Sept. 16.
 Hernando, Sept. 19, a.m.
 Holcomb, at Sparta, Sept. 22.
 Tyre, at Emory, Sept. 26, a.m.
 Come (quarterly conference), Sept. 28.
 Lake Cormorant, at Lake Cormorant, Sept. 29.
 Sardis Circuit, at Davis Chapel, Sept. 30.
 Sardis Station, Oct. 3, a.m.
 Come, preaching, Oct. 3, p.m.
 Sharf, at Mt. Olivet, Oct. 6.
 Arkabutla, at Arkabutla, Oct. 7.
 Longtown, at Pleasant Grove, Oct. 8.
 Halesville, Oct. 10, a.m.
 Charleston, Oct. 10, p.m.
 Courtland, at Chapel Hill, Oct. 12.
 Oakland, at Enid, Oct. 13.
 Oakman, at Green Leaf, Oct. 14.
 Grenada, Oct. 17, a.m.
 Coldwater, at Coldwater, Oct. 20.
 Hattiesburg, Oct. 24, a.m.

I trust that all officials may be present without fail. Please help in getting all reports ready for the conference.

O. T. FLOYD, P. E.

THE ROMANCE OF THE TABERNACLE

(Continued from page 5)

cultivated, educated, equipped. They have made disciples.

I pray that Methodism may never descend to the sordid and contemptible physical methods, animal emotionalism and cheap sensationalism that have characterized some of these movements. But I devoutly hope I may live to see the day when we shall again have the zeal, the fire, the aggressiveness that mark their activities. I hate fanaticism. But I also dislike the calm dignity and placid poise of death. I would much rather try to "cool off" a fanatic, than to "heat up" a corpse. What I want to see again is Methodism crusading with white-hot zeal and a sound mind for men's souls. I think we had as well face the fact that such a crusade will never take place behind our stained glass windows, in front of our chanting choirs and overshadowed by our educational and social service programs.

That is why I propose that we send forth a new and fresh army. Not that I would subtract anything at all from the effectiveness of the army that we are now using. But why not ask God for burning evangelists again to go out crusading for souls? And then why not leave God unrestricted and unrestrained in calling and sending forth such men? I believe an army of a thousand evangelists can be brought together within a quadrennium in Methodism, if given the proper backing, support and cooperation from the church itself. If such an army could work with the loyal love and prayers and fellowship of our churches, God only knows what results might be obtained. For there is a romance in the tabernacle idea.

Smile if you please, but "Old Kentucky Home" will charm thousands, where hundreds sit entranced before a "symphony under the stars." If I want to awaken the dead with a melody, I do not choose a classic. I quietly pass up a note, asking the orchestra to play Dixie. If you want to know what the people love, ask the radio folks. They'll tell you. The children of this world have been wiser than we. It's the old melody, the old lullaby, the old song of mother to the tune of her knitting needles.

That's why I say there is romance in the tabernacle idea. Few of our people were converted in great cathedrals. They smelled fresh sawdust as they prayed, and the aroma of the wilting leaves of the brush arbor. The tabernacle, the tent, the arbor carry them back. The sawdust and lumber seats remind them of something that they want repeated in their lives. I tell you that we ought to be as smart as the devil's

crowd. They are playing on the longing of men's hearts for something from the past. Why not the church? Why not repeat? These cheap days are hungry for something that we have lost somewhere back along the journey. Why not build a tabernacle, stretch a tent, have a community meeting under a brush arbor? Why not go back to the methods that we used in building Protestantism's greatest fighting army for human souls!

Times, you say, have changed. But the hearts of men have changed but little, if any. This thing can't be done by merely deploring the fix we're in. It can't be done by wishing and hoping that a revival may start somewhere. It can't be done even by praying, if there we stop. But it can be done. It can be done by trusting God for a supply of men and women filled with the Holy Ghost and by bringing the church to where she is willing and ready to use them to the full in producing a Holy Ghost revival in the communities of the land. But the church must act. The church must come to a decision that is positive and aggressive.

I am no stickler for the process. I am ready for the consecrated brains of our coming General Conferences to work out something definite and usable. But I warn you now, brethren, that a revival of religion such as we must have if the church shall come to her own, will never be produced so long as our evangelistic agencies are tied to the shore-line. We must launch out. The fish are in the deep. A lost world needs God.

As I finish this article a second bishop writes me: "Your articles in the Nashville Advocate hit the nail on the head in tremendous fashion." The question now is, will the church of a glorious revival heritage be bold enough to answer such a challenge as now confronts us?

If the Great Commission of Jesus put first things first, then the time has come to place the evangelization of the world far in advance in the program of our future church. Such cannot result from "tacking on" our evangelistic movement to some other Board or church agency. If a great Holy Ghost revival is the matter of chief concern right now in Methodism, let's dignify our interest in promoting it by giving first place to such an undertaking.

If you have something worthwhile to say, say it, and say it with as few words as possible. That is what Abraham Lincoln did, and the world still remembers and repeats what he said.

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Christian Education

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CHURCH SCHOOL LESSON AUGUST 15

By Dr. J. R. Countiss

GOD GIVES LAWS TO A NATION

With a mighty hand God had led Israel from Egypt through sea and wilderness, and now his pledge to Moses that they should worship in the holy mountain where he had spoken from the burning bush was redeemed. It was a great day for a great man. He ascended

the heights to listen to the voice of God. Others ascended that same mountain before and since, and saw nothing but rocky wastes, heard nothing but moaning winds. They brought nothing back, since they carried nothing up—not even so much as hunger for God, much less capacity to hear and to understand, both of which Moses had in the fullest measure. To the years of his mother's care, he had added forty years of training in the best that Egypt could offer, forty years of quest and meditation on the plains of Midian, plus the period of his experience under God in securing the liberty of his people and bringing them to this holy place. Only those who search find; only those who are prepared receive. On these terms, Moses was qualified. He listened. God spoke his ten immortal words without which the civilization of our day would be bankrupt.

There is one God. That truth is as essential to science as to religion. Conflicting powers would make chaos in every laboratory on earth. The self-consistency of truth, the harmony of law, the unity of the cosmos enable the scientist to advance with confidence, and guide the devout searcher to the one true God. Other gods become worse than useless; they are obnoxious. Idolatry becomes heinous and irreverence becomes sin. The destiny of Israel depended on their putting God first and keeping him first. God demands this, not that he may have glory, but that men may successfully work out their salvation. God is the Pole Star of man's existence. Without him, humanity is adrift on foggy, shoreless seas.

Profanity is the cheapest, shoddiest, sorriest sin man ever committed. It is sin without excuse; offense without reward. It is the feeble emphasis of fools, the refuge of liars, the smoke-screen for lack of facts or argument. The man who swears to all things is to be trusted in none. If one shudders at the irreverence of profane swearers, what shall we say of the fashionable, light and trivial use of God's name, or of the pulpit profanity—sanctified swearing—we sometimes have to hear?

Jesus' saying that the Sabbath was made for man has become an excuse to take it away from both God and man, to use it in ways neither devout nor humanitarian. Dissipation is neither relief nor recreation, nor is revelry reverence. Modern man has sufficient leisure to enjoy his full share of sports, amusements, and even visiting without trespassing on the Lord's Day. Forest and park and stream are not frequented

as places of worship. "Pictures that are sermons" are not wasted on Sunday crowds. The box office knows they would not pay. Those who work six days are usually willing to rest one.

God gave four commandments relating to his person and worship, to religion, and six affecting our relation to our fellows, morality. Parents are to be honored; life is not to be destroyed; personality is not to be defiled; property rights are held sacred; false witness—in or out of court—is forbidden (and most of it never gets to court, being peddled about in slandering whispers), and last of all, there is a comprehensive prohibition against that inward, cankering sin of covetousness, the subtle greed that yearns for the fruit of another's toil, that grudges the position, the property, the happiness one has not had the energy, initiative, or enterprise to win for himself. These are verily ten great words.

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The very next time you feel an attack of chills and fever coming on, go right to your drug store and get a bottle of Grove's Tasteless Chill Tonic. Start taking the medicine immediately and you will soon get the relief you want.

All drug stores sell Grove's Tasteless Chill Tonic, 50c and \$1. The latter size is the more economical.

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The Christian Fireside

THE BAR-ROOM

By Geo. N. Parker
Grand Cane, La.

There are lots and cords of pleasures,
That are driving people mad,
But the sorrows of the bar-room,
Are the worst we've ever had.

MOTHER'S TRANSLATION

Dr. H. A. Ironsides, pastor of the Moody Memorial church, Chicago, recently told the story of a young man who was asked the question, "What have you found to be the best translation of the New Testament?"

Without a moment's hesitation he answered, "My mother's."

His friend said, "Your mother's! I did not know she was a scholar. Did she translate the New Testament?"

"My mother was not a scholar, she could not read a word of Greek, but she

translated the New Testament into her beautiful life, and that made more of an impression on me than anything else I have ever known."

CHILDREN IN COURT

By Judge Malcolm Hatfield

Now that schools are closed for the summer it will be necessary for parents to exercise constant vigilance over their children if they want to keep them out of court.

Too many mothers and fathers permit minors to idle away their summers in search of unsupervised amusement. Then, when a son or daughter finds recreation in questionable places and brings disgrace to the family, such parents usually blame every one except themselves. To avoid all possibilities of a disastrous vacation, the wise mother and father will remain constantly alert and not relax their watchfulness for a single hour.

* * *

The tragedy of a boy with too much idle time on his hands was revealed in court today when a college freshman was convicted of a reckless driving charge in which several persons were injured.

Some ten or twelve years ago the son of the late Calvin Coolidge was approached at his work in a tobacco shed by a young man who casually remarked "Believe me, if I had a car and my father was President of the United States you wouldn't catch me doing this kind of work."

Young Coolidge is reported to have looked up and replied, "You would if Calvin Coolidge was your father."

If there were more parents like the late President we would have fewer boys with high-powered automobiles and large expense accounts seeking excitement and thrills on heavily congested highways.

* * *

Two socially prominent and well-to-do parents were severely lectured in court yesterday afternoon when their only son was implicated in an arson charge.

When the parents attempted to shift the responsibility for their son's conduct to his playmate, the judge turned to the couple and said, "Both of you are so busy with your club, lodge and social obligations that you have no time left to train your child. If I again hear of you employing a high school girl at ten cents an hour to supervise this nine year old boy I will be forced to remove him from your custody."

The empty life, though swept and garished, is always in the danger zone.

BIRDS OF CHEER AND OPTIMISM

Willis Mehanna

After a clean, cleansing shower on a bright summer morning as the sun peeps through the clouds there is no sound more beautiful and cheering than the song of the Baltimore oriole. He fairly radiates optimism, and the listener and beholder is compelled to come under the spell of the song and be happy and thankful for the time being at least.

This bird is well known and yet has traits that some people may not have observed. He usually builds or rather hangs his nest of grasses and strings, if he can find the latter, to the limb of a big maple. His nest is almost always suspended from a limb that is on the side of the tree closest to the house. He either instinctively trusts man and considers him a protector or depends on his good looks to protect him. At any rate he wins out.

Three or four little ones are hatched out and they begin to sing before they are very large. The male oriole is of a beautiful orange, white and black, while the female is darker colored and less strikingly marked. They live almost entirely on insects. Being sort of warm-weather birds they come north rather late in spring and leave early in the fall.

—Our Dumb Animals.

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Every person who suffers with headache, Neuralgia, periodic pains, muscular aches and pains, from inorganic causes should be relieved quickly.

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CAPUDINE

Methodist Women

LOUISIANA CONFERENCE

By Mrs. John B. Pollard,
1574 Jefferson Avenue, New Orleans, La.

The Woman's Missionary Council more and more is stressing the training of leaders for the work. At the request of the Council and with their aid the Louisiana Conference sent their seven district secretaries or their substitutes to the Missionary Conference at Mt. Sequoyah, July 19-26. The following secretaries attended: Mesdames H. V. Dunford, S. J. Fairchild, J. J. Davidson, Jr., J. H. Thatcher, Guy Kinnebrew and H. B. Wren. Mrs. D. C. Metcalf substituted for Mrs. E. C. Gibson of the Monroe District. A number of interesting courses were available which are as follows: Leadership of Mission Study Groups, Mrs. J. W. Wills; Africa, Dr. Emory Ross (we recall that Dr. Ross is the author of our last study book "Out of Africa;" The Acts of the Apostles, Dr. W. T. Watkins. The afternoon conferences were conducted by Mrs. Helen B. Bourne of Nashville at which the following subjects were discussed: "The Efficiency Aim," "Our System of Reporting," "Finances," "The Circuit Plan of Organization," "Children's Work," "Plans for Young Women," "The Rural Church and Community" and "The Rural Woman's Missionary Society." All of these should be most helpful and profitable and we shall expect great leadership from our secretaries on their return.

* * *

We, as Methodist women have every reason to be proud of our own Miss Sallie Lou MacKennon, foreign secretary of Woman's Work, who was recently appointed a delegate to the World Christian Conference which will be held in Hang Chow, China in the fall of 1938. This conference will be similar to that notable one held in Jerusalem in 1928. There will be only 360 selected delegates from 85 countries. Miss MacKennon is one of five women chosen from America. Miss MacKennon was the Council guest of the Louisiana Conference which met in Alexandria in 1936.

* * *

We certainly hope that Louisiana women have not missed the splendid articles which appeared in the July and August numbers of the World Outlook on Louisiana Missions. "Among the Indians of Louisiana" appeared in the July number and "Sarah Gayne Oak Tells Her Story" in the August number. These are interesting articles of our work in Terrebonne Parish.

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson,
2212 15th Street, Meridian, Miss.

Do You Know—

1. Why the Moslem man wears a fez?
2. The significance of the Moslem woman's veil?

The August Bulletin of the Missionary News was late reaching you, because your publicity superintendent was unavoidably delayed in mailing them.

We are proud to announce that our conference secretary Mrs. L. L. St. John and all six of our district secretaries are attending the summer conference for district secretaries at Lake Junaluska August 3-10. Our secretary is paying her own expenses, while council shares the expense of the district secretaries with our conference (see page 21 of 1937 conference journal). Our conference is sending our superintendent of study, Mrs. W. F. Mahaffey to the leadership school at Lake Junaluska August 11-25, 1937. We will hear from all our representatives when they return.

* * *

July 1st closed the first half of our conference year. Our treasurer, Miss Mary V. Weems, has issued the following figures.

Pledged for 1937		Paid
Brookhaven District	\$3,943.50	\$1,519.79
Hattiesburg	3,648.50	991.72
Jackson	5,523.00	2,319.82
Meridian	3,352.00	1,283.47
Seashore	3,536.00	1,023.15
Vicksburg	4,161.00	1,614.39

Last year 58 adults and 9 children were made life members. This year only 8 adults and 5 children's life memberships have been conferred.

Fall Mission Study Books:

Text: "What Is This Moslem World?" by Charles R. Watson. Price 60 cents.

Supplementary reading: "Mecca and Beyond" by Edward R. and Rose Wilson Dodd. Price 50 cents.

Teaching helps: "The Christian Approach to Moslems" by T. H. P. Sailer. Price 25 cents.

Order from Methodist Publishing House—810 Broadway, Nashville, Tenn.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

The following letter from our Conference president is headed July 10, but it could just as easily be headed August

10, if judged by its usefulness to our constituency during the ensuing months.

July 10, 1937.

Reports coming in from the Conference officers indicate that there is no vacation in their program during the summer months. It is most heartening to hear of the successful meeting for Coaching Day and Spiritual Life Retreats during the month of June in each of the six Districts. These gatherings were sources of information and inspiration which will bear fruit throughout the Conference.

An appeal has gone out to each auxiliary from the Conference Superintendent of World Outlook. Respond to this appeal by sending in your quota in renewals and new subscriptions.

Co-operate with your chairman of Young Women's groups by making every effort to enlist our young women as members of your society or in a separate group if that seems wise.

Your Chairman of Scarritt Associates is asking that you join that group, thereby enabling many worthy young women to secure special training for Christian service, who are unable to bear their own expenses. Send your contribution in NOW.

Keep in mind your specials. The Scarritt Scholarship of \$300 and the Killingsworth Special of \$450. If you have not already given, send a generous offering along with your next report.

Plan for a Life Membership.

Prepare a box of supplies for the Wesley House at Biloxi.

Read the Study text on the Moslem World to be used this fall.

Our six District Secretaries plan to attend the Missionary Conference at Mt. Sequoyah, July 19-26. This means increased efficiency and zeal in their Conference work.

The Advocate carries most interesting accounts of our work in auxiliaries, zone and districts. Make use of this column in sharing helpful undertakings in your groups.

Let us be earnestly about our Master's work that the interests of the Kingdom may go forward to a successful accomplishment this year.

Yours in Christian service,
MRS. H. L. TALBERT.

Last week I suggested and almost challenged you to see how surprised Mrs. Pilkinton would be if you got out and secured those WORLD OUTLOOK SUBSCRIPTIONS. Rosedale entered into the spirit of the suggestion and had the thrill of getting two new subscriptions from two new members. That was her quota.

I should like very much to have the names and numbers of subscribers from each auxiliary that reaches her quota. Please send them in. North Mississippi should make her QUOTA. Your experience may encourage some one else to make the effort.

In Memoriam

IN MEMORY OF MISS CECILE RAMSEY

In the death of Miss Cecile Ramsey, the Durant Methodist Sunday School has been sadly bereaved. For more than half a century she was a faithful member of this school and most of that time, if not all of it, she was one of the teachers. Not only will she be missed but her place among us was so unique that the school will not be quite the same any more. She had the profound respect of everybody, old and young. She was always kind, good humored and alert. She wanted everything and everybody at their best. She could not tolerate sham or any halfway method. She loved God and God's people and God's church. She never seemed to tire of going to church and Sunday school and prayer meeting and doing what she could to help every cause. What an example of loyalty to the highest and best she knew, of faith in God and in God's word. She went like a ripened sheaf to the sickle and fell in the arms of her dear Saviour.

Therefore, Be it Resolved, That as a Sunday school we express to the bereaved family our great sense of loss and our high appreciation of Miss Cecile's fine Christian character;

Second, That we send to the family, the Durant News and the New Orleans Christian Advocate a copy of these resolutions.

MRS. TURNAGE WILLIAMS,
MRS. JACE GULBIGGE,
E. S. LEWIS,

Committee.

MRS. MARTHA ELIZABETH OWENS

Mrs. Martha Elizabeth Owens, beloved citizen of Osyka, Miss., died Monday afternoon, at three o'clock, a few minutes after she had been struck by a passing automobile. She was crossing Highway 51, about one block from her home, when the tragedy occurred. Mrs. Owens had started to the missionary meeting, as was her custom when physically able.

Mrs. Owens was before her first marriage Miss Martha Reagan, second daughter of Abbagail and Ralph Reagan. She was one of twelve children, all of whom lived to be grown men and women, except one, who died in infancy. Her mother belonged to that illustrious family that has produced so many Methodist preachers and missionaries. She was the daughter of Uncle Quinie and Aunt Pattie Lewis. With a heritage like this no wonder she was the Christian character she was.

Martha Reagan was born July the seventeenth, 1856 at China Grove, Miss. She was reared in that fine old commun-

ity in a Christian environment that left its stamp of usefulness with her all of her life. She was married in young womanhood to Rev. P. Howard, a Methodist minister of the Methodist Episcopal Church, South. She proved to be an ideal helpmeet to her husband and a loving mother to his three orphaned children, one son and two daughters. One child came to bless this union, a daughter, Edna.

In 1911, Rev. P. Howard died. Later she was married to Mr. Frank Owens of Mesa, Miss. They lived together happily for a number of years, when he died too. Mrs. Owens then moved to Osyka, Miss., where she had a home and has lived there ever since. Her daughter, Mrs. Edna Powell, lived in Osyka also.

In early childhood she joined the Methodist Church and was a consistent member all her life. She had received a life membership to the Missionary Society only last year. On last Saturday she had her eighty-first birthday. In the morning of that day she went to the dentist to have a tooth filled. She had never used false teeth, but had her natural ones.

She was active and able to work, did her own housework and cooking. She took great delight in her garden, chickens, and fruit trees. Mrs. Owens was thrifty, a business manager with keen intellect. She owned her home and other property in Magnolia and McComb, Miss. She was an outstanding Christian character.

Her funeral was held in the Methodist Church at Osyka, July 20, 1937 at four o'clock. A large concourse of friends and loved ones gathered to pay their respect to her. Her body had lain in state in her home all that day. The living room was filled with beautiful flowers sent from loving friends from all over the State. Her pastor, the Rev. W. H. Saunders of Osyka, assisted by Rev. Smith from Magnolia, and a cousin, Rev. Robert Hollingsworth from Tutwiler, Miss. conducted the service. Mr. Ott, a friend and neighbor, played the violin as the selected choir sang lovely messages in song. Miss Alice Reeves, a great-grandmother and niece from Watson, La. sang "The Pearly White City," with pathos and sweetness in her clear rich voice. The lovely grey casket flanked on either side with tiers of exquisite flowers held the form of one loved by many. Her daughter, grandchildren to whom she had been more than a mother, nieces, nephews and neighbors realized the great blessing she had been to them and what they had lost in her going. A prayer that her admirable traits of character might lead them on went up from each heart.

She was laid to rest in the Osyka Cemetery by the side of a loved granddaughter that passed on several years ago. Her last resting place was com-

pletely covered by beautiful floral offerings.

She leaves to mourn her going, her daughter, Mrs. Edna Powell of Osyka, six grandchildren, Mrs. Grace Statthem of Jackson and three children; Mrs. Mary Ruth Gates and three children of Alexandria, La., Mrs. Carnella Ellerton and four children of Osyka, Miss Willmuth Williams of Jackson, Miss Julia Williams of Osyka, Mr. Lloyd Williams of Jackson.

There is also a step-daughter, Mrs. Margie Benton of Washington, D. C., and a number of step-grandchildren and great grandchildren, all of whom loved her as a mother. She also leaves two brothers. From a family of twelve there are only two left, Rev. Tom B. Reagan of Boulder, Montana, pastor of the Methodist church there, and Mr. Albert Reagan of Dallas, Texas.

Pall bearers were:-

Messrs. Walter Underwood, Watson, La., Howard Reeves, Brookhaven, Miss., Bennie Reagan, Magnolia, Frank McMorris McComb, George Smith and Sam Reagan, Osyka.

If she could speak today these would be her words, no doubt, with the apostle Paul she would say, "I have fought a good fight, I have kept the faith, I have run my course; Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge shall give me at that day."

Watson, La. MISS ALICE REEVES.

FRANK NEWTON SWEENEY

Life cannot be reckoned by its days or by its decades, but rather in terms of its intensity, its character and its usefulness. With the passing, at Franklinton, La., of Rev. Frank Newton Sweeney on December 19, 1936, a long life span of more than 77 years was closed, but more than that, a vital force for righteousness and a ready spirit for human helpfulness was lost to the Church and community where he had lived. The length of his life upon the earth does not matter so much but the quality of his life and of his service to his generation matters a great deal.

Brother Sweeney was, in many respects, a remarkable man. He was ready, day or night, to answer any call for service, from whatever source, that came within the range of his powers. Although he was a superannuate for the last twenty years of his life he was always very active in those labors characteristic of the Pastorate. He visited the sick, ministered to the sorrowing, buried the dead when his services were requested for this ministry, worked in the Vacation Bible Schools, looked after the interests of the Advocate for his pastor and did such other work as opportunity offered or his pastor, his church or his community requested.

His capacity for friendship was phe-

nomenal. Wherever he served—whether among his own kin or among strangers; whether among people of his own church or those of other denominations, he always made friends whose respect and love for him never faded with the years. And out of his numerous friendships came many happy experiences to brighten and enrich the later years of his life.

During his years on the effective roll of the Conference Brother Sweeney did excellent work. He brought to his tasks great earnestness of spirit and readiness of mind and energy. A wholesome background of piety inherited from his parents coupled with a profound personal experience of the saving Grace of the Lord Jesus Christ lent solidity and meaning to his ministry. The late Dr. C. C. Miller, who was a judge in such matters, said, "Everything Frank Sweeney preaches rings true!" Ill health intervened to take him out of harness after seventeen years of service, though he served several years as a supply in Washington Parish.

After his superannuation Brother Sweeney made his home in Franklinton, La., where a home was provided for him, almost entirely, through the generosity of devoted friends.

In his relations with his pastor Brother Sweeney was the embodiment of loyalty. To quote Dr. Miller again, "Brother Sweeney will stand by the preacher in charge! He will never say or do anything that would hurt his pastor or his pastor's work!" This statement takes force out of long years of friendship and out of four years of intimate association as Brother Sweeney's pastor.

Rev. Frank Newton Sweeney was born at Grand Cheniere, La., May 5, 1859 and died at Franklinton, La., December 19, 1936, aged 77 years, 7 months and 14 days. He is survived by his widow, Mrs. Gussie St. Cyr Sweeney of Franklinton, and by twelve children:

Mrs. Dennis Morgan and Mrs. Morgan Smith of Jennings, La., Ivy Sweeney, of Shreveport, La., Dennis Sweeney, of Sulphur, La., Mrs. C. M. Babington, Mrs. C. C. Grisham and Mrs. Louis Radelat of New Orleans, Mrs. N. O. Bickham of Charleston, S. Carolina, Mrs. J. E. Foil of Bogalusa, La., Frank Kent Sweeney of River Forest, Ill., Horace Parker Sweeney and Mrs. J. M. Burris of Franklinton, La.

Brother Sweeney's body rests in Ellis Cemetery, at Franklinton, but the willing spirit of the time-worn traveler has gone on to be with God.

To serve man or Master! To toil or to pray!

To guide erring feet back into the Way!

He was ready!

To plod with the weary or run with the strong!

To share a great heart-ache or join in a song!

To journey for Christ, for a day, or,—for LONG!

He was ready!

CHARLES E. McLEAN.

A teacher was instructing a class in English, and called on a small boy named Jimmy Brown.

"James," she said, "write on the board: 'Richard can ride the mule if he wants to.'"

"Now," continued the teacher when Jimmy had finished writing, "can you

find a better form for saying that sentence?"

"Yes, ma'am, I think I can," was the prompt answer. "Richard can ride the mule if the mule wants him to."—Gladstone Age Press.

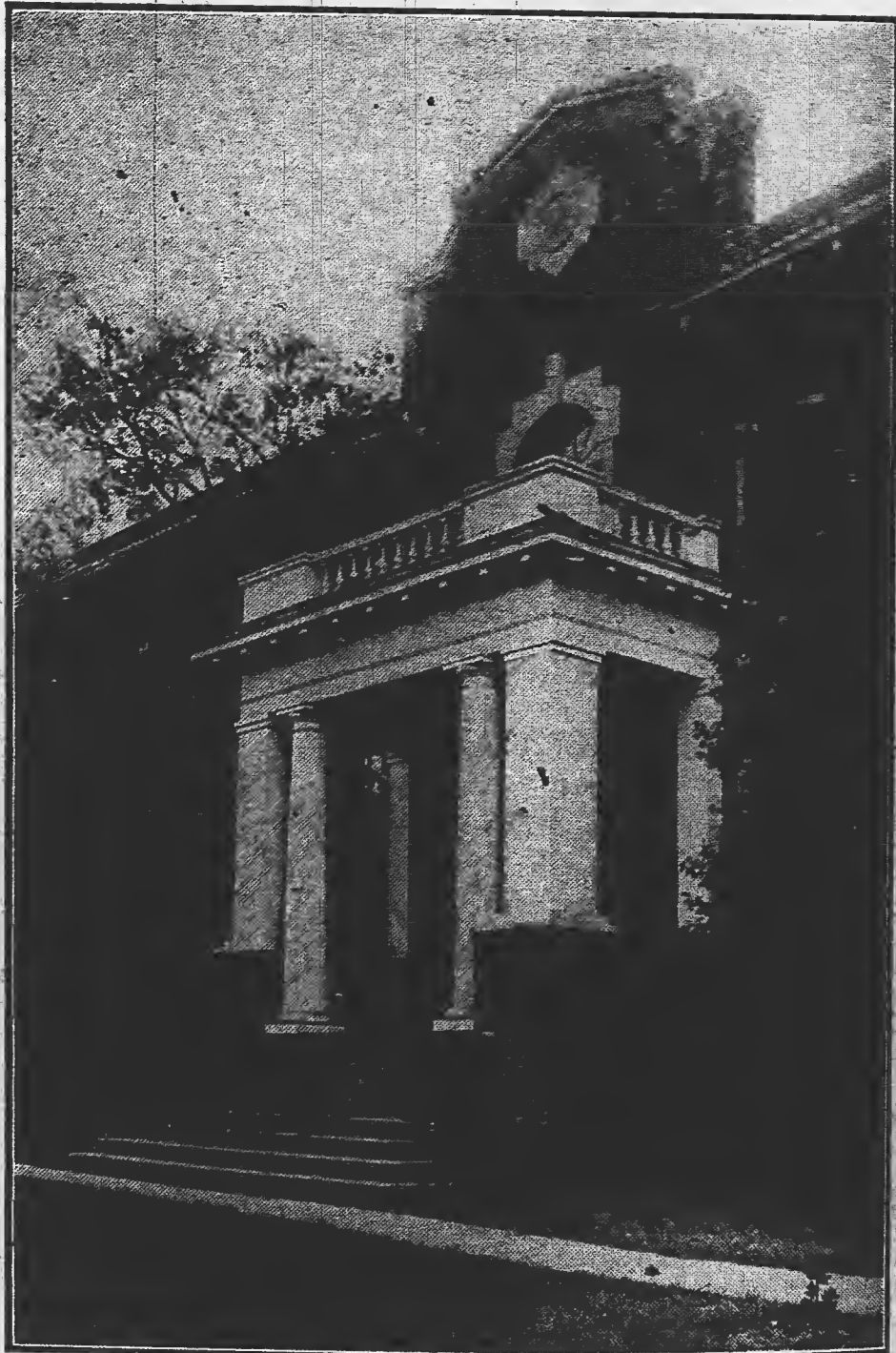
We must stop letting today be the effect of yesterday, and begin to make it the cause of tomorrow.—W. W. Kendall.

Prayer is a duty, but never a substitute for some other duty.

WHITWORTH COLLEGE

BROOKHAVEN, MISS.

Standard Junior College for Girls



EIGHTIETH session will open September 6th. Membership in Southern Association of Colleges and Secondary Schools assures credit for all work completed. Beautiful and spacious grounds, modern equipment; ideal environment. Special courses in Music, Art, Speech and Dramatics, home economics, physical education, business training. Unique guidance program.

For information, write G. F. Winfield, President.

NEW ORLEANS Christian Advocate

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A HALF A CENTURY IN ACTIVE SERVICE



WILLIAM SHIELDS HOLMES

More than seventy years ago W. S. Holmes was born at Church Hill, Miss. His first contact with the Methodist Church and Sunday School was at Clinton, La., in 1880. He became a Sunday School Superintendent at Baton Rouge in 1886 and served continuously for forty-four years. He has witnessed the growth of the church from a small membership in a one-room chapel to more than two thousand members and a plant costing approximately three hundred thousand dollars. The Advocate has been a constant visitor to his home since 1873; his home is Baton Rouge, and his church is his life.



Wallet of the Week



THEODORE GREENHOOD, executive secretary of the Jewish Temperance Association, is given as authority for the statement that the consumption of alcohol has risen alarmingly among the Jews. He is said to have admitted that fifty per cent of the distilleries in this country are owned or controlled by Jews, and that the race noted for its beautiful home life, more than any other race is becoming engaged in the traffic which destroys the home.

* * *

THE SEA OF GALILEE, which is six hundred and twenty-six feet below sea level, occupies the bottom of a great basin believed to be of volcanic origin. It is thirteen miles long, six miles wide, and has a minimum depth of six hundred and eighty feet. The vast volume of fresh water which flows through it never reaches the ocean, but is discharged into the Dead Sea through the Jordan river. The sea changes from a state of placid beauty to that of fearful turbulence with almost unbelievable suddenness.

* * *

DR. FRIEDRICH MANSFIELD, a noted physician of Vienna, has been blind since he was eight years of age. At present he is conducting a series of experiments at the Jewish Asylum for Blind Children which are expected to enable the blind to use hearing as an auxiliary sense, and with greater effectiveness than has been achieved through the sense of touch. Like Huber, the Swiss authority on apiculture, Dr. Mansfield refused to permit blindness to make his life barren and unfruitful.

* * *

THE PROPOSED DIVISION OF PALESTINE into Jewish and Arab states has advantages and disadvantages for both sides, but it would not be easy to outline a more equitable adjustment of all interests. The Jewish state includes the whole of the Valley of Jezreel and the Plain of Esdraelon, the largest level area and the richest grain belt in the country. It includes also the rich and fertile lands about Jaffa. The Arab state contains the pasture lands of the country and the rich fruit section around Hebron, and would seem to fit into Arab interests and habits of life. Doubtless Jew and Arab alike will be disappointed at not securing Jerusalem and Bethlehem, but more for reasons of sentiment and ambition than for any material cause. The plan probably reflects the interests and capacity of both races and protects also the interest of the world in the shrines of the Holy Land.

THE NATIONAL PANTHEON of the Japanese Empire is reported to have received eleven hundred and forty-eight new deities recently. At a solemn ceremony held in the Yasukuni warrior-shrine in Tokyo, these new "gods," soldiers of the Empire who had died in action fighting against a foreign foe, were raised to the dignity of gods to whose spirits prayer might be offered. The total number of such warrior-spirits, entitled to be thus worshipped, is said to be one hundred and thirty thousand nine hundred and thirty-seven.

* * *

THREE AND A HALF MILLION CRIMINALS at large and an annual crime bill of fifteen billion dollars is the estimate of an American Judge who has had five years experience with juvenile delinquency—criminals in the making. He believes that proper supervision and training of criminally inclined children by parents and others, the substitution of the high-chair for the electric-chair method, might prove more effective as a means of curbing crime. He seeks, accordingly, to point out parental contribution to the delinquency of their children.

* * *

LEADING DUTCH NEWSPAPERS are reported as indulging in severe criticism of their queen and her husband for their Sabbath desecrations. The princely honeymooners are charged with traveling and visiting places of amusement on the Sabbath. **The Rotter Dammer** said: "The love of Juliana's future subjects will suffer if in our midst she and her husband should continue to treat the Sunday commands with as little regard as newspapers indicate they do now." It is at least refreshing to know that the Dutch demand respect for the Sabbath in their rulers.

* * *

THE VACATION BIBLE SCHOOLS, of Los Angeles county, California, appear to have had a phenomenal increase in enrollment this year. It is stated that preparations for the 1937 schools began immediately after Labor Day in 1936. Departments are carried on from kindergarten to Junior High, and the enrollment jumped from fifteen thousand to forty thousand. Of three hundred and forty schools reported, one hundred and fifteen were Roman Catholics, coordinating with the Protestant educational groups. Of the total enrollment, nine hundred and sixty children were of Mormon families and were cared for by eighty-five leaders of that faith.

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W. L. DUREN, D.D., Editor

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Manager

EDITORIAL

SHAKING THE SUGARPLUM TREE

There is food for thought in what Frederick G. Grant writes in *Religion and Life*, as his interpretation of the facts of today's religious situation. He attributes the major problems facing the Church to what he calls an acute secularization of life. We understand him to mean the placing of religious emphasis upon that which is temporal and material rather than upon that which is spiritual and eternal. He lists particularly the problems of church attendance, church support, missionary interest, and the enlistment of youth. These problems, he holds, are brought about by a locating of the center of religious life in man instead of in God. This misapprehension of the true center of religion has so denatured it and robbed it of authority as to take away its challenging appeal and to destroy its imperative message. He thinks that the Church has contented itself with arguing the utilitarian value of religion, an insistence upon its worldly value, and that it has suffered its divine authority and its sanctifying appeal to be lost. So far as youth is concerned, he seems to think that whatever revolt there has been against the Church and its message has not been due to any deterioration of the idealism of youth, or the loss of its innate responsiveness, but to the fact that the appeal has been to an assumed demand for self-indulgence. In his opinion, youth, wide awake and aspiring, cannot be satisfied with cheap entertainment and it will not accept the commonplace vanities of life for the heroic appeal of a prophet's message and the challenging implications of a divine task. Their childhood ended, they refuse the deceits of a glorified Santa Claus, or to continue to be deluded by the shaking of the "sugarplum tree." This means that the church cannot carry forward its kindergarten methods and appeal if it would realize the imperial significance and power of the Gospel in a world of living men and women. When the Church ceases to offer adequate challenge to the consecration and the daring of the race, then the day of its problem and distress has surely arrived.

PUBLIC OPINION

The frequent reference to public opinion leads us to ask, "What is public opinion?" It is assumed to be a least common denominator of the thinking of the people, but is it thought at all? The term is more a euphemism, a compliment to the public, than it is a naming of something which really exists. Is it not true that public opinion more often reflects settled prejudices, attitudes of an antique pattern, than it does a degree of real thought? Is it not more often an agency for suppressing thought by offering a substitute which makes thinking unnecessary? In society, is it not a corporate refusal to review a judgment in the light of progress and discovery? In the realm of science, is it not a repudiation of the modern acquisition of knowledge? In religion, is it not the voice of a pagan crying vociferously for hours on end, "Great is Diana of the Ephesians," until the city is filled with confusion and the day of glorious visitation has passed? Is it not the incoherent lingo of the barbarian, damaging alike to society and to religion? Is it not often the power of a fanatical and a prejudiced determination which stifles thought and bludgeons truth with the fiendishness of a cave man? Thought is positive, it is a virtue and it represents the energy and the earnestness of a soul seeking to build for itself a worthy habitation. Public opinion at its best is the embodiment of a degree of ignorance, inertia and indolence. It represents a shriveled soul content to rest supinely in the rags and squalor of outmoded and outlawed attitudes. No worthy person adjusts himself to the stern and pressing realities of the twentieth century by the flickering taper of the middle ages, for he knows that such illumination cannot survive the swirling tempests of this storm-tossed era, and, focusing his thought upon his problem, he walks breast forward in the revealing glare of the world's best understanding. He is not minted by the past, he is not a creature of public opinion, but he contributes a beam of light from his own mind for the guidance of his generation.

THE PLAN OF UNION

Elsewhere in this issue is an article by Judge J. Morgan Stevens, of Jackson, Miss., prepared in response to our request. We had no idea as to the personal views of Judge Stevens, we were only interested in dealing squarely with every serious Unification issue that might be raised.

We publish also an article by Dr. W. H. Nelson, of San Francisco, dealing with an issue raised, not by himself, but in some of the Annual Conferences of the Methodist Episcopal Church. The same issue has been raised in an offensive way by Rev. Lorenzo H. King of Harlem. In this connection, we would call attention to the Plan of Union, Division two, Section I, Article IV, (12), which provides that the General Conference may change the number and boundaries of Jurisdictional Conferences only "upon the consent of a majority of the Annual Conferences in each Jurisdictional Conference involved," and the Uniting Conference has no power to change a Jurisdiction. When this question was first raised we protested against a vote with the "fingers crossed." Later we asked an influential member of the Commission of the Methodist Episcopal Church what their attitude is touching this matter. He replied without hesitation, "Our vote represents us." We admit the right of any person or Conference to vote against the Plan for any reason, or for no reason whatever, but we do not admit the right to vote for it with reservations, announced or unannounced, explained or unexplained. The Plan of Union is a contract upon which it is proposed to effect unification of the three churches, and to hold reservations in the face of terms which are plainly stated smacks of ignorance or dishonesty. The terms were not arranged in a corner and the provisions as to Jurisdictional boundaries are neither cryptic nor evasive.

RUBBING IT IN

The editor of the Advocate has a very sincere appreciation of his friends. The many cards which have come to our desk make us feel that we are the center of a cosmopolitan band of royal spirits. Friends have remembered us from Scotland, Paris, Mexico, California, Washington, D. C., New York, New England, the Alleghenies and the Rockies. It helps us to forget our worries, for it makes us feel that we are part of a prosperous world on pleasure bent. We are glad to have such considerate and thoughtful friends. We are glad for them to have such a glorious time. Our difficulty is to understand their perfect obliviousness to the fact that we are down here sizzling in an eight by twelve office, with a sixty by ninety job, with the mercury playing hide and seek with Mr. Fahrenheit at one hundred, and without a chance to go anywhere. They send us scenes of polar glories, mountain fastnesses,

gorgeous liners riding the ocean wave, and city scenes reflecting a wintry beauty which to us is wholly legendary. Well that is our idea of a perfectly gracious way of rubbing it in. Someday, it may be after we get to heaven, we are going to get even with the fellows who come in and tell us, "Did you know I had struck oil?"; "Had you heard that I am to spend a season in the Alps?"; and "Will you come up and help me out while I take a season of rest for this fragile and worn body of mine?"

BY WAY OF EXPLANATION

The task of making up the paper this week and next devolves upon the editor, since Mr. Chalmers is away on vacation. The deficiencies are, therefore, chargeable to the editor and not the business manager. All we ask is that our friends will remember that a man of all-work is seldom an expert at everything.

Editorial Miscellany

By Dr. H. T. Carley

HOT WEATHER REFLECTIONS

It is hot this summer.

It was hot last summer.

It will be hot next summer.

Hot weather has its uses. It is hard on boll weevils, for example.

Complaining doesn't change the temperature.

It will be cooler late in the fall.

Fires, heavy clothing, and overcoats will come in handy next winter.

We don't have to wear coats in the summer.

We don't have to wear vests in the summer.

The house has a shady side—and it's cooler there than it is on the sunny side.

Some yards have shade-trees and comfortable lawn chairs.

Business is slack in mid-summer—so we don't have to work so hard.

Refreshing showers come once in a while.

Ice is plentiful and cheap, and iced drinks are cooling and easy to make.

Ice cream is better in the summer than in any other season of the year.

Watermelons are at their best in the summer.

If electric fans are not available, you can stir up a pretty good breeze with the old palmetto.

The old swimming hole has its greatest charm in August.

Probably there are other comforting reflections about summer—but I am too hot to think of them.

THE PLAN OF UNION—THE EFFECT OF ITS ADOPTION UPON TRUST FUNDS

By J. Morgan Stevens

We have been requested to express an opinion on the question, what effect, if any, the adoption of the plan of union of the Methodist Churches would have upon properties held in trust by the Methodist Episcopal Church, South. Will the adoption work any forfeiture of the trust? In our humble opinion it should and would not. The plan expressly provides for a Uniting Conference, and among the duties and powers of the Uniting Conference there will be found delegated in the broadest kind of language, the duty and power "to provide a plan for the control and safe guarding of all permanent funds and other property interests of the three churches and the interest of those persons and causes for which these funds were established." See Procedure—Uniting Conference, Article 4 Sub-section 5.

Powers also are delegated in the Uniting Conference to provide for the unification, coordination and correlation of the publishing interests of the three churches, and likewise the connectional missionary, educational and benevolent boards, as well as the Rituals. Let it be remembered that in all things "the articles of religion shall be those historically held in common by the three uniting churches." The same problem as to the so-called trust property confronting the Southern Methodist Church applies with equal or greater force to the interests of the Methodist Episcopal Church.

We have read with interest the thoughtful article of Bishop Denny and his distinguished lawyer son, as published in the Christian Advocate of June 11. It is therein accurately set forth that the highest courts of the states have uniformly held that in all ecclesiastical matters, the decisions of the ecclesiastical tribunals and authorities will be generally held binding on all persons and on all courts.

The main discussion of Bishop Denny has been on the question whether the plan requires the majority of each annual conference, as well as the approval of three-fourths of the members of the several annual conferences present and voting, and two-thirds of the general conference succeeding, and the contention that the proposed plan will change our articles of religion and the method of alteration of our articles of religion. Those are ecclesiastical questions, questions about which our Bishops are better informed and which are now being discussed in a learned way by them. As pointed out by one of our distinguished bishops, legal guidance will be needed and employed in making adjustments when chartered funds and property

rights are concerned, and that the Uniting Conference will have that important responsibility.

Unquestionably civil courts have a sympathetic regard for the opinions and conclusions of ecclesiastical or church bodies, acting within the scope of their jurisdiction.

The case of *Watson vs. Jones*, 13 Wallace 679, 20 L. Ed. 666, an opinion by the Supreme Court of the United States, has been followed by nearly all of the Supreme Courts of the states having anything to do with these questions, including among others, the Supreme Court of Mississippi. Mr. Justice Miller, speaking for the highest court of the nation, long ago quoted to approve the language of a learned South Carolina Judge in *Harmon vs. Dreher*, 1 Spears. Eq. 87, that:

" * * * It belongs not to the civil power to enter into or review the proceedings of a spiritual court. The structure of our government has, for the preservation of civil liberty, rescued the temporal institutions from religious interference. On the other hand, it has secured religious liberty from the invasion of the civil authority. The judgments, therefore, of religious associations, bearing on their own members, are not examinable here.

* * *

"When a civil right depends upon an ecclesiastical matter, it is the civil court, and not the ecclesiastical which is to decide. But the civil tribunal tries the civil right, and no more, taking the ecclesiastical decisions out of which the civil right arises, as it finds them."

And also quoted to approve the language of the Supreme Court of Pennsylvania as follows:

"The decisions of ecclesiastical courts, like every other judicial tribunal, are final, as they are the best judges of what constitutes an offense against the word of God and the discipline of the church. Any other than those courts must be incompetent judges of matters of faith, discipline, and doctrine; and civil courts, if they should be so unwise as to attempt to supervise their judgment on matters which come within their jurisdiction, would only involve themselves in a sea of uncertainty and doubt which would do anything but improve either religion or good morals."

Of course the door of civil courts is always open to litigants determined to provoke a controversy or settle a fight, and unfortunately the courts, State and Federal, are cluttered up with law suits, good, bad and indifferent. Not even the restraining injunction of our church discipline has prevented brother from going to law with brother. And there can be imagined rare cases where the decision of an ecclesiastical tribunal is so manifestly in excess of its jurisdiction that civil courts would decline to be bound by it. This has been well pointed out

by the Chief Justice of the Mississippi Supreme Court in *Carothers vs. Mosely*, 58 So. 881, following and adopting the rule laid down by the Supreme Court of the United States, but concluding:

"It may be that cases may arise where in the decision of the ecclesiastical tribunal is so palpably erroneous, or so manifestly in excess of its jurisdiction, that the civil courts ought to decline to be bound thereby. Such, however, is not the case here, and consequently we are not called upon to express an opinion thereon. Under the Presbyterian system of ecclesiastical government, the highest authority charged with the determination of the matter here in controversy is the General Assembly. Its decision as to the validity of this union, therefore, will be accepted by this court, and the property in controversy given to the faction adhering thereto."

However, the civil court will go no further than to inquire whether the subject matter of dispute is strictly and purely ecclesiastical in its character, and therefore, any question whether the plan of union requires a majority vote of each annual conference, etc., is a question referable to the laws, decisions, and doctrines of the Methodist Church, and not to the civil laws of our country. The regulatory bodies of the Methodist Church must and can decide this question.

"It is a very different thing where a subject-matter of dispute, strictly and purely ecclesiastical in its character—a matter over which the civil courts exercise no jurisdiction—a matter which concerns theological controversy, church discipline, ecclesiastical government, or the conformity of members of the church to the standard of morals required of them—becomes the subject of its action. It may be said there, also, that no jurisdiction has been conferred on the tribunal to try the particular case before it, or that, in its judgment, it exceeds the powers conferred upon it, or that the laws of the church do not authorize the particular form of proceeding adopted; and in a sense often used in the courts, all of those may be said to be questions of jurisdiction. But it is easy to see that if the civil courts are to inquire into all these matters, the whole subject of the doctrinal theology, the usages and customs, the written laws, and fundamental organization of every religious denomination may, and must be examined into with minuteness and care, for they would become, in almost every case, the criteria by which the validity of the ecclesiastical decree would be determined in the civil court. This principle would deprive these bodies of the right of construing their own church laws, would open the way to all evils which we have depicted as attendant upon the doctrine of Lord Eldon, and would in effect transfer to the civil courts where property rights were con-

(Continued on page 6)

Louisiana Conference

PERSONAL AND OTHERWISE

Rev. Elmer C. Gunn and family left last Friday for a tour through the West and as far South as the City of Mexico. He will be gone until the first of September.

Rev. and Mrs. R. L. Clayton, Denham Springs charge, remember us with a greeting card from Jaurez, Republica Mexicana. In the dairy scene sent us, the delivery and the dining were a la carte.

Mr. C. Milton Chalmers, business manager of the Advocate, is at Ft. Walton, Fla., the base of his fishing operations for the next ten days. Mrs. Chalmers and their little daughter are sharing the outing with him.

Rev. John Rasmussen, pastor at Mansfield, is on a visit to his father in Germany. The editor is scheduled to fill his pulpit the last Sunday in August. This is the only engagement that we have made for the month.

Rev. Benjamin F. Rogers was the visiting preacher at First Church, New Orleans, last Sunday morning and evening. His messages were well received—particularly the morning message on "The Church, the Herald of Good News."

A note from Rev. John Rasmussen from Hamburg says that he is having a great time with home folk. He speaks enthusiastically of Methodist institutions in the City of Hamburg, and no less so of the glorious weather.

A card from Dr. W. W. Holmes, pastor of Rayne Memorial Church, New Orleans, indicates that the address from which he will radiate until Sept. 1, is 858 Belmont Ave., Springfield, Mass. He reports for Junaluska the best attendance and interest in years.

Friends of Chaplain A. F. Vaughan of the United States Army, will be interested to know that he has been transferred to "Luke Field, T. H." This Bro. Vaughan says, will probably be his permanent address while he is in that department.

Rev. Louis Hoffpaul, presiding elder of Ruston District, will spend some time with friends at Newport Beach, California, and will visit other places during the remainder of the month. He is accompanied by his wife and some members of the family, we understand.

Rev. Ellis Smith, pastor at Abbeville, passed through the City one day last week returning from Mayo Clinic, Rochester, Minn. He was happy in the assurance that no serious trouble was discovered, and we are glad that he returns to

his task with some of the clouds lifted from his mind.

Rev. G. P. White, Route 2, Box 3, Hammond, has been ill for eight weeks. He desires his friends to know that he is still a shut-in, on crutches, and suffering from low blood pressure and a heart ailment. We appreciate Brother White's card and his friends will be glad to have this word from him.

Rev. R. H. Staples reports a very fine meeting at Coushatta in which he had the assistance of Rev. O. H. Callis, one of the General Evangelists. Rev. F. C. Collins, led the singing. Ten members were added to the church and there was a perceptible move upon the part of the whole community. Brother Staples was much pleased with the services rendered by Brother Callis.

Dr. Adrian M. Serex, with his father and stepmother from Belgium, were luncheon guests of the editor and his wife one day last week. Dr. Serex's father is a minister in Belgium and is one of a family group of ministers whose prayer circle reaches almost half around the world. He is well preserved physically and is an interesting personality. Mrs. Serex is of Dutch origin and is a woman of culture and refinement.

SOME THINGS A CHRISTIAN SHOULD KNOW!

Dear Brethren and Co-workers:

- 1st. That the Bible should be his guide supreme.
- 2nd. That he should observe fully the rules of his church.
- 3rd. That he appear, and be different from the common run of men—"Come out from among them and be ye separate saith the Lord."

So, then he should "Know the right and have the power to do it." Therefore he should know to be careful in the selection of his words and actions, and that it is impossible to render true service to God, and continue to patronize such places as theatres, picture shows, and other shows, and other places of questionable amusements, including football, baseball, races, of any kind, and anything whatsoever that does not tend to the praise of God. "Whatsoever ye do in word or deed do all to the glory of God."

So, don't think you can do those things (including drinking of intoxicating liquors (just for fun and pleasure) and be excused for so doing, nor is anyone justified in running around in cars (or otherwise) just to be going or for fun and to read any and all kinds of worldly papers, magazines, etc., nor such books as do not tend to the praise of God on

Sunday—"Remember the Sabbath day to keep it holy" etc.—(the general rules exclude almost all of these entirely. (7).

In short it all boils down to the truth, which is found in the Bible—why have the Bible, if we are not going to heed it?—and why have the church rules, if we are to ignore them completely? As I can see it—if our church people don't wake up while in this life—it will not avail later—and don't overlook the promise, that reward is given for certain kinds of service and not simply for saving a soul from hell.

If the world is to be saved the preachers will of necessity need the whole-hearted support, and redoubled effort, and real help of every Christian, of all true churches throughout the whole earth.

So "what thou doest, do quickly," or else we will fail to reach millions whom we could have helped into the Kingdom.

Sincerely,

H. C. LIPSCOMB

CHANGE IN APPOINTMENTS

Dear Dr. Duren:

Please state in the Advocate that Rev. Thurmon Spinks, by authority of Bishop Dobbs, has been released from the Moss Bluff-Bell City charge and Rev. W. R. Corrigan appointed as his successor. Brother Spinks desires to engage in evangelistic work for the remainder of the year and will be glad to hear from pastors who can use him. He has recently held three revivals within the bounds of the Lake Charles District with splendid results.

Cordially,

BENJ. F. ROGERS.

THE PLAN OF UNION—THE EFFECT OF ITS ADOPTION UPON TRUST FUNDS

(Continued from page 5)

cerned the decision of all ecclesiastical questions."

We cannot concur in the thought that the union or consolidation of the Methodist Churches will accomplish the death or annihilation of either of these bodies or amount to a dissipation of funds. Our thought on this is best expressed in the language of the Indiana Supreme Court in Ramsay vs Hicks, 91 NE 344, 30 LRA (NS) 665, involving litigation growing out of the merger of the Presbyterian Churches. In that case, the court said:

"The assumption that a union, consolidation, merger, or whatever it is pleasing to term the action in question, is the equivalent of death and the cessation of the organic functions of the church is fallacious. Every congregation, presbytery, and synod of the church, with possibly some changes of constituent membership and geographical boundaries, will continue its existence

and accustomed work without interruption,—the manifest purpose of the union being not death and disintegration, but a larger life, and, in the opinion of the governing body, a greater opportunity in carrying forward the commands of the Master and Head of the Church."

There are some cases in the books involving a merger or attempt to merge two religious incorporated societies, and the general rule seems to be that corporations cannot merge without legislative authority. An illustrative case is reported in 40 A. L. R. 113. That rule is based upon the assumption that a corporation owes its existence to the sovereign granting the charter and cannot merge with another corporation without the consent of the sovereign as expressed in its corporate laws in one way or another. But here we have no such case. As we understand it, the union here is between unincorporated religious organizations of common faith and similarity in form of worship. Therefore, where the property is acquired in any of the usual modes for the general use of a religious congregation which is itself a part of a large general organization of some denomination, with which it is intimately connected by religious views, and ecclesiastical government, there would be no forfeiture brought about by the consolidation. In this connection, it is interesting to observe the case of *Smith vs. Swormstedt*, 16 How. 288, L. Ed. 942, a decision by the Supreme Court of the United States involving the validity of a division of the property of the Methodist Episcopal Church, by its general conference in 1844. The court in answering the contention that the general conference of 1844 possessed no power to divide the Methodist Episcopal Church as then organized or to consent to such division, among other things said:

"... But we do not agree that this division was made without the proper authority. On the contrary, we entertain no doubt but that the General Conference of 1844 was competent to make it; and that each division of the church, under the separate organization, is just as legitimate, and can claim as high a sanction ecclesiastical and temporal, as the Methodist Episcopal Church first founded in the United States. The same authority which founded that church in 1784 has divided it, and established two separate and independent organizations occupying the place of the old one . . . It cannot therefore be denied, indeed it has scarcely been denied, that this body, while composed of all the traveling preachers, possessed the power to divide it, and authorize the organization and establishment of the two separate independent churches. The power must necessarily be regarded as inherent in the General Conference. As they might have constructed two ecclesiastical organizations over the territory of the

United States originally, if deemed expedient, in the place of one, so they might at any subsequent period, the power remaining unchanged."

If then the courts approved the division of the one Methodist body into two parts, why should they not approve a reuniting of the same bodies.

Touching the suggestion that the plan of union might forfeit property conveyed in trust to the Southern Methodist Church or held in trust by chartered boards, let us say first that courts abhor forfeitures and will not entertain a suit to forfeit even real estate conveyed in trust, unless the grantor or donor by his deed has conveyed the property for a definite use, and there is a showing that the property is no longer used for the purposes granted, and unless also the deed or conveyance expressly provides for a forfeiture.

As we construe the discipline of our church, it provides for no incorporated board which is not at all times under the complete auspices and domination of the church. Take for illustration the incorporated Board of Trustees, composed of 5 ministers and 5 lay members. They are appointed by the General Conference on the nomination of the Committee on Conference Claims, Finance and Boundaries. The vacancies are filled by the board. The incorporated "Publishing House" is under the control of two publishing agents chosen by the Book Committee, and the Book Committee is elected by the General Conference. The Board of Finance is incorporated under the laws of the State of Missouri, but it was contemplated that this charter would be in conformity with the doctrines and Discipline of the church and subject to the rules and regulations prescribed by the General Conference and the usages and "Discipline of the Methodist Episcopal Church, South, now existing or hereafter to be created." The Board of Missions has a personnel provided by the Discipline, elected by one General Conference on nomination of the Committee on Missions, and the authority which this Board is to possess is outlined by the Discipline. It is to be presumed that the charter conforms to the Discipline, otherwise the board is unlawfully incorporated. The Board of

Church Extension is incorporated, but any amendment to the corporation is subject to the rules and regulations prescribed by the General Conference and the personnel of this board is provided for in the Discipline. The form of trust in deeds and wills is provided in the Discipline. The conveyance to the general Board of Trustees has an express provision in the trust clause that all donations or grants of property for any benevolent, religious or charitable object is to be administered in accordance with directions of the donor or testator and of the interest contemplated and that where no specific object is named, the trust property "shall be held subject to the general orders of the conference." Deeds to church property must contain a trust clause, but the union of churches would not destroy the object and purpose of the trust, but on the contrary dignify and enlarge and make more effective.

In 54 C. J. 95, the Text reads:

"The right to consolidate is not affected by the fact that the churches hold property granted to them specifically by name for their use, where it is shown that consolidation serves and does not violate the purpose of trust provisions under which it is held."

It was pointed out in the case of *Ramsay vs Hicks*, supra, that the individual members of the Cumberland Presbyterian Church at no time had any interest in the property except as members of the congregation, which was an integral part of the ecclesiastical society, and that "The validity of that union appellants cannot question, and in it they must acquiesce or defy the authority and decrees of the church to which they pledged allegiance. Consciences cannot be bound, and if, in the assertion of individual opinion and conscientious dictates, appellants segregate themselves from the body of the church, they must depart as they came in—empty handed."

It is self evident that members forming either of the Methodist Churches have in mind no pecuniary gain and acquire no individual proprietary rights in the property of the church. As stated by the learned judge above, they come into the body of the church empty handed,

(Continued on page 16)



Mississippi Conference

PERSONAL AND OTHERWISE

Rev. S. E. Flurry, pastor at Leesville, has our thanks for material favors and for continued interest in the Advocate cause.

Miss A. T. Stevens, Yazoo City, writes that the Advocate has been visiting her home for many years and she wishes it to continue its visits. We appreciate the friendship and the loyalty of that home.

Rev. N. S. Loftis, pastor of American charge, sends us seven new subscriptions, a promise of more to follow, and a word of good will and good wishes for the paper. For all of it we thank Bro. Loftis.

Rev. J. E. J. Ferguson, pastor at Florence, reports that he has been handicapped in his work on account of sickness. He is now in the midst of his revival campaign and is looking forward to a full report at Conference.

Rev. Phil Harold Grice, pastor at West Laurel, sends another subscription which brings his total to ten on a quota of 13. Bro. Grice is one of the most enthusiastic friends the Advocate has and we prize his whole-hearted loyalty.

Mrs. John H. Green, from Barlow charge, sends with a business note to the office, a message regarding the paper which we sincerely appreciate. It is the loyalty and good will of our real friends which make it possible for us to carry on.

Mrs. W. C. Whitaker writes a cheering word from Bentonla, Satartia charge, which we appreciate very sincerely, as we do her good wishes and support of the paper which brings weekly cheer to her home and heart.

Rev. H. L. Norton, retired member of the Mississippi Conference, making his home in Baton Rouge, La., writes that he has been a reader of the Advocate for more than sixty-five years. He says too: "My personal subscription began in 1891. Great is the Advocate!"

A card from Rev. O. S. Lewis reports that he and his family had a delightful trip to Lake Junaluska, and they are enjoying the Assembly very much. Bro. Lewis reports quite a delegation from the Mississippi Conferences. They are now on the return trip to Meridian.

Rev. J. W. Leggett, Jr., pastor at Crystal Springs, took time off from seeing the sights of Washington and New York to send the editor a card. We thank him for remembering us, and we are glad that he is enjoying such a trip

as an expression of appreciation on the part of his church.

Rev. D. E. Vickers, pastor at Sancier, writes that he is in the midst of two schools, one at Sancier and the other at Nugent, in which he has the assistance of Rev. Swope Noblin as teacher of a course of study for Christian Workers. He reports also that he is carrying through on his Advocate solicitation.

Rev. J. W. Ramsey, 333 Fifty-fourth Ave., Meridian, reports a great meeting on the Scooba charge where he assisted the pastor, Rev. S. C. Moody. There were seven additions on profession of faith and the people pronounced it "the greatest revival in the history of that church." Brother Ramsey was the pastor of the church thirty years ago.

Good revivals have been held on the Satartia charge, Rev. F. J. Jones, pastor. Rev. J. V. Bennett of Vicksburg, transferred in at the last session of the Annual Conference, assisted at both Satartia and Wesley Chapel. At Mt. Olivet church, Rev. A. M. Broadfoot of McComb, did the preaching. All of the preaching was of high order, the attendance on the services was good, and the results helpful.

Rev. Roy L. Lane of Benton has had good revivals on his charge. He was assisted at Benton by Rev. W. W. Holmes, D. D. of New Orleans and at Midway by Rev. O. H. Scott of Raleigh. In addition to the meetings on his own charge, Brother Lane has assisted Rev. D. P. Yeager in a good meeting at Sharon and Rev. J. F. McClellan in a stirring revival at Pleasant Hill church on the Eden charge, where twenty-three persons were received on profession of faith.

Rev. Donald O'Conner of Oak Ridge, a local preacher in the Vicksburg District and a student at Millsaps College, is giving full proof of his ministry during the summer. His entire time, with the exception of three weeks, will be spent in revival meetings or training classes in various churches of the Conference. Two weeks were spent at the Pastor's School and the Young People's Assembly. His entire schedule is filled until time for the opening of the college.

Yazoo County Methodist churches plan a Christian Crusade during the period from August 25 through the 29. Services will be held each night at the Yazoo City Methodist Church beginning on Wednesday night, August 25, with a sermon by Rev. A. T. McIlwain of Greenwood. Each morning during the period an early outdoor service will be held for young people. The final service of the Crusade will be on Sunday morning, when Bishop Dobbs preaches at the Yazoo City church.

The second Christian Adventure camp was held at the Jefferson County Agricultural High School building at Union Church from Monday, August 1 through Friday at noon. Rev. A. W. Wilson of Lorman was director, assisted by Rev. J. A. McRaney of Nebo, the latter having charge of the material arrangements for the camp, and Rev. Featherston Vaughan of Ocean Springs. Other teachers were Mrs. Saxon of Union Church, Miss Winnie Buckles of Ludden, and Miss Edna Seale of Roxie. Thirty-eight intermediates were in attendance and a successful week was enjoyed by all.

Rev. A. C. Schmitz conducted a good revival and held the third quarterly conference at Kingston church on the Washington charge for Rev. F. B. Ormond during the first week in August. Kingston is the oldest Protestant community in Mississippi, a Congregational church having been organized there about 1773. The Methodist church was organized by Rev. Tobias Gibson in 1840. The original lot for the Methodist church was donated by Rev. Lorenzo Dow on June 11, 1803, who sold his watch to secure the lot. The present church at Kingston was built in 1856 and is in excellent repair. Brother Ormond is serving his second year on this historic charge. His friends will be glad to know that Mrs. Ormond's health is better.

Rev. J. A. McRaney, of the Nebo charge, has spent a busy summer in spite of serious sickness in his family. He served as business manager of the Christian Adventure Camp at Union Church and has recently assisted Rev. Sherral Coleman in a meeting on the Cleveland charge. Revivals on the Nebo charge have been conducted by Rev. V. S. Coleman at Oak Grove, by Rev. J. B. Cain at Blue Hill, by Rev. J. H. Corley at Nebo, and the meeting at Cool Springs is being conducted by Rev. W. M. Sullivan. On Thursday, August 19, Cool Springs church will celebrate its centennial. At the time of its organization one hundred years ago Rev. Robert D. Smith was presiding elder of the Vicksburg district and Rev. Jesse Gin was pastor of the Bayou Pierre Circuit.

Rocky Springs church on the Hermanville charge, Rev. S. B. Watkins, pastor, entered the select circle of century-old church buildings this year. The church was built in 1837 while Green M. Rogers was pastor of Raymond Circuit on which Rocky Springs was at the time. The church organization is much older than the building and goes back to the early years of the nineteenth century, probably as far back as the days of Tobias Gibson. Appropriate centennial services were held in connection with the third quarterly conference under the direction of the presiding elder, Rev. H. A. Gatlin. A special service was held at the grave of Rev. Thomas Owen, for fifty-five years a member of the Mississippi Conference. Only two other church build-

ings in the Mississippi Conference have attained the age of a hundred years. The church at Woodville was built in 1824 and the church at Washington a few years later, being ready for use at the time of the Annual Conference of 1829.

A MESSAGE FROM THE CONFERENCE LAY LEADER OF THE MISSISSIPPI CONFERENCE

Dear Brethren:

Reports indicate a more than usual interest in the Layman's Day Program and a general effort, in cooperation with the plan of the Conference Board of Lay Activities, to hold the service in every church. Pastors are respectfully and ~~urgently~~ requested to make prompt reply when an inquiry is sent out in the various districts to ascertain the names of those churches or charges in which the service has not yet been held. We have a very faithful and efficient group of District Lay Leaders, and these should be notified when assistance is desired. The Conference Lay Leader will be glad to cooperate in any way possible.

Our lay program contemplates the vital interest of every lay leader in the literature of his church. The laity of the Mississippi Conference are urged to read the New Orleans Christian Advocate, which is our own organ and which should receive far more loyal support. While its special campaign for subscriptions comes to a close, the needs of our laymen for information concerning the affairs of the church continue and at this time are increasingly important. The Christian Advocate (Nashville) is our General organ and not widely appreciated for its great worth because it reaches so few homes of the laity. The cost of these two periodicals is small indeed, but their value is great concerning spiritual growth, general information, and an intelligent outlook on the affairs of Methodism, as well as the local interests of our Church. If these papers were read thoughtfully in all of our homes, the Mississippi Conference would be known for its growing attendance, better prayer meetings, and possibly some spontaneous revivals.

The ministry needs more adequate support, our superannuates are shamefully in need of better financial provision, our missions must carry on, the educational institutions of the Church must receive more loyal and liberal assistance.

A report just received from the Conference treasurer giving payments on the Benevolences up to August 1, shows that about \$1,000.00 has been received during the past two months, making the total about the same as for this time last year. Thirty-seven charges have paid nothing yet. The report is as follows:

Brookhaven District
Adams, 45.00; Bogue Chitto, 6.25;

Brookhaven, 400.00; Crystal Springs, 300.00; Georgetown, 60.00; Harrisville, 53.75; Hazlehurst, 150.00; McComb, Centenary, 315.91; McComb, Pearl River Ave., 150.00; Meadville and Bude, 128.85; Monticello & Pleasant Grove, 43.80; Osyka, 23.00; Prentiss, 330.00; Scotland, 105.00; Silver Creek, 12.00; Summit & Topisaw, 59.34; Tylertown, 100.00; Utica, 194.15; Wesson, 100.00.—Total, 2,577.05.

Hattiesburg District

Bay Springs, 126.00; Bonhomie, 50.00; Bucatunna, 75.50; Collins, 75.00; Ellisville, 6.50; Hattiesburg, Broad Street, 210.00; Hattiesburg, Court Street, 284.23; Hattiesburg, Main Street, 613.00; Heidelberg, 79.50; Laurel, First Church, 166.00; Laurel, Kingston, 34.00; Laurel, West Laurel, 50.00; Magee, 147.00; Matherville, 21.00; Montrose, 30.00; Mt. Olive, 71.95; New Augusta, 59.00; Petal, 65.00; Richton, 178.50; Shubuta, 115.00; Sumrall, 110.00; Taylorsville, 14.97; Waynesboro, 275.00; Waynesboro Circuit, 43.00; Seminary, 3.00.—Total, 2,903.15.

Jackson District

Benton, 465.00; Brandon & Pelahatchie, 150.00; Camden and Sharon, 50.00; Canton, 300.00; Carthage, 20.00; Fannin, 123.00; Forest, 153.81; Homewood, 41.00; Jackson, Capitol Street, 3,806.00; Jackson, Galloway Memorial, 1,200.00; Jackson, Glendale, 75.00; Jackson, Grace, 165.00; Jackson, Millsaps Memorial, 150.00; Lake, 60.00; Lena, 54.00; Madison and Pocahontas, 270.43; Morton, 75.00; Shiloh, 27.00; Walnut Grove, 30.50.—Total, 7,215.74.

Meridian District

Burnside, 11.75; Chunky, 31.15; Cleveland, 18.05; Daleville, 23.40; Decatur and Hickory, 75.00; DeSoto, 61.70; Enterprise, 82.50; Lauderdale and Electric Mills, 123.00; Meridian, East End, 400.00; Meridian, Fifth Street, 100.00; Meridian, Hawkins Memorial, 104.00; Meridian, Wesley, 24.50; Newton, 47.15; Pachuta, 47.00; Philadelphia Station, 440.00; Porterville, 1.00; Quitman, 250.00; Scooba, 15.00; Vimville, 34.95.—Total, 1,890.15.

Vicksburg District

Anguilla, 108.00; Centerville, 140.00; Edwards, 72.00; Fayette, 100.00; Lorman, 63.15; Louise and Holly Bluff, 69.00; Mayersville, 51.00; Nebo, 60.00; Port Gibson, 135.00; Rolling Fork and Cary,

100.00; Roxie, 66.15; Satartia, 110.50; Silver City, 100.00; Vicksburg, Gibson Memorial, 282.75; Yazoo City, 333.33; Woodville, 20.00.—Total, 1,810.88.

Seashore District

Bay St. Louis, 1.00; Brooklyn and Bond, 58.85; Coalville, 65.01; Columbia, 1,000.00; Escatawpa, 31.00; Gulfport, First Church, 400.00; Kreole, 60.00; Leakesville, 21.50; Logtown, 25.00; Long Beach and Pass Christian, 86.65; Lucedale, 110.00; Lumberton, 25.00; Moss Point, 51.35; Ocean Springs, 30.00; Picayune, 200.00; Poplarville, 150.00; Purvis, 40.00; Saucier, 100.00; Vancleave, 64.00; Wiggins, 110.36; Epworth Wesley, 75.00.—Total, 2,704.72.

Grand total—19,101.69.

J. M. SULLIVAN.

THE CIGARETTE SAID—

I am not much of a mathematician,
But I can Add to a man's nervous trouble,

I can Subtract from his physical energy,

I can Multiply his aches and pains,
I can Divide his mental powers,
I take Interest from his work,
And Discount his chances for success.

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D. M. KEY, President.
Jackson, Miss.

North Mississippi Conference

PERSONAL AND OTHERWISE

Miss Bettie J. Bailey, Route 1, Aberdeen, says of the Advocate, "I think each issue grows better." We make grateful acknowledgment of her word concerning the editor.

We are glad to learn that Rev. J. C. Wasson, pastor at Vaiden and West is able to fill his appointments again. He still has his foot in a cast and walks with crutches, but suffers no pain.

Rev. E. L. Jernigan sends a list of subscriptions covering the quota for Mathiston church. Although it is not the quota for the charge, Bro. Jernigan has made progress and we value his loyalty and his good opinion of the paper.

Rev. D. R. McDougal, Hickory Flat, reports a great year in that charge. On behalf of the Advocate he sends one renewal and two new subscriptions, bringing his number to thirteen on a quota of eleven, with "more to follow." Thank you, Brother McDougal!

Rev. L. H. Floyd, pastor at Sturgis, reports good meetings. Bro. Floyd says that he has not been able to find one single Advocate subscriber on the charge, but he has sent in fourteen subscriptions on a quota of fifteen. All things considered, that is a remarkable record.

Rev. S. W. Miller, a superannuate living in Frisco, Texas, has been a subscriber to the Advocate practically all the time since Bishop Parker was editor. He is now in his ninety-first year and says he expects to go to heaven full-handed, not with a rusty talent.

Miss Alma Stevenson, the daughter of Dr. and Mrs. Henry M. Stevenson of East Lake, Ala., and Mr. Quitman Robins Ledyard, son of Mr. and Mrs. J. H. Ledyard of Tupelo, were married on July 24, in Nashville, Tenn. The editor has known the groom almost from his infancy. He comes from one of the very finest families we have ever known, and we wish for the happy young people all happiness and worthy success in their journey through life.

CARROLLTON CHARGE

This was Baptist year for our Tabernacle meeting at Carrollton and we had with us Dr. Elmer Ridgeway, pastor of Emanuel Baptist Church, Oklahoma City. He came to us highly recommended by Dr. R. G. Lee of Memphis, and he was all that Dr. Lee said about him and more. He is a great preacher of righteousness and truth as it is in Christ Jesus our Lord. The congregations were good—

the morning services were well attended and the spacious tabernacle was practically filled at nearly every evening service. Everyone enjoyed Dr. Ridgeway's preaching. He is a good orator, is entertaining, and has the zeal and courage of an apostle. The meeting resulted in about forty additions to the churches, hundreds of reconsecrations, and much good was accomplished in every way. The singing was ably directed by Rev. Gayle Holcomb of Little Rock.

For our meeting at McCarley, we had Dr. A. T. McIlwain, presiding elder of Greenwood District, as preacher. The meeting was a splendid success. Bro. McIlwain was at his best, and those good people at McCarley came from the first service on the morning of August 1, through Friday night following. The preaching was with power, and twenty-four members were added to the church—three by certificate, one by vows, and twenty by profession of faith. This meeting was one of two real revivals which I have witnessed since joining the Conference nearly eight years ago. Up to the present time, we have had forty-five additions with three meetings still to hold. We are now in a meeting at Longview church with Rev. J. L. Nabors doing the preaching. We have just finished rebuilding the church from the wreckage of the old building and the people of the community are showing a fine interest.

We are moving along nicely in every way and have no complaints to offer.

L. C. LAWHON, Pastor.

ARE YOU GOING TO GET WHAT YOU VOTE FOR?

By W. H. Nelson

The question of unification between the Methodist Episcopal, Methodist Protestant, and the Methodist Episcopal Church, South, deserves serious consideration and a wider discussion than it is having. No one should object to a lively, even a stormy discussion, for the atmosphere will be all the better for it. The editor of the Baltimore Southern Methodist is to be congratulated on opening his columns to a free discussion.

This writer has hesitated to discuss the unification issue. When it was first presented to him the reaction was favorable. If any good can come from unification we would be the last person in the world to stand in the road. With the jurisdictional plan it looked as if no one could lose. However, much has happened since the meeting of the General Conference of the Methodist Episcopal Church in May, 1936. Some of the An-

nual Conferences while voting for the plan, have also signified their intention of modifying the plan. For instance, at the last session of the New York East Conference, twenty-six laymen and fifty-eight ministers voted "no," while seventy-five laymen and one hundred and fifteen ministers voted "yes." The ministers voting "no" included such men as Drs. Halford E. Luccock, Lester W. Human, and Lloyd F. Worley, while Frank A. Horne led the laymen. Twenty-one ministers and ten laymen had the following entered into the minutes: "With sincere and great reluctance, but moved by our deepest religious convictions, we are voting against the proposed 'Plan of Union.' We respect the reasons and judgment of those who differ from us on this question. We believe profoundly in church union, and we heartily endorse the principle of unification of the branches of Methodism as a first step toward the achievement of this desired goal. But because the proposed 'Plan of Union' creates jurisdictional conferences, embodying racial discrimination, we are compelled, by conscience, to vote against it. We do so, moreover, in the interest of Christian Democracy and Brotherhood, and as an indication of solidarity with the Negro minority of members of the Methodist Episcopal Church. We sincerely hope that this stand of a minority of their white brethren will encourage them to remain with the Methodist Church, and work for the redress of wrongs." This was signed by Dr. Luccock and twenty of his confreres, and by Mr. Horne and nine laymen.

After the vote was taken the minutes of the Conference were read as follows: "G. B. Tompkins presented the following resolution relative to the adoption of the Plan of Union. Upon motion of W. M. Nesbit it was adopted:

"Believing in the major objectives of the Plan of Union, and desiring to vote for the same and also achieve, as far as possible, an unanimous vote of the Conference, yet having definite conscientious scruples with regard to that section of the plan dealing with the Negro Conferences, and desiring to protect our convictions on this question, the following resolution is proposed, to be spread upon the minutes of the Conference, thus stating our attitudes and qualifying our vote.

"Be it therefore resolved, that we regret that a more acceptable way was not provided for our Negro Conferences. We are not satisfied with this Section of the Plan, and desire that our Negro brethren shall know our attitude, and our desire to achieve a more satisfactory arrangement. We therefore cast our vote with this qualification, in the hope that future General Conferences will make such changes and modifications in the Plan as will correct the situation to the full satisfaction of our Negro brethren, and of all who share with them this attitude."

This is not the only Conference that has declared in effect that they would

seek to have the General Conference change things to the satisfaction of the Negro. The Southern California Conference, the Wyoming Conference and others, have passed resolutions on the question of securing a satisfactory status for the Negro, and in order to do that they are ready to change the Plan.

Now the situation in a nutshell is this: The present Plan, which Southern Methodists are called upon to vote on this fall, is not the Plan which will be finally worked out by the General Conference, if certain leading men in the Methodist Episcopal Church can have their way. It is somewhat analogous to two men signing a partnership agreement, and one of them turning around and saying: "At the first meeting of the Board of Directors, which I control, I am going to have this thing changed to my way of thinking." Would you sign an agreement under those circumstances? I wouldn't.

Now the Methodist Episcopal Church will control that united General Conference, and they will do exactly as they please, and the Southern folks will have to like it—or else.

What does the declaration mean? "We sincerely hope that this stand of the minority of their white brethren will encourage them to remain with the Methodist Church, and work for the redress of wrong." Can we hope for real union and a feeling of Christian fellowship when people are already talking about redress of wrong? And take the resolution which was passed unanimously, which we have quoted, and which we repeat—the last paragraph: "We therefore cast our vote with this qualification, in the hope that future General Conferences will make such changes and modifications in the Plan as will correct the situation to the full satisfaction of our Negro brethren, and of all who share with them this attitude." It was such a spirit as this that brought about a split in 1844, and the same spirit still lives, only it is worse, for we are "redressing wrongs" before we get together. As Patrick Henry put it on one occasion: "We have no way of judging of the present but by the past." And the same thing applies to the future. The Methodist Episcopal Church will have a majority, and they are already committed to changing the Plan, and we will have to do just exactly what they tell us. "Before you sign away the property of your church, ask yourself whether you would sign away your own property when the man you were trading with said he was going to get something else than what you signed for when you put your name on the dotted line." If you are determined to vote "yes" then you should be equally determined that there shall be no changing the object you voted for.

Woodland, California.

COPIED FROM ROLLING FORK WEEKLY PAPER

"He who helps a child helps humanity with an immediateness which no other help given to a human creature in any other stage of human life can possibly give again."—Phillips Brooks.

Reverend Mr. Grice and the members of the Methodist congregation are to be complimented, highly praised, for the exemplification of true Christian ideals through their interest in orphaned children.

Rolling Fork was honored, yes, I say "honored," by the visit recently of approximately fifty of the finest "orphans" that this writer has ever met. Mr. McDonnell, of the Methodist Orphanage, we "salute you!" Reverend Mr. Grice, ladies and gentlemen of the Methodist congregation, we thank you for the privilege of meeting these fine, Christian, refreshing children.

Two thousand years ago Jesus journeyed through Galilee and the disciples disputed as to which of them should be greatest in the Kingdom of Heaven. When they reached Capernaum, Jesus asked what they had disputed about; but they held their peace. Jesus sat down, and taking a little child in His arms, He said "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Like Jesus, the Methodists have taken the underprivileged and orphaned children "up in their arms" and I love them for it!

And now for a few personalities:

I have a small son, and should his mother or myself leave him dependent upon this world, I pray God that he may be taken into some home such as the Methodists maintain in Jackson.

This boy of mine often confides in me his sins and virtues. As I gazed upon those children recently, naturally I thought of my boy and his "confessions," and:

"Last night my little boy confessed to me: Some childish wrong: And kneeling at my bed, he prayed with tears—'Dear God, make me a man like daddy—wise and strong, I know you can.' Then while he slept, I knelt beside his bed, confessed my sins, and prayed with low-bowed head 'Oh God, make me a child like my child here—Pure, guileless, trusting Thee with faith sincere.'"

And yet I pray, "Oh God, make me a child like those children I saw recently—pure and guileless; and Oh God, I thank Thee for such a splendid organization that maintains an institution for those whom You said "Suffer that they come unto Me."

And now for more personalities:

Twenty-two years ago Mars gained the ascendancy. It was the beginning of the martial symphony that reached its climax in the roar of battle. Men left a plentiful harvest to reap a bloody one on the fields of hate and prejudice. The pawns of royal intrigue, they marched to the field of slaughter and Moloch sat to the right and Loki to the left of Mars

and Demos chuckled as the "four horsemen" galloped through the nations. As Moses broke the ten commandments at the foot of the mount centuries ago, so did "civilized men" shatter the commandment, "Thou Shalt Not Kill," in '17 and '18. I was one of them. The father of an orphan who visited Rolling Fork recently was another.

The last I saw of this young lady she was an infant in arms. Her father, my comrade, was then living. But "destiny like the wind blowing where it listeth and elects whom it will." It took a tent maker of Tarsus and made him the most influential theologian of all times. It lifted a swine herd of France to the Papal throne. It took a rude jester and rail splitter from Illinois and caused him to strike the chains from the wrists of three million slaves. It sent from the wild-woods of Tennessee a captain who defeated the soldiers who had shut Napoleon on a lonely isle in African seas and last Sunday it placed in my home the orphaned daughter of my comrade.

I did not know that my comrade had answered the Muster Roll of the Great Commander in Chief. I did not know that the small babe in arms as I last saw her was now a fine, healthy, educated and Christian young lady of sixteen. My wife, woman-like, recognized her last Sunday and brought her home. Then I did not know her. Call it God's mysterious ways, destiny, coincident, or whatever you please, but I thank God that He has again thrown me in contact with my comrade's flesh and blood, and I promise you this, my comrade, that your child, old pal, will want for nothing that is within my power to give her. I wish you were here to see her, old pal, you would be proud of her.

She tells me that she assists in making the biscuits each morning in Jackson, something around 400. Remember how you liked biscuits with molasses and I wanted corn bread and molasses. Oh, you can't answer me, but you know. I wish you had lived to appreciate and enjoy the splendid Christian girl that is your daughter. You would be proud of her and proud of the other fine children, too. You would go down on your knees, regardless of your religious beliefs, and thank God for such an organization as the Methodist Orphanage.

I want to say a lot more. But I must stop now. I am crying, and I'm not ashamed of it.

I will try and do better next week.

—Rolling Fork Weekly.

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War not only causes us to hate our enemies, but to hate our friends also.

Christian Education

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CHURCH SCHOOL LESSON AUGUST 22

By Dr. E. R. Connelley

THE PLACE OF RELIGION IN A NATION'S LIFE

The tabernacle was tent of linen cloth, with a sheltering tent of skins to protect it from the elements. It was not a place of public worship, but the place where the high priest resorted to consult the Divine Will that he might guide his people. It was a symbol of God's presence, a sign that he was not permanently located on the holy mountain, but that he moved with, and before his

people, for they had to be led by signs until they learned to follow the Spirit. They had been associated with those who worshipped visible gods, idols, and they desired to "be like other nations." Hence their idolatry with the golden calf. The pillar of fire and cloud symbolized the presence and guidance of Jehovah, of him who, Jesus said, "I dwell with you and shall be in you." Sign-seekers yet abide with us.

The place of religion is life, inner life, outer life, all life—individual, social, national. It is not confined to temple and cloister. Too much religion has been of a fragmentary type, entering but a fraction of life, as if it could be shut up in some airtight compartment and kept out of business and politics. The God of the churches is the God of the nations, whether acknowledged or denied. Christianity calls for righteousness in all the relations of life. It is not narrow, sectarian, nor racial, but non-partisan and universal. It worships one God and strives for one brotherhood. It is the soul of freedom and the essence of good will. Its respect for personality forbids exercise of compulsion in worship or creed. It is inherently democratic, calling none master but God, and is utterly opposed to class distinctions of every sort. It is wounded by any injustice done to the least and lowliest of men.

Commissioned to uphold and propagate such ideals, the church dare not ally itself with selfish secular agencies and political parties. Their platform and ends may change overnight, while the church is bound by the unchanging principle of good will to all mankind. The Christian conscience must be left free to support the individual or the party that appears most inclined to support that principle. It can never endorse a totalitarian state, nor give countenance to the doctrine that the citizen exists for the state. All must be free to obey God rather than men. Christianity cannot approve communism, fascism, nor any form of government that tramples upon the common and universal rights of man.

Modern nations need to study afresh the hand of God in history. One may not review the events of a day and say that God has done this or that, but no fair-minded man can study the annals of a thousand years and fail to discover his providential care for righteous men and movements. Peace and prosperity do not make their permanent dwelling place where the rights of the masses are ignored, where citizens are but cannon fodder, where the common people are but grist for the mills of the mighty. David was an imperial ruler, but when he

stunned there was a prophet of God with the courage to cry, "Thou art the man!" No political alliance nor economic system must ever be permitted to silence the voice of such prophets. None that this modern world knows the freedom of the people depends on the freedom of the church.

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The Christian Fireside

A HEDGEHOG'S DAY OUT

One evening last week I noticed something moving out of a hole in a hedge-bank. His long nose sniffed the air first to see if there were any enemies about. It was a hedgehog lumbering out into the short grass. He stopped and listened for a time, his nose turning from side to side. Then he made up his mind to begin his hunt. Every tuft of grass he explored, picking up beetles. Then he turned over a stone and found some small insects, all of which helped to fill him up. Farther on he caught a delicious smell, and his nose led him to a dead thrush which lay in the bottom of the ditch. It had been dead over a day, but that did not matter to him. When he had finished, there were only one or two feathers left to show where he had had his meal. He gave a grunt of satisfaction at this dainty, and moved on again.

For a few moments, he travelled through the bottom of the hedge, to see what he could find. First he came across a yellow-hammer's nest, but there was nothing in it, for the young birds had flown. Lucky for them, or they would have followed the dead thrush. Even if there had been eggs they would have gone into his hungry mouth.

He travelled on again grunting disapproval at the scarcity of food. Then he came to a ditch with water in it, but this did not trouble him, for he swam easily to the other side.

Then he came to the road and heard a thudding noise coming rapidly nearer. Not knowing what it was, but fearing it, he promptly rolled himself into a ball. A car rushed by and missed him by inches. Lucky for him or this story would have ended here.

When the noise had passed, he cautiously unrolled. He was in no hurry to do this, so scared had he been by the vibration of the road as the wheels swished past him. Reaching the hedge he was more fortunate, for he found an

egg, laid by a hen from a neighboring farm. He devoured this with great satisfaction.

After that he only hunted in a very casual fashion, not caring much whether he found more food. In fact, he began to feel on the full side and turned to return to his own hedge. As he neared it, he heard a squeal which meant "Rats" and before he could curl up, a rat had made a lunge at his nose. His spines, however, managed to protect this sensitive spot, and the rat squealed with pain and anger.

At this half-a-dozen other rats arrived, hearing the squeal of their friend. But they could do nothing to help for the hedgehog was rolled up tightly, his spines bristling in every direction.

It was a long time before he uncurled again and then only very slowly. Finally he crept back into his hole again, having had a very successful evening.

—ROMANY (In Methodist Recorder.)

CHILDREN IN COURT

Judge Malcolm Hatfield

A sixteen year old boy was arrested for automobile banditry. This youngster's parents should stand trial in his place as they are primarily responsible for his crime.

The beginning of this young man's criminal career started years ago when his parents let the whip fall from their grasp. The boy soon picked it up and from that day forward never dropped it. His father and mother never realized that they had abdicated their authority and stepped down from their legitimate places as heads of the family. Consequently, the boy was never taught to respect authority or the rights of others and as a result soon violated both the federal and state laws.

* * *

The sixteen year old boy who was arrested a few weeks ago for automobile banditry confessed his guilt in court.

At the conclusion of the trial the judge drew the father and mother aside and said: "In the past you have been too lenient with your son. You have pleaded where you should have commanded. You coaxed and humored this child when your own experiences in life should have directed the course for him to follow. As a result, he frankly admits he lost respect for your judgment and followed out his own wishes. Now the state is forced to step in and take over the responsibilities which you, as parents neglected to enforce."

* * *

With an ever increasing number of children being brought into court,

juvenile authorities in many districts are becoming alarmed over what the future holds for such youngsters.

One of the principle reasons for a fifteen billion dollar a year crime bill is that many parents do not realize that they themselves are developing disobedience and dishonesty in their children. One of the most common methods whereby parents lay the foundation for a dishonest youth is by lying to others in his presence. Parents should always remember that a son or daughter will not remain honest if they themselves are untruthful.

Outward defeat may be turned to inward victory.

Sin is not respectable, even though some sinners try to be.

Proficiency in throwing cold water doesn't necessarily make one a good fireman.

That old truth persists: "There is no other name under heaven given among men whereby we must be saved."

The less people do to merit reward the more interested they are likely to be in the question of rewards in heaven.

We wouldn't need to spend so much time arguing against modernism if we spent more time practicing the religion of our fathers.—Exchange.

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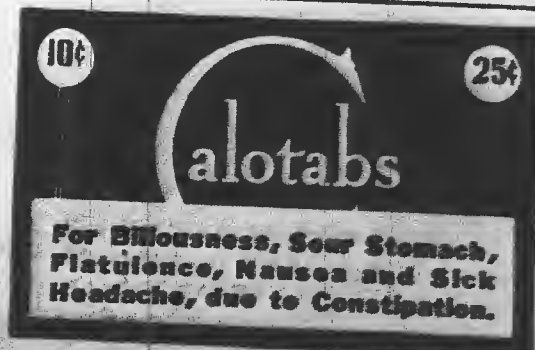
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Methodist Women

LOUISIANA CONFERENCE

By Mrs. John E. Pollard,
1514 Jefferson Ave., New Orleans, La.

Recently a wonderful privilege came to the Methodist Women's Committee of New Orleans which is headed by Mrs. J. E. Pollard. Three came from Nashville that day. Four Southern Methodist missionaries would sail from New Orleans for Seattle on August 15th. This committee has seen a number of missionaries sail these past few months out of the city. It is all so new and exciting. The Bishop's Crusade is going on for the first time! Because of the splendid success of the Bishop's Crusade, the Board of Missions has this year sent out ten new missionaries. Mr. and Mrs. Russell Miller and Mr. and Mrs. A. W. Ream from the Board of Missions and Miss Virginia Neal from the Woman's Missionary Council made up this interesting party. The committee was greatly impressed with the enthusiasm, the sparkling personalities and the deep conviction of these young missionaries. A small "Seaside Reunion" was held at the boat. Misses Helen Manahan and Patricia McHugh of New Orleans and Miss Annie Laurie Winfrey of Houston, all Seaside students had come to join "bon voyage" to these five who have also been at Seaside this past year. Miss Winfrey, accompanied by her mother, Mrs. J. Winfrey and sisters, Misses Evelyn and Margaret, was on her way to her home in Houston from a vacation spent at Lake Junaluska. The committee who bids farewell to the young "Pioneers" and others wished that all who had a part in the Bishop's Crusade might have shared in this rare privilege.

Miss Ella Hooper, Miss Annie Lampard, teacher, and Miss Velia Impe, student, made up an interesting MacDonell School party for a vacation trip to the "Wren's Nest" at Monteagle, Tenn. The "Wren's Nest" was a gift of the late Mrs. Nora C. Wrenn of Nashville. It was her wish that deaconesses and missionaries might enjoy this large comfortable home with its beautiful shady grounds, lovely flowers, good orchard and garden during their vacation time. This home commands a magnificent view of the Cumberland Mountains.

Miss Hooper has indeed had a busy summer. Just before leaving she wrote "We are repairing the parsonage in Lockport and having fun. Tomorrow volunteer carpenters will put on a new roof. I am the captain of the project. The Missionary Societies of that area are helping to sponsor the work."

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson,
2212 14th St., Meridian, Miss.

To the Auxiliary Superintendents of Study.

My Dear Friends:

Great interest is being manifested in preparation for the fall mission study. Please remember that "What Is The Moslem World" by Charles R. Watson is the basic text for classes expecting to apply for Council recognition, and these classes MUST use supplementary material suggestions for which can be found in the approved list. The new list of mission and Bible study materials will be distributed at the district "coaching" days. Also instructions will be given on requirements for Council classes.

Read carefully the article in your August "Missionary Bulletin" headed "Attention Superintendents of Mission Study." Since all the Protestant denominations are studying the Moslem World, perhaps jointly in each community some of these pictures could be sponsored.

Classes may meet the requirement for credit on "Efficiency Aim" (not Council credit) by taking any of the approved studies and having the very best class possible, but supplementary materials should be used, don't depend upon merely the text.

Since auxiliaries were supplied with study handbooks last year, there will be no distribution this fall. Anyone desiring a handbook, may order it from Literature Headquarters, 712 Church St., Nashville, Tenn. Price 5c. Each study superintendent certainly should have one.

I shall be at Lake Junaluska August 12-18. During this time, the district secretaries will send out necessary information concerning "coaching" days. I am depending on each of you to make these days count for splendid "introductory" sessions and advance publicity.

With best wishes for your work as you promote our study programs, and with appreciation of your service, I am

Very sincerely yours,
MAMIE B. MAHAFFEY,
Conference Supt. Study,
Mendenhall, Miss.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

These C. S. R. COMMENTS are copied from the last Conference Bulletin. Comment FIVE is worthy of our attention whether we are directly responsible for this department of our Auxiliary or not. The more informed members of an auxi-

lary there are the better the work of the C. S. R. department will be.

The last quarter is a good time to begin checking to see whether your auxiliary will receive Council Recognition for Christian Social Relations during 1937. Below are listed four requirements. When sending your 4th quarterly report, return these items checked. Otherwise you will not receive the Certificate of Efficiency. Last year some auxiliaries failed to receive this recognition because they did not send these items checked to me:

- a. Study of Handbook by Supt. and C. S. R. Committee.
- b. Study of a "packet" or pamphlet on Christian Social Relations.
- c. Definite service activity engaged in.
- d. Four consecutive reports sent by first of each quarter.

The C. S. R. Auxiliary's name was omitted from the list of those desiring Council Recognition in the Conference Minutes. Under the leadership of Mrs. R. M. Short, this auxiliary has done outstanding work and truly merited a place of honor.

If you fail to receive your material send me a card. My mailing list is still incomplete due to failure of auxiliaries to send Supt's name.

The Council Letter is the letter I send you each quarter. In regarding whether you received this letter, always report receipt for quarter for which you are reporting. For instance, if you report the 2nd quarter's work say whether you received the 2nd quarterly letter and not the next quarter's letter, for the latter may not reach you until after you have sent your report in. Some report that the letter was received too late to be read. Each quarter's work should be in your hands before the quarter begins, and there should be ample time to read it some time during the quarter.

Please read your Conference Minutes and Council Minutes for C. S. R. suggestions of work and study.

Some auxiliaries have had trouble getting C. S. R. Handbooks. I do not have these. Write again to Literature Headquarters.

MRS. DAN COMFORT,
Conference Supt. C. S. R.

National Missionary groups are far away but the Indian Missionary Societies of which we know less than we do the Nationals are right at our door. Here is a report of the activities of a Choctaw Missionary Society. One woman has belonged since 1908, a longer time than many of you who are reading this page.

Choctaw Indian women find in the Missionary Society that which challenges their loyalty and sacrifice. The Rev. W. U. Witt, superintendent of the Indian Mission, tells of reports from two Choctaw missionary societies which he heard recently and which he declares should shame our indifference. One of the

societies, with not more than ten members recently raised \$25 for the church. This amount was large for these women, for their resources are extremely meager. The other society was represented by a woman who could speak only in her own tongue—she knew no English. She had been a member of her society since 1908. In making her report she told how the members picked pecans and sold eggs to make the necessary money for their budget. "Her face was shining with light as she made her talk, and one could not help but realize the sacrifice made by these Indian women and their consecration to the cause they loved so well."

In Memoriam

MRS. A. H. WILLIAMS

Mrs. Williams was the life companion of Rev. A. H. Williams, retired member of the North Alabama Conference M. E. Church, South, and was born near to Columbiana, Alabama, July 17, 1855, and passed to her final reward from the retired minister's parsonage in Attalla, Ala., at 4 a. m., Thursday, July 7, 1937.

Mrs. Williams often said, "I love this home more than any place we have ever lived," and was with me 51 years in my active ministry of 54 years.

We were on the "Conference rolls" much of the time, as "Transfers," a combination of Providence took us to no few locations.

Many times we were changed without council, from Stations to Circuits, and more than once from Circuits to Districts.

Mrs. Williams was brave and true and appeared to scarcely know the meaning of fear. Tears came at times when we went from happy conditions to a malari-ous territory, and smaller in pay.

At such times Mrs. Williams was quiet and serene, and once at a trying time simply said, "get your hat, I am ready."

With unquestioning faith in God Mrs. Williams gave her life without reservation in devotion to her husband and children, and to any convenient work for help in the churches to which we were assigned.

We lived alone often, when our children were in the colleges, and later were engaged more or less in teaching.

During the continuance of illness Mrs. Williams would say to me, "you must not leave me," and to the children, when they came for the final leave talking, she said, "are they all here," and to the last clung to them and to her husband, and at times recognized her friends, until the light of life passed away. And it was said "Mrs. Williams has gone."

We hope to finish all and to meet again.

Attalla, Ala.

A. H. WILLIAMS.

MRS. LAURA FUNDERBURK OVERSTREET

On the afternoon of May 22, the beautiful spirit of Mrs. Laura Funderburk Overstreet took its flight to the Land of the Blessed. Hers was a life of beauty, and loveliness, one of purity and goodness, and a life lived at its best everyday. She was always kind, considerate and thoughtful of those around her, and loved, with great tenderness, those who ministered to her needs at all times. Her life is one that will live on and on, for the beautiful threads of her character will be knitted in again into the lives of others along the pathway of life.

She had been a life-long member of the Methodist Church and loved it with a rare devotion. In her younger years she was always active in every phase of church work, and gave her best to the prosperity of God's kingdom. She had a great faith in her church and its ultimate outcome. Since childhood, the Wesleyan Christian Advocate has made its way into her home, and she rejoiced in its pages. Up to the last days of her life she read the best of religious literature. Her Bible was her constant companion, pouring over its pages daily, and gathering from it strength and courage, and a "faith that overcomes the world."

She fought a good fight, and she heard the words, "Well done, Thou good and faithful servant, enter thou into the joy of thy Lord."

She was born in South Carolina, but moved to Brunson, Georgia, when a small child. She was the daughter of George Funderburk and Louise Bickett Funderburk, who were pioneers in Georgia Methodism, and who contributed two sons to the ministry. She was married to the late James Stephens Overstreet on May 4, 1887, and from that union four children were born, three of whom survive: Mrs. O. S. Mincey, Mrs. Eunice Maxwell, both of Ruston, and Guy Overstreet, of Bainbridge, Ga. Also surviving were five step-children, several grandchildren, and one sister, Mrs. J. W. Tinley, of Leary, Ga.

—Ruston Leader.

REV. STEPHEN J. DAVIES, D.D.

Rev. Stephen J. Davies in the early morning of Friday, July 30, went from us to join the company of the redeemed. The funeral services were held in the First Methodist Church in Shreveport, Bishop H. M. Dobbs, Dr. John F. Foster and the writer officiating. Representatives from many sections of the State were present. The floral offerings were many and beautiful. The music was soul stirring and comforting.

The name of S. J. Davies has been in the Louisiana Conference journal for fifty-four years. It stood at the top of the chronological roll of the Louisiana Methodist preachers. He had the unique distinction of having served in every

presiding elder's district in the Louisiana Conference and in every section of the State. His ministry was in that period of the church when the long pastorate was the exception. He belonged to a great group of itinerating preachers who like flaming evangelists went everywhere preaching the glorious gospel of Christ. It was a hard life, this life of the early preachers in Louisiana and only heroic souls could endure, but it was through their ministry that Methodism was established and the Kingdom of Christ extended. The present generation of preachers is under everlasting obligation to these "Fathers in Israel." They established the churches we serve and led to Christ the fathers and mothers whose children make up the church of today.

Dr. Davies was born in the Parish of St. Mary on August 27, 1857 and lacked only a few days of reaching the ripe age of eighty years. He was graduated from Centenary College in 1882. In 1932 the college conferred on him the honorary degree of Doctor of Divinity. At the time of his death he was the oldest living graduate of the college.

He joined the Louisiana Conference in 1883 and was an active itinerant in the ranks until 1922, at which time he retired and moved to his little home at 628 Kings Highway, Shreveport.

During his active ministry he served as pastor: Grand Cheniere, Jeanerette, Woodside, Ebenezer, Dryades, New Orleans, Opelousas, Mooringsport, Caspi-ana, Felicity, New Orleans, Clinton, Arcadia, Delhi, Tallulah, Abbeville, Washington, Harrisonburg, Sicily Island, Bastrop, Greenwood, Fisher, Jackson, Wilson, Cedar Grove, Queensboro, Grand Cane and Coushatta. He also served as presiding elder of the Alexandria District. He was once on the faculty of Centenary College and Mansfield College. For many years he wrote "Safety Signals" for the New Orleans Christian Advocate. He also wrote for other periodicals. During the period of his retirement he turned his attention to the writing of a history of Methodism in Louisiana, which he left in manuscript form in his library.

Dr. Davies was married twice, first in 1883 to Miss Ada Piland of Jackson, La., who lived only three years after their marriage; and in 1888 to Miss Maggie Hobbs Thompson, who with three children—Stephen E., Mary and Jane—survives him. He is also survived by one sister, Mrs. L. N. Wriburg of Crowley and one brother, David N. Davies of Lake Charles.

W. W. HOLMES.

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REV. J. T. ABNEY

(A Daughter's Tribute)

My Dear Dr. Duren:

I am happy to be a subscriber to the Advocate again and am glad your campaign was a success.

For some weeks I have been wanting to write a letter of—well—just appreciation of my father, Rev. J. T. Abney, who left us in December, for a heavenly home.

He was just a young man when he entered the ministry in the Mississippi Conference, and for more than forty years served, giving his best to the people. He loved them, always trusted them, and regardless of their station in life, visited and helped them to the very best of his ability. His sweet, quiet, congenial nature, together with his devotion to God, won for him many friends. I used to wonder at his patience when problems of his work seemed to almost swamp him.

With an ambition and determination, he educated four children. It wasn't easy with a family of six and a small church to serve, to realize all he wanted to. But he believed in his God and all His promises, and with a wife like my mother to help manage and carry on the work, a number of dreams came true.

Oh how he loved to sing! Some of our happiest moments together were when he would get his Hymnal "to learn a new tune for Sunday" (I was his accompanist at the piano). There we would drift from one melody to another and enjoy them for an hour or more at a time.

Even after I married he wrote me sermons and advice. How I cherish these for I have some of them now! He has baptized all three of my children and I'm so proud of it. My one hope for them is that they will be as fine and consecrated as the one who placed his hand on them in baptism.

He loved the Conference, the work of it, and during all of his years in service did not miss a roll-call. He boasted of that.

The last solo I heard him sing was "More Like the Master," the last sermon I heard him preach was here in Bogalusa in my church; the last Conference he attended was in Jackson, Mississippi this past November, 1936; and the last act he performed in the Conference was conducting the "Memorial Service" in Bishop Dobb's absence.

He was so happy when he returned telling of all his preacher friends, only to leave us so soon afterward. But I am trying to live as he would wish and meet him when my summons comes.

I must close and write my mother who is the bravest, most lovable mother a girl could have. How I hope she will stay with us a long time for we need her so much!

I hope you can find room to print this for I feel as if I were writing an old

friend of his. He subscribed for the Advocate all of my life and I do not know how much longer.

Best wishes to you in your work.

Sincerely yours,

(Mrs.) W. C. BOYD.
(nee Kathryn Abney).

SOMNAMBULISM

A distinguished professor of psychology once told his class of a striking case of somnambulism. It was that of a man who one night went downstairs to the door of the house in which he dwelt, and yet he was asleep all the time. He opened the door and stepped into the street, and so strong was the somnabulistic trance that still he slept. He passed along the street and out into the open country, and still he slept! Not till his naked feet touched a little stream that crossed his path did he awake to the darkness of the night and the strange, unfamiliar scene. There are souls like that. They never awaken till they touch the cold waters of death, and feel the night winds of mortality arouse them to the darkness of the night and the strange unfamiliar scenes of eternity and judgment.—W. M. Mackay's Bible Types of Modern Men.

THE PLAN OF UNION—THE EFFECT OF ITS ADOPTION UPON TRUST FUNDS

(Continued from page 7)

and if they bolt or depart, they must go as they come in, "empty handed." We shall not be so cruel as to suggest that many of them remain in the church empty handed.

The very object of union is to go forward with the work of Methodism in a larger way. It will not destroy or affect the purpose and object of any trust heretofore committed to our church or any trustee. It is a familiar doctrine of equity that a charitable trust will not even fail for want of a trustee. Courts

of equity independently of statute, possess the inherent powers to appoint new trustees wherever such action is necessary to protect the rights of beneficiaries—in other words, to see that the trust does not fail.

The church must look forward instead of backward. The whole world is in transformation. Time marches on—"Through the ages one increasing purpose runs." And this purpose and progress is ever onward, not backward.

"One common faith unites us all, we seek one common goal

One tender comfort broods upon the struggling human soul.

To this clear call of Brotherhood, our hearts responsive ring,

We join the glorious new crusade of our Great Lord and King."

Jackson, Miss.

The 1935 enrollment in the Bible School at Wembo Nyama, in the Congo Mission, where all the native preachers receive training, was almost double that of the preceding year, the total number being 102. Twenty-nine young men were graduated and went out into active missionary work among their own people. Rev. H. P. Anker, director of the Bible School, says: "Since our enrollment has increased so greatly we need more funds for the work. We believe every dollar invested in this Bible School work is money well invested and will bring large spiritual dividends."

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Elgin, Illinois

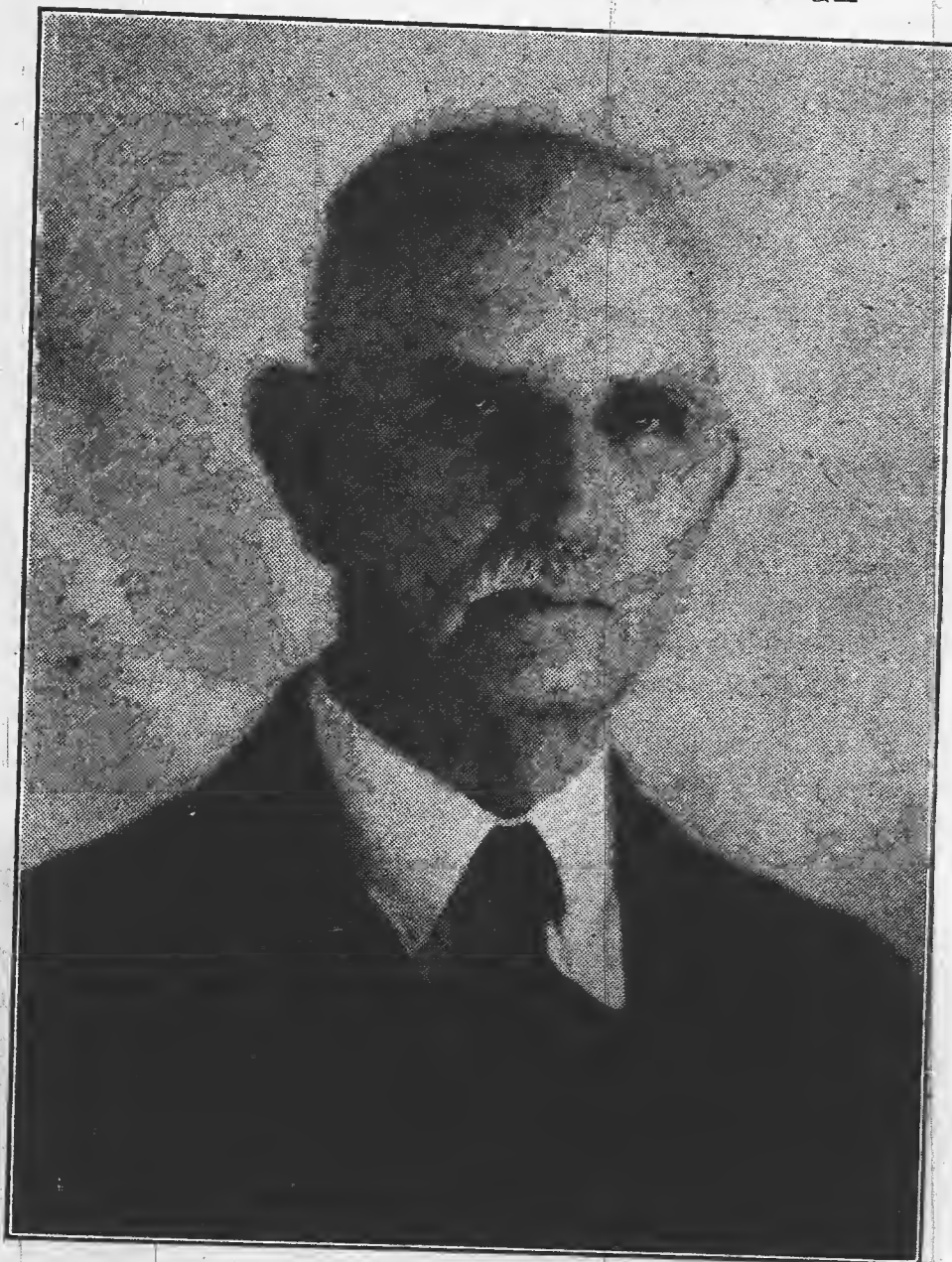
NEW ORLEANS Christian Advocate

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NEW ORLEANS, LA., THURSDAY, AUGUST 26, 1937.

Whole No. 41249.

SON OF A METHODIST PARSONAGE



HON. HORACE HENRY WHITE

Judge White was born in Opelousas, La., February 7, 1864. He is a son of Rev. Benjamin F. White and Sallie Malone Wynn White. His father was a private under General Zachary Taylor in Mexico, a captain of heavy artillery in the Confederate Army, and a member of the Louisiana Conference. Judge White is a distinguished lawyer, an author of law publications, and has been a member of two Louisiana Constitutional Conventions. He is President of the State Board of Education, is a member of the Vanderbilt Board of Trust, has been a member of five General Conferences of his Church, has been a member of two Unification Commissions, including the present; was chairman of the Board of Stewards of his home church for more than forty years and a teacher of the Men's Bible Class for fifty years. He is a modest citizen, an able jurist, a trusted political leader, a churchman honored and esteemed, and a man universally beloved.



Wallet of the Week



NEUROTICS OF MIDDLE LIFE and after, says a certain physician, have as their common problem the finding of a religious outlook on life. He says that in his experience they fall ill because they have lost that which the living religions of every age have given their followers, and none of the patients has been really healed who did not regain his religious outlook. He then observes: "It seems that side by side with the decline of religious life, the neurotics grow noticeably more frequent."

* * *

MUDIE'S CIRCULATING LIBRARY, one of the most famous and influential library centers of London for nearly a hundred years, was closed recently. It was founded by Charles Edward Mudie in 1842, and it made a great and worthy contribution to British culture by making accessible a type of literature which would otherwise have been inaccessible to a large part of the population. Its failure was due to the free public library, the two-penny library, and a literature whose quality is probably indicated by the new order of reading center.

* * *

THE COAL MINERS of South Wales are represented as being in desperate economic straits on account of the reduction of mining operations upon which so many of the people are dependent. Since the war one hundred and eighty mines have been permanently closed, the number of employed miners has been reduced from two hundred and seventy-one thousand to one hundred and thirty-one thousand, and the annual outlay in wages from three hundred and seventy-five million to seventy-five million dollars. Absentee financiers with the consent of the government have brought the laboring class and the small trades people to the verge of ruin.

* * *

A NEW SOURCE OF HELIUM, though not altogether unknown, is the Turner Valley gas fields of Alberta, Canada. The natural gas of that field is said to bear an average of one-third of one per cent of helium. It is estimated that there is a daily wastage of one million cubic feet of helium—a quantity sufficient to fill the gas bags of the Hindenberg. A project for making this supply of helium available for war purposes was abandoned when the World War came to a close. Now there has been a revival of interest in its collection and conservation because of the commercial demand for it.

ROMAN CATHOLIC MEMBERSHIP statistics are not easy to report accurately since they are difficult to get from official sources, and it is a problem to understand the exact meaning of Roman Church membership figures. According to figures recently released through the Christian Herald, the Catholics have a total membership in the United States of 20,831,139. Of these 14,956,758 are thirteen years old or above. The official Catholic directory for 1937 reports a total membership of 20,959,134.

* * *

DOCTORS OF DIVINITY were called to the front of the stage recently by a very pointed question asked by a foreigner. Concerning the great number of Doctors of Divinity in America, an Australian is credited with asking: "Where do you get them all, and why?" That is an inquiry not without point for, without any reference except to the question itself, the great number of people who hold honorary degrees, has so reduced the prestige of such recognition, as to make the absence of such a title a badge of merit, if not of distinction.

* * *

THE FUNERAL OF AN ARMY CHAPLAIN last April is said to have furnished an interesting example of Protestant and Catholic friendship and understanding. It appears that Harris A. Darche and Robert Chapler, army chaplains, became such warm personal friends that they agreed whichever of them should die first, the survivor was to conduct his funeral. So at the funeral procession participated in by 250 priests led by the Auxiliary Bishop of Chicago, Robert Chapler delivered the funeral eulogy for the Roman Catholic priest, Harris A. Darche.

* * *

THE DOGMA OF RACE was vigorously assailed by a recent writer who said that it is pagan in its origin, is based upon the affirmation that nature is eternal and spirit a product of blood and race, and that such a dogma rests upon the reign of the irrational. Judaism, the age-old pawn in racial struggles, he held to be but the mask for the fight which is aimed equally at Christianity, since the anti-Semitic move discredits the whole Christian background—its divine origin and the inspiration and authority of its Scriptures. In the last analysis, he thinks, it reduces man to a purely zoological specimen controlled by the law of the jungle.

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H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Manager

EDITORIAL

OUR MISSIONARIES IN SHANGHAI

The safety of our missionaries in the Chinese war zone is the occasion of much solicitude throughout the Church. A number of communications from the Board of Missions this morning indicate that no effort or expense is being spared in order to secure their safety. We gladly give the substance of these communications. All missionaries en route to Shanghai have been radioed to avoid Shanghai and to stop at the Mission headquarters in Kobe, Japan, for further instruction. This applies to missionaries of the General Board and of the Woman's Council as well. Miss Louise Killingsworth has been held at home until sailing conditions improve.

On August 14, following dropping of a bomb in the international settlement of Shanghai, Dr. John W. Cline sent a cable saying, "Safe now, conditions perilous." On August 15, Secretary of State, Cordell Hull, wired the American Consul for a report concerning the whereabouts, safety, and methods being employed for the protection of the missionaries of the Methodist Episcopal Church, South. On August 19, the Secretary of State wired Nashville headquarters: "Telegram from American Consul General, Shanghai, reports following missionaries of the Methodist Episcopal Church, South, are at Shanghai: Dr. John W. Cline, Mr. and Mrs. W. A. Estes, Alice Alsup, Mary Blackford, Pearl McCain, Louise Robinson, Sue Stanford, Nina Stallings, Julia Wasson and Lucy Jim Webb." Telegram further stated that all the above except Cline were planning to sail on Hoover, August 21 for Manila. Cline is presumed to have stayed under consular protection to look after property interests. Miss Jean Craig, Miss Mathilde Killingsworth, Miss Helen Scally and Miss Rosa May Butler are in Korea. Mrs. B. W. Lipscomb is visiting her daughter at Gotemba, Japan, and with her are Miss Julia Oliphant, of Huchow, Misses Annie and Harriet Herbert of Shanghai and their mother. This accounts for practically all the missionaries in Shanghai, except Sid R. Anderson, wife and children, who are presumed to be on vacation, Miss Ellen Hawk, Miss Louise Manget,

and Miss Jean Craig, who are presumed to be either with their parents in Sungkiang and Huchow or on vacation. The impression received from the communication from Secretary Hull, is that all our missionaries in the Shanghai area are safe.

WORD AND ACTION

One of our esteemed exchanges introduces a brief reference to the Oxford World Conference on Church, Community and State with the quoted observation, "Talk is easy." This was not said in a pessimistic mood concerning the work of the conference, but rather for the introduction of a hopeful contrast because of the very significant gesture with which it was brought to a close. At a service in St. Mary's Church, the Archbishop of Canterbury dispensed the sacrament to the members of all the denominations attending the conference—episcopal and free, orthodox and evangelical. This action registers a break with possibly the most jealously guarded traditions of the Anglican Communion, and it was a concrete demonstration of that unity of feeling and fellowship toward which the conference is working. It was especially significant since it follows the failure of negotiations between the Church of Scotland and the Church of England on account of "intercommunion."

There can be no doubt that the hope of Christian unity must revolve about the fellowship of this central sacrament of the Christian Church, this symbol of a common relation to the sacrifice through which the whole race is redeemed. But as "One swallow doth not a summer make," so a mere gesture is not sufficient foundation for a lively expectation of coming unity. At the present time, Lutherans and Southern Baptists are interposing positive resistance to the suggestion. Their arguments on both theological and practical grounds may seem to involve minor matters, but as long as they are pressed with evident conviction and passion, one cannot feel that the day of Protestant unity is at the dawning. Many things might be said in favor of such a merger, but we are inclined to think that Protestant Chris-

tianity is not ready for the fusing of so many and such diverse theological and social interests. The problems and the distresses of the world must first bring all nations to see eye to eye before that glorious day of unity for which Christ prayed can come.

BISHOP WARREN A. CANDLER

On last Monday, August 23, Bishop Warren A. Candler passed the eightieth milestone in a worthy and eventful life. He has been a Methodist minister for sixty-two years and has served in almost every position of the Church, including pastor, college president and editor. For thirty-nine years he has been a bishop of the Church and has made a notable contribution to the progress of Southern Methodism. The Advocate joins with his Church-wide circle of friends in wishing that many added years may shed their mellowing light upon his crown of glory and fill his heart with an ever richer song of gladness.

WHEN CAPABLE LEADERSHIP IS LACKING

At the recent session of the British Methodist Conference, it appears that a report dealing with matters of serious doctrinal importance was adopted in the haphazard manner which sometimes happens in Conference deliberations. According to discussion in the *Methodist Recorder*, the "Deed of Union" expressly reserves to the Ministerial Session of the Conference "final authority" in questions of doctrine. The paper acted upon, an "elaborate doctrinal document," was adopted "virtually without discussion in a late session of the Conference and without reference to the ministers." Either in ignorance or in wanton disregard of the specific reservations of the Deed of Union, not to speak of the failure to appreciate the seriousness of dealing with great questions in such hasty and precipitate manner, the report was adopted and the issue is now a subject of discussion in the Church press. Dr. J. E. Rattenbury, well known in America, describes the situation as being "grotesque"—the adoption of a doctrinal statement by a process which ignores both the gravity of the issue and the law in the case. He holds that the action cannot be considered as "new legislation" at all, since its adoption was wholly irregular, and that it is only "the pious opinion of the Conference of 1937." This incident calls to mind the many pious resolutions which are spread upon the journals of Methodist Conferences in America. It is sometimes intimated that our journals are like morgues to which we consign pious but infelicitous resolutions. There they remain undisturbed and dead. Such a method of counteracting the effect of injudicious proposals goes much deeper than any immediate situation. It tends to destroy respect for Conference action and to discount pronounce-

ments on things which are of great importance. The practice of killing measures by unresisted adoption lowers the sense of moral accountability and is not a credit to the members of the body, and every such instance emphasizes the need for a capable and understanding leadership that the Church may be saved from embarrassment and loss of prestige.

Editorial Miscellany

By Dr. H. T. Carley

THE OLD COUNTRY CHURCH

The rural church is confessedly one of the problems of denominational activity. Its proper maintenance financially and the adaptation of its program to changed conditions are difficulties that are not easily surmounted.

But the country church is still a center of religious interest and a power for righteousness in the life of the people; and the old country church is an institution the value of which is beyond computation. To change radically its program might increase its efficiency as an organization; it might also decrease its hold upon the affections of the people. It might gain a great deal; it would certainly lose much.

It usually has little of architectural charm; but its weather-beaten roof and its outer walls greying with age make it a place of beauty to those who, like it, have felt the ravages of time and experienced the vicissitudes of fortune. It has grown old along with them, and they love it as a constant and unflinching friend.

As little children they attended its Sunday school; at its altars they gave their hearts to God and were enrolled in its membership; as the years passed they saw their children's children enter its communion and assume the responsibilities of its leadership. The old home church is as dear to them as the old home place—they have known no other.

Its graveyard is the resting place of their loved ones; and because they loved them so much, it seems to them that the gates of Heaven are just a little nearer to it than to any other spot on earth. They themselves want to be buried in its sacred soil.

The annual home-coming day and the revival services at a fixed time each year are the brightest spots in their calendar of important events. Dinner on the ground is not merely a feast of good things to eat—it is a ceremonial of social good will and religious devotion. The invitation to all—strangers as well as friends—to partake of the meal is Christian hospitality at its best; and grace said at the head of the table under the shade of the trees is an act of consecration.

We wrestle with the problems of rural religious activities—but we love the old country church.

NAM-PEY-O, THE BLIND POTTER

By Mrs. White Mountain Smith

She sits outside the door of her house at the top of the trail and warms her thin old blood in the sun. And her sightless eyes turn toward the desert that has blossomed and seared in almost a century of summers since her baby eyes first opened upon it. Her fine wrinkled old hands are folded uselessly in her lap, their work finished. No more will they dig the clay and knead it into a smooth putty-like mass. Never again will her sensitive fingers guide coil upon coil of gray wet clay around and around to form the vessels into graceful beauty as only Nampeyo could do. What are her dreams as she sits in the sun?

Sometimes I journey to the Mesa of Old Walpi just to sit beside this grand old Indian lady. Sometimes there are hours that pass without a word from her and other times she talks of times and people forgotten by even the older Hopis that stop and visit with us. She has a very poor opinion of white people as a whole, and listening to the voices of curious tourists passing up and down the trail she says:

"They have come to see the Hopis jump around with rattlesnakes in their mouths so rain will fall! That's all they know or care about us!"

Perhaps she's right. But the Hopi Indians had been living on their high hills of stone hundreds of years before our Pilgrim Fathers disembarked on Plymouth Rock. Eighty years before that time Coronado's men passed by the Hopi villages and found these Indians living in the same well ordered and primitive homes they occupy today. Hard and fast conservatives, they refuse to move to lower levels as has been repeatedly suggested by a would-be helpful Uncle Sam. No, they'll just stay where they are. The men will go down into the desert with their sheep and goats and they'll till their fields, but when the sun is low the herds will be driven to stone corrals at the foot of the mesa and the men will go back up the trails to their age-old homes. Peace and security have been too hardly won to lightly discard. Nampeyo has drawn a word picture of her people's history. Most of it is legend handed down from generation to generation, but it tallies well with the records kept by various intruders who have sought to conquer this tribe for various reasons.

Across this dramatic stage, with the background of sage scented desert, snow crowned Spanish Peaks, and Painted Desert scenery, have paced haughty mailed Conquistadores and meek brown-robed sandaled Fathers, each playing his little part and vanishing into the yesterdays. From the wings crept forth naked painted forms, Indians determined to defend their homes and loved ones from sword and priest!

Imposing missions were built by reluctant pagans forced to carry the heavy

timbers from distant mountains. The women labored up and down the trails with rocks and clay to form the churchly walls. When the building was done stern soldiers drove the rebellious Indians inside to worship. Pressing invitations to become civilized and Christlike were emphasized by their instructors who chopped off hands that knew not the sign of the cross and tore out tongues ignorant of Holy Creed. And one day the Hopi Indians rose up and tossed the Fathers over the walls into the desert below. They tore the stones and beams apart and into some secret chamber the furnishings of the Church were carried and hidden. And that ended the attempts to force Christianity upon the Hopis. In recent years various Churches have brought their messages to the mesa people but very few of them discard their native gods.

When the Spaniards first visited the Hopi country they carried away with them beautiful bowls and vessels made by the women out of the clay found among the rocks near their homes. In the deserted pueblos a thousand years old are found bowls made by the prehistoric women and used for cooking, serving and storing their foods. It was not enough that these vessels should be strong and useful, they must be beautiful as well, and the true graceful lines placed on these clay backgrounds have withstood the elements for untold centuries. Women's work was planting the colored corn, grinding it on mealing stones, making it into piki and baking it on hot rocks; building the houses, raising the babies and for relaxation and pleasure making beautiful the pottery necessary for every household need.

Into this sort of life was born Nampeyo. Almost a hundred years ago she opened big black eyes and blinked at the bright sunlight filtering through the blanket hung over the door. Real sunshine must not touch her or her mother for twenty-one days, and at the end of that time she was carried to the edge of the mesa at sunrise and sprinkled with sacred meal by the village priest. Each female relative gave her a name, but the one that has stuck with her is "Nampeyo." This name, she says, means She-Who-Will-Lead. Doubtless she led the small Indian urchins into mischief and out again as they played around the old town of Hano. For Nampeyo was not a Hopi by birth. Her people came from the Rio Grande village of Tewa five centuries ago to become Keepers of the Trail for their less warlike cousins, the Hopis. On the mesas were store rooms full of corn and dried foods of all kinds that the less industrious Navajos and Apaches and Utes coveted, and later when sheep had been introduced by the Spaniards, the Hopi women were stolen by these tribes to tend the flocks and pull out the sheep's wool and weave it into blankets. The Tewa village was established at the top of the one steep path into the dwellings and as the ma-

rauders came up that path they were neatly cracked on the head and another added to Tally Rock. One hundred and eighty notches cut on this big stone indicate that one hundred and eighty red-skin intruders bit the dust before life was made safe for the Hopi people.

As soon as young Nampeyo was old enough to toddle she followed her mother down this trail to the clay deposits beneath and between big boulders forming the cliff. Into shawls the clay was piled and carried back up onto the mesa. It was spread out in the sunlight and when dry it was beaten into dust and put to soak over night. Every tiny stone and hard lump was carefully kneaded out of it and when it was worked into a smooth putty-like mass the real work began. Taking a handful, the potter rolled it between her palms until it was the thickness of a pencil and then the vessel was started by coiling this roll around. The vessel shaped it was set in the sun to temper before being polished with a smooth stone. While it hardened the paint was prepared. Rabbit brush flowers had been gathered perhaps months before and dried and ground into dust. Minerals of various kinds were added. The pinon gum had been roasted and charred, then pounded up and added to the mixture. A portion of this home made paint was put into a hollowed stone and water added until it formed a vile looking and vile smelling liquid. With a fragment of yucca leaf made into a brush this paint was applied to the bowl or jar. The potter took the bowl in her hand and roughly marked it into three or five sections according to the design she had in mind. Then with swift sure strokes she drew the figures, following each curve and line of the vessel. Perhaps she pictured the Thunderbird, or the age-old parrot or the winged serpent, but when the drawing was finished there were no erasures or overlapping of lines. And she, herself, could not have explained the symbol placed on the bowl. They were just things her mother and grandmother had used before her time. Hopi women have the exclusive right to certain designs which represent their own clan, but otherwise nothing is copyrighted. The bowl painted, it must be fired. In outside ovens made of sheep manure the vessels are placed with the hollow sides down and for twenty-four hours they stay in the fiery furnace. After the fire has burned out and while the ashes cool there must be no loud talking close to the oven or the spirit of the bowls will become angry and break the vessels.

All this work Nampeyo shared while still a little girl. But she was not satisfied to go through the usual motions. She wanted to invent new shapes and new designs, and she was always on the lookout for better clay and paints. She grew up and married and lived in the house built by her foremothers, centuries before. Her children came two girls

(Continued on page 7)

Louisiana Conference

PERSONAL AND OTHERWISE

Rev. J. W. Faulk, pastor at Leesville, is spending his vacation in a meeting at Holly Grove, which began last Sunday and will run through August 29.

Rev. James C. Whitaker, pastor of Athens charge, reports a gracious revival at Arazona church, in which Rev. D. F. Anders, of Mooringsport and Oil City, did the preaching.

Dr. Marion S. Monk and wife, of Alexandria, spent a day in the city on their return from a vacation on the Mississippi Coast. Dr. Monk was looking unusually well and was in fine spirit.

Rev. B. H. Andrews, of Haynesville, was in the city for a day last week and shared his fellowship with the editor of the Advocate. He was accompanied by Mrs. Andrews and their two sons.

Mr. C. M. Chalmers, the business manager of the Advocate, took the precaution to send the office a picture of the fish he expected to catch. That is manifestly a less severe tax upon one's veracity.

Mr. W. O. Campbell, a member of First Church, Monroe, died suddenly on Tuesday night of last week, according to information reaching our office. The Advocate joins in sympathy for the loved ones thus suddenly and sorely bereaved.

Mrs. J. T. Munholland, of Monroe, is paying a visit to "Little Mother" Munholland, whose home is in Metairie, New Orleans. Mrs. J. T. Munholland is a native of Mississippi and she and the Advocate editor have many acquaintances and ties in common.

Rev. Wm. B. VanValkenburgh, pastor of the Methodist Episcopal Church at Litcher, has our thanks for a congratulatory message concerning the Advocate campaign. Brother VanValkenburgh is by birth and by marriage one of our own, and unification will in no way tax his loyalty.

We regret to learn of the very serious illness of Rev. George Fox, of Bonita. Brother Fox had an emergency operation in a Monroe hospital on last Thursday afternoon and is in quite a serious condition. Let us remember him at a throne of grace in this hour of suffering and need.

Rev. G. H. Corry reports that he is in a good revival at Baker church, and he is being assisted by Rev. J. E. Cochran, of Shawnee, Okla. Brother Corry commends Brother Cochran as a vigorous evangelist whose emphasis upon stewardship gets results. Should any pastor need assistance, Brother Cochran can be

reached by letter or wire at Baker, La., up to August 29.

The district parsonage at 711 Jackson Street, Monroe, was damaged to the extent of \$2,500 or more, according to word received from Rev. H. L. Johns, the presiding elder. We gather that the fire, originating in the attic, broke out about 8:30 p.m. No one was injured and the damage to the furnishings was kept to a minimum by the use of tarpaulins. Bro. Johns and his family are now domiciled at 503 Stubbs Avenue.

REVIVAL AT CLAIBORNE

Dear Editor: In 1920 I organized the Methodist Church in Claiborne community, five miles west of West Monroe, on the Dixie highway. I am pastor of that little church now. Recently we closed a revival there. The preaching was done by Rev. R. M. Bently. The meeting was a real feast. Brother Bently is a man of much prayer and an able minister of Jesus Christ. I have never had a minister to aid me from whom I received more personal benefit. The congregation was greatly blessed. Bro. Bently is qualified to render good service as a revivalist in any church. I unreservedly commend him as a revival leader. He grew on the people throughout the revival.

H. W. LEDBETTER, Pastor.

LETTER FROM DR. SELECMAN

Dear Friends: As we are approaching the final stage of our long journey, I am going to fulfill a desire which I have cherished from time to time to write a letter to members of the Board of Trustees of Southern Methodist University.

Our trip has been even more meaningful than we anticipated. Many friends new and old have assisted us in many ways, both in seeing the most worthwhile things and in meeting interesting and influential people. Our S. M. U. graduates and exes seem admirably distributed in various sections of the globe, and they added much to the pleasure of our travels. In two places, Kobe, Japan, and Seoul, Korea, we had five or six graduates in one group and twice we even sang "Varsity." One of these times was at the railway station in Seoul, while the people looked on in half wonder and surprise.

One distinct impression I shall carry back home is that our graduates are giving a good account of themselves in these far corners of the earth. Most of them are naturally engaged in educational work. In China, Korea and Japan, they are training a leadership for these nations that is destined to have an in-

creasingly important part in the future of the race. In China there is now one Christian in a thousand of the population. But in "Who's Who" in China one in six is a Christian.

Practically all the workers in our Missions are products of our Church Schools. Some are in hospitals, social service, and many are preaching and teaching. It would be impossible in a letter of reasonable length to mention all who showed us courtesies and kindness. We enjoyed being in their homes, knowing their children, and seeing their work. When I see you I will tell you more about it. For part of the trip we had the advantage of the wide travel experience of Mr. Frank Reedy, former Bursar of S. M. U.

Our travels took us through Japan, Korea, Manchukwo, China, Manila, Singapore, Java, Bali, Ceylon, India, Egypt, Palestine, Syria, Turkey, Greece, Austria, Czechoslovakia, Germany, France and England. In many of these places there was suppressed emotionalism and threats of trouble. There is unrest in the Far East, and also in the Mediterranean countries. One can scarcely analyze his feeling about things in Germany. Perhaps on this it is best not to write.

In London, thanks to the kind offices of Mr. H. R. Knickerbocker, of the International News Service, I had the great privilege of hearing the debate on Palestine in the House of Commons.

Our great World Conference on Faith and Order is now well under way. There are about four hundred delegates from fifty countries and from all the great denominations of both hemispheres. The Roman Catholic Church is not participating. The Methodist delegation from all lands numbers about forty. In our Southern Methodist group are two of our trustees, Bishop Moore and Dr. Holt. We have also Bishop Kern, Dr. A. F. Smith, Rev. Forest Dudley and Rev. Gaston Foote.

Mrs. Selecman and I have kept surprisingly well. Some one has remarked that in traveling one needs an international stomach. That is very true.

We continue to be grateful to the Board and to you personally for granting us this long leave of absence. It is my hope to return to the University with new vision and increased industry.

We expect to arrive in Dallas about September 2. Looking forward to seeing you soon thereafter.

Sincerely,
CHARLES C. SELECMAN.

Rev. S. A. Stewart, who has charge of work among the Japanese in northeastern Korea, has a circuit that covers two whole prefectures and part of another, the latter being over the border in lower Manchuria. Mr. Stewart lives in Wonsan, Korea, and the farthest station on his circuit is Yuki, in the northeast corner of Korea, 525 miles away. There are five Japanese preachers at work in this section under Mr. Stewart's supervision.

NAM-PEY-O, THE BLIND POTTER

(Continued from page 5)

and then a boy and her life was full of the endless tasks of a Hopi housewife. Still she worked with clay, making more beautiful bowls than any of her neighbors, and the few white visitors that came selected her wares to carry away with them. But after awhile Nampeyo hid herself when white visitors came. She did not like "Bahannas." They had taken her girls away to school and had tied her son like a wild animal and cut his long black hair off. The Hopi men were very proud of their gleaming long hair and that unnecessary insult cut very deep. Then, later, these same white people took the son away to be educated and he never came back. "Dead," is all Nampeyo ever heard. And so she stayed out of sight when white people visited the mesa.

No more might have been heard of this primitive artist had not Dr. Walter Hough moved into her land to excavate a prehistoric village. Nampeyo listened suddenly to the stories told by the Hopi workmen employed in the venture. They came home each night with stories of what had been found during the day, and one of them brought fragments of ancient pottery dug out from its sandy graveyard. Nampeyo examined this pottery with an expert eye. The texture and the paint and above all the designs. She said little, but each day she wandered a little closer to the workings until finally she ventured into the shadow of the old wall and watched and listened. When she thought herself unwatched she scooped up handfuls of the old pottery and carried it home with her. Dr. Hough became quite interested in this shy Indian woman who came each day and before long she was not afraid to stay all day long and select the fragments she wanted. She took these home and copied the old designs. She even ground up the bits of pottery, moulded and shaped and painted by fingers long turned to dust, and tempered her own modern clay with this old stuff. And her fame as a potter spread among traders and collectors of fine Indian pottery. Just as an artist stamps his own individuality on his paintings, this uneducated Indian woman placed her own signature on every vessel she shaped. There is a pure beauty of design in shaping, texture and painting that tells the lover of Hopi pottery, "That is a Nam-pey-o!"

Today Hopi pottery has reached a perfection not equalled even by the oldtime makers, and the credit must go to Nampeyo. Her example is the goal of every young potter on the mesa. There are other good potters there. Paqua, The Frog, who places the picture of a quaint frog on the bottom of each bowl she makes; Pola Butterfly, with her characteristic signature; Lena Blue Corn, whose work with its ear of corn as a

trademark is seen wherever Hopi pottery is displayed; these are all artists, and there are dozens of others. But Nampeyo stands supreme in her art. Her bowls are sought by collectors and humble lovers of beautiful Indian work. They repose in elegant superiority in the nation's great museums. It is almost impossible to obtain a genuine Nampeyo now for a price not prohibitive. Her two daughters, who never equalled their mother in any way, place her name on pottery of their manufacture, but only an amateur would be fooled.

Nampeyo no longer works as a potter. She is blind. The burning suns of many generations, the blowing sands, the smoke from cedar fires over which she stewed the mutton and baked the piki, have taken her sight as a toll. Long after she was unable to paint, she formed the clay into vessels, her sensitive fingers pushing it here, smoothing it there, until there was no flaw in texture or shape. But now she no longer touches the clay. She sits in the sun and dreams.—Arizona Highways.

SENATOR SHEPPARD BLUE-PRINTS BOOZE

Let us turn now to the nature and to the effect of beverage alcohol.

Because of its nature and of its effect I arraign beverage alcohol before the thought and judgment of America.

I arraign it as a narcotic poison.

I arraign it as a poison side by side with morphine, opium, and cocaine.

I arraign it as a false and pretended stimulant.

I arraign it as an assailant of the higher centers of the brain and of the normal reflexes and reactions.

I arraign it as a habit-forming drug.

I arraign it as a destroyer of life, reason, self-control, endurance, skill, and moral fiber.

I arraign it as a source of crime and waste and human degradation.

I arraign it as an executioner of soul and body.

I arraign it as a promoter of disease.

I arraign it as a barrier to thrift.

I arraign it as a threat to life and limb.

I arraign it as a producer of insanity.

I arraign it as an enemy of youth.

I arraign it as a wrecker of homes.
I arraign it as a defiler of motherhood and virtue.

I arraign it as a blight upon the happiness and the progress of mankind.
—Progressive Record.

A BIG GUN AMONG EDITORS

James G. Stahlman, of Nashville, Tenn., recently said: "A free press is nobody's right except a free people's. Newspapers are but trustees of that right, and we can only deserve to hold it by a proper and unselfish observation of our responsibilities in a republic such as ours. A free press does not mean my right, as a publisher, to publish whatever we please, to violate any laws, to invade personal privacy, or to ignore the ethics of a great profession. But a free press does mean my responsibility and yours to keep the people informed through a truthful and unbiased presentation of the news to which they are entitled and which will enable them best to determine those things of a public nature which are either favorable or inimical to their own welfare, and to act accordingly." Just how does a free press keep free after it has sold out to the liquor dealers?

—Michigan Christian Advocate.

SHORT SMILES

"How do you like your new typewriter?" inquired the agent.

"It's grand," was the immediate reply. "I wonder how I ever got along without it."

"Well, would you mind giving me a little testimonial to that effect?"

"Certainly not. Do it gladly." So he rolled up his sleeves and in an incredibly short time pounded out this:

"After Using the automatic Back-action a type writ, er for thre emonthan Over. I unhessttattingly prononce it to be al even more than th'e Manufacturs Claim? for itDuring the tim'e been in possession e.i: th ree months zi id has more than paid for itself in the saving oft ime an dlabor.—John \$ Gibbs."

"There you are, sir."

"Thanks," said the agent, and moved quickly away.

—Michigan Christian Advocate.



Mississippi Conference

PERSONAL AND OTHERWISE

We thank Mrs. Charles Higgins, of Woodville, for an appreciative note to the office. It is always a pleasure to render a service to the friends of the Advocate.

Rev. T. B. Winstead, pastor of Edinburg charge, sends us a list of three subscriptions and the assurance that he expects to complete his quota of nine in the next few days. His work is progressing satisfactorily.

Rev. H. A. Gatlin, presiding elder of Vicksburg District, sends his fourth round of quarterly conferences, and says that Bishop Dobbs is to preach at Yazoo City on the morning of October 29, when they are expecting a great day.

Rev. L. T. Nelson, pastor of Adams charge, continues to press his Advocate campaign along with his revival work. He reports that he hopes to complete his quota before Conference, and with his letter he sends four subscriptions.

Rev. W. B. Jones, presiding elder of the Meridian District, reports favorable progress throughout his field of labor. Pachuta church building has been completed, the building at Wesley, Meridian, is making good progress, and a building at Enterprise is about to get under way.

Rev. Waldo W. Moore, writing from 151 Seashore Campground, Biloxi, wishes us to report to his friends that he is well, that he loves them and he loves the entire Advocate family. He is now domiciled in his own cottage and with him are his wife and his daughter, Mary.

Mr. L. T. Fickling, Lay Leader of the Seashore District, sends us an account of his trip to Lake Junaluska, which will be found elsewhere in this issue. We are glad to carry any article that interests our laymen, and particularly that interests one enough to want to share the experience with others.

The editor and his wife acknowledge the invitation of Rev. and Mrs. James S. Purcell to attend the marriage of their daughter, Mae Maxine, to Mr. Walter Hartwell Bennett, at Seminole Heights Church, Tampa, Florida, on Friday, September 3. Brother Purcell and his wife are Mississippians and served for many years in the Mississippi Conference. We wish for the young couple a life as happy throughout as its launching.

REVIVALS ON MENTORUM CHARGE

Dear Dr. Duren:

We have held a revival meeting at each of the four churches on the Men-

torum charge this year with wonderful results. There have been several conversions and a total of thirty-eight members. We were assisted in these meetings by the following ministers: Rev. O. O. Hull, Merrill; Rev. D. T. Ridgway, Alexander Memorial; Rev. Olin Nix, Antioch; Rev. N. S. Loftus, Cox Chapel.

We are beginning a study course at Alexander Memorial tonight, "What Is Teaching," to be taught by Rev. N. U. Boone.

I thought this information might be of interest to someone if you saw fit to put it in your news items.

Yours truly,

R. I. MOORE, Pastor,
Mentorum Charge.

HO! FOR LAKE JUNALUSKA!

On the morning of August the 8th, Rev. W. B. Alsworth, presiding elder of the Hattiesburg District, L. T. Fickering, lay leader of the Seashore District, E. J. Dennis, associate lay leader of the Hattiesburg District and Mrs. W. B. Alsworth started for the famous gathering place of the General Board of Lay Activities, Lake Junaluska. Stopping at Central Methodist Church, Meridian for worship at the 11 o'clock hour, listening to a great sermon delivered by the presiding elder of the Meridian District, —and by the way, the writer's much loved ex-presiding elder, Rev. W. B. Jones. After this hour's rest, worship and fellowship with others of the fold, we wended our way onward through cities, over mountain ranges, through narrow gorges and over the mountain climbs, viewing in awe and adoration the wonders of God's handiwork—where He scooped out the valleys, piled high the mountains, then dressed them up in indescribable beauty for man's use and glory; yet, "The fool hath said in his heart there is no God."

Reaching Junaluska about 5:30 p. m. Monday we found that there was something worthwhile going on,—things that make one realize that these are high days at Lake Junaluska, with the spirit of brotherly love, good will and friendly fellowship everywhere in evidence, with Bishop Arthur J. Moore bringing soul stirring messages twice daily at the Tabernacle. The spirit of Junaluska cannot be better expressed than in the words of another, "The Junaluska spirit finds expression in unselfishly striving to make the Methodist Assembly an agency for the expression of Christian idealism through recreation, play, education, worship and the extension of the Kingdom of God. The attainment of these ideals at Lake Junaluska appears

to be almost unlimited. The Junaluska spirit will be generous and sympathetic toward you and will bring into the councils of maturity the enthusiasm and wisdom of young people. Those who share this spirit, it would appear, will support the officers who are charged with the responsibility of conducting the affairs of the Assembly, and will contribute whatever they can to the success of the summer's program."

The annual meeting of the Board of Lay activities got under way Tuesday morning with Dr. W. P. Few, president presiding.

Mr. Harry Denman of Birmingham, Ala., assistant pastor, First Methodist Church, and lay leader of the North Alabama Conference, conducted the morning and afternoon devotionals for our Board, using as his theme the evangelistic teachings of Christ. These messages were soul-stirring and given in a spirit of earnestness that held the attention of those present, and I am sure planted in our hearts seeds of greater endeavor for the Master's cause, and reaching the lost.

The reports of our general secretary, Dr. Geo. L. Morelock were very helpful in every respect, and I think if there were any doubts as to value of the laymen's movement in our churches it was all swept away, and new goals set for greater things under the leadership of the General Board of Lay Activities.

Dr. J. M. Sullivan, Conference lay leader of the Mississippi Conference, seemed to be getting the "lion's share" of gladness and enthusiasm during the days of our session, rejoicing much over the splendid representation he had from Old Mississippi. Those present from Mississippi were: Dr. and Mrs. J. M. Sullivan, Rev. and Mrs. W. B. Alsworth, Revs. R. H. Clegg, W. B. Jones, H. A. Gatlin, Rev. and Mrs. W. O. Sadler, Mr. E. J. Dennis, W. D. Hawkins, Curtis Youngblood, C. A. Massey, S. W. Sharrbrough, W. H. Maars, Warren Jones and L. T. Fickling.

Offering my heartfelt appreciation to all who in any way had a part in making this Assembly what it is, and for the blessings it brought to me, I am

Yours in the faith,

L. T. FICKLING,

Lay Leader of Seashore District.

DEDICATION NOTICES

To all former pastors and presiding elders of the Mendenhall and D'Lo charge: You are cordially invited and urged to be present for the dedication of the three following churches by Bishop Hoyt M. Dobbs on September 5, 1937:

Bishop Dobbs will preach and dedicate Mendenhall church at 11 a. m.; Rials, 3 p.m.; and D'Lo, 7:30 p.m. The editor of the New Orleans Christian Advocate is also invited to attend all three services.

H. E. RALEY, Pastor.

VACATION CHURCH SCHOOL AT COALVILLE

Dear Dr. Duren:

I would like for you to give a little space in the Advocate to our Vacation Church School which was held last week.

A vacation church school was conducted at Coalville Church from Monday, August 9, thru Saturday, August 14, with an average daily attendance of 45 boys and girls. Sunday morning at the 11 o'clock hour a Church School Day program was rendered by the children of the vacation school to a large and appreciative congregation. The children will be given a picnic which will bring the vacation school to a pleasant close.

The pastor acted as director of the school and was ably assisted by a group of congenial and efficient workers. Miss Ariel Stewart taught the beginners. The juniors were directed by Mrs. B. M. Lawrance and Miss Margaret Walker. This group made 15 tea towels to send to the orphanage as a part of their work. The intermediates were taught by Miss Nora Nell Woodmin and Miss Olga Frisa. Miss Hilda Anderson gave indispensable service by directing the music for all groups. Mrs. O. A. McQueen gave general assistance to all the workers and helped to make the school a success. The children and the church have been greatly benefitted by the school.

Yours sincerely,

B. M. LAWRENCE, Pastor.

MISSIONARY CONFERENCE, LAKE JUNALUSKA

The best attended and what is believed to be the most successful missionary conference ever held here was conducted at the Methodist Assembly August 3-10 by the Board of Missions.

The following resolutions were passed by the men secretaries attending the conference:

"Whereas, the Missionary Conference held at Lake Junaluska, N. C., August 3-10, 1937, is voicing again the missionary appeal and passion through the inspiration of the platform addresses, the careful guidance in the class rooms by well prepared instructors and lifting us up through personal fellowship in this fine mountain setting; be it therefore

"Resolved, first, That we express to Dr. H. P. Myers our appreciation of his vision and statesmanship in promoting and planning this conference, and of his tact and brotherliness in its direction.

"Resolved, second, That we give hearty thanks to the entire staff for the splendid ministry they have given us, and for the new spirit of hopefulness for the future of the cause of missions resulting from their leadership.

"Resolved, third, That we convey our thanks to the platform speakers for their very distinctive service of inspiration, to the teachers for fine and helpful class instruction, to the press for a very discriminating publicity, to the Assembly

management for perfect cooperation, and to the fellows sent to us for being the kind of men who make Methodism great.

"F. S. LOVE,

"For the Committee."

LAKE JUNALUSKA RECEIVES GIFT

E. A. Cole of Charlotte, who through large contributions in the course of the years has given more money to the Methodist Assembly than any other person in the history of the institution added another gift today of seven thousand dollars. The contribution was made as a final payment on the automatic sprinkler system in the Terrace Hotel, installed many years ago but never paid for, and not until now belonging to the Assembly. Mr. Cole's total payment on the sprinkler system now amounts to fourteen thousand dollars. The gift, announced by trustees of the Assembly in session here last week end, comes as a climax in a season that for crowds, program and fine spirit surpasses all others in twenty-four years of the institution's history.

QUARTERLY CONFERENCES

MISSISSIPPI CONFERENCE

Seashore Dist.—Fourth Round

Saucier, at Palmer Creek, Aug. 29, 2 p.m.
Biloxi, Epworth-Wesley, Sept. 15, 7:30 p.m.
Lumberton, Sept. 16, 7:30 p.m.
Wiggins, Sept. 17, 7:30 p.m.
Purvis, Sept. 19, 11 a.m.
Poplarville, Sept. 19, 7:30 p.m.
Mentorum, at Antioch, Sept. 26, 11 a.m.
Carrierre, at McNiel, Oct. 3, 11 a.m.
Americus, at Salem, Oct. 9, 2 p.m.
Brooklyn & Bond, at Brooklyn, Oct. 10, 11 a.m.
Vanceave, at New Prospect, Oct. 15, 2 p.m.
Coalville, at Coalville, Oct. 17, 11 a.m.
Picayune, Oct. 20, 7:30 p.m.
Leakesville, at Leakesville, Oct. 21, 11 a.m.
Lucedale, Oct. 21, 7:30 p.m.
Kreole, Oct. 22, 7:30 p.m.
Oloh, at Oloh, Oct. 24, 11 a.m.
Gulfport, First Church, Oct. 26, 7:30 p.m.
Long Beach, Oct. 27, 7:30 p.m.
Pascagoula, Oct. 28, 7:30 p.m.
Moss Point, Oct. 29, 7:30 p.m.
Escatawpa, at Big Point, Oct. 31, 11 a.m.
Handsboro & Second Church, at Handsboro, Oct. 31, 7:30 p.m.
Ocean Springs, Nov. 2, 7:30 p.m.
Biloxi, Main Street, Nov. 3, 7:30 p.m.
Bay St. Louis, Nov. 7, 11 a.m.
Logtown, Nov. 7, 7:30 p.m.
Columbia, Nov. 8, 7:30 p.m.

L. J. POWER, P. E.

Vicksburg Dist.—Fourth Round

Yazoo City, Aug. 29, 11 a.m.; Oct. 15, 7:30 p.m.
Edwards, at Edwards, Sept. 5, 11 a.m.; Oct. 20, 2 p.m.
Vicksburg, Crawford Street, Sept. 5, 7:45 p.m.; Nov. 2, 7:30 p.m.

Port Gibson, Sept. 12, 11 a.m.; Oct. 21, 7 p.m.
Hermanville, at Hermanville, Sept. 12, 7:30 p.m.; Oct. 21, 2 p.m.
Nebo, at Nebo, Sept. 19, 11 a.m. and 1:30 p.m.
Fayette, Sept. 19, 7:30 p.m.; Oct. 26, 7:30 p.m.
Mayersville, at Valley Park, Sept. 26, 11 a.m. and 1:30 p.m.
Vicksburg, Gibson Memorial, Sept. 26, 8 p.m.; Nov. 3, 7 p.m.
Roxie, at Roxie, Oct. 3, 11 a.m. and 1:30 p.m.
Centerville, at Centerville, Oct. 10, 11 a.m. and 3:30 p.m.
Woodville, Oct. 10, 2 p.m.
Gloster, at Gloster, Oct. 11, 7 p.m.
Eden, at Eden, Oct. 15, 11 a.m.
Silver City, at Silver City, Oct. 17, 11 a.m. and 1:30 p.m.
Louise & Holly Bluff, at Louise, Oct. 17, 3 p.m.
Rolling & Cary, Oct. 24, 11 a.m. and 2 p.m.
Anguilla, at Catchings, Oct. 24, 3:30 p.m. and 7 p.m.
Lorman, at Lorman, Oct. 26, 2 p.m.
Oak Ridge, at Porters Chapel, Oct. 29, 11 a.m. and 1:30 p.m.
Washington, at Washington, Oct. 31, 11 a.m. and 2 p.m.
Natchez, Oct. 31, 4 p.m.
Satartia, at Satartia, Nov. 7, 11 a.m. and 2 p.m.
Pastors will please see that the trustees of church property make their reports at quarterly conference. Have all nominations to the quarterly conference in triplicate form, giving church and post office address of each.

H. A. GATLIN, P. E.

Meridian Dist.—Fourth Round

Porterville, at Chapel Hill, Aug. 29, 3 p.m.; Oct. 27, 11 a.m.
Fifth Street, Meridian, Aug. 29, 7:30 p.m.; Oct. 20, 7 p.m.
East End, Meridian, Sept. 5, 11 a.m.; Oct. 13, 7 p.m.
Poplar Springs, at Marion, Sept. 5, 3 p.m.; Oct. 27, 7 p.m.
Hawkins Memorial, at Oak Grove, Sept. 12, 11 a.m.; Oct. 29, 7 p.m.
Wesley, Meridian, Sept. 12, 7:30 p.m.; Oct. 22, 7 p.m.
Chunky, at Suqualena, Sept. 19, 11 a.m. and 1 p.m.
Lauderdale, at Lauderdale, Sept. 19, 3 p.m. and 7:30 p.m.
DeKalb, at New Hope, Sept. 25, 26, 11 a.m.
Burnside, at Coldwater, Sept. 26, 3 p.m. and 7:30 p.m.
Philadelphia, First Church, Oct. 1, 7:30 p.m.
Philadelphia Ct., at Sandtown, Oct. 2-3, 11 a.m.
Cleveland, at Hopewell, Oct. 3, 3 p.m.
Decatur & Hickory, at Hickory, Oct. 10, 11 a.m.
Scooba, at Scooba, Oct. 10, 3 and 7:30 p.m.
Enterprise, at Stonewall, Oct. 17, 11 a.m. and 1:30 p.m.
Quitman, Oct. 17, 3 and 7:30 p.m.
Pachuta, at Adams Chapel, Oct. 21, 11 a.m.
DeSoto, at —, Oct. 24, 11 a.m.
Union, at Union, Oct. 24, 7 p.m.
Daleville, at Daleville, Oct. 31, 11 a.m. and 1 p.m.
Newton, Oct. 31, 3:30 p.m. and 7 p.m.
Vimville, at Coker's Chapel, Nov. 7, 11 a.m.
Rose Hill, at Pleasant Grove, Nov. 7, 3 p.m.
Central, Meridian, Nov. 8, 7 p.m.
It is very highly important that each pastor and each board be diligent in securing the benevolences during the closing weeks of the year, and to pursue the matter until the last dollar has been secured in each charge. Let the Boards of Trustees be ready with their reports.

W. B. JONES, P. E.



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D. M. KEY, President.
Jackson, Miss.

North Mississippi Conference

PERSONAL AND OTHERWISE

Rev. J. R. Countiss and wife are vacationing in the Jersey hills where they have found it delightfully pleasant. They are visiting their daughter, Katie Lou, and her family. Mrs. Countiss, who has not been well for some time, is responding beautifully to the rest and change.

From Mrs. Mellville Johnson, wife of Rev. Mellville Johnson, pastor at Starkville, we have a list of subscriptions. We appreciate the good list and we note among the names some of the most loyal friends that we have in the world—friends we have known for many years.

Rev. Shed Hill Caffey, pastor at Greenwood, sends us twenty-seven subscriptions. This brings the total for Greenwood church to fifty-one on a quota of fifty. In the list we find many familiar names and particularly do we note the names of the widows of three of the best known and best beloved preachers of the years ago.

Rev. J. D. Simpson has our thanks for a list of ten subscriptions for the credit of Olive Branch charge. Seven of them are new subscriptions and three are renewals. That is an excellent piece of work in the Advocate cause. Brother Simpson says that his work moves along well and that he is looking forward to a happy closing out of the Conference year.

A note from our good friend, Rev. E. H. Cunningham, pastor at Corinth, calls our attention to the fact that we failed to make acknowledgment of a list of subscriptions sent from his church. Mr. Chalmers is away on vacation and we do not know how it happened, but we find that the charge was given credit in the tabulation for the campaign. We appreciate Brother Cunningham's calling our attention to the omission and we gladly make confession of our fault and of his faithfulness in the campaign.

Rev. Otis G. Andrews, General Evangelist and native of North Mississippi, has led in some gracious revivals recently. At Ayers church, in the Dyersburg District, Memphis Conference, there were thirty-three additions with still more to be received, and ninety-eight conversions were reported. Rev. R. F. Wiley, the pastor, conducted the song service. At Whiteville, Tenn., a union meeting resulted in many additions to the participating church. In both meetings, there was an enlistment of those pledged to tithing, nearly three score in both meetings.

MR. SHIPMAN REFLECTS

A representative of the missionary interest very feelingly and tenderly spoke of the poor missionary. He seemed to be in deepest sympathy with the cause. His description was pathetic and he made the most stingy soul wish he had done more. Some of the congregation gave and some did not. The congregation dismissed, all walked out and watched the speaker approach a large limousine. The door was opened by a liveried chauffeur who, when the missionary speaker had entered, slammed it and then stepped on the gas. The people looked on in amazement. Those who did not give were not sorry and those who did were not glad. Yes, that was a good missionary talk we heard this morning, made me feel like I had not done my part. But did you notice that he did not like his bed in the Pullman? And that he thought that his dollar and a half spent for dinner was a poor investment? You know I was just thinking that poor missionary about whom he talked would have gladly ridden in a day coach and bought a fifteen-cent lunch from the "butch." So many folks spoil what they say by their complaints and behavior.

A bright young fellow, so the folks say, says it costs too much to get the missionary dollar to the spending place. Our missionary, Doctor Lewis, is struggling in Africa, let him talk a bit. Doctor, what will it cost to have brick laid right where you want them? "I can get all I want for two dollars a thousand." Bright young man, what will it cost you? "Twenty dollars a thousand." Some folks are bright at some places, but fail to shine at others. They do not get their bills through the bark. Doctor, how long will those walls stand that you are putting up for a hospital? "About four years." My! Why no longer than that? "The ants eat the poles up." Why not use brick, since they are so very cheap? "But we have the poles and we do not have the brick."

May the good Lord have mercy on our stingy souls! Mighty pillars in the Church we are! Seems to me a good time for Samson to manifest his presence and strength.

MISTER SHIPMAN.

FIFTH SUNDAY MEETING AT SARDIS, MISS., AUGUST 29, 1937

A UNIFIED PROGRAM FOR ADULTS

10:00 a.m.—Devotional, Rev. M. E. Scott.

10:15 a.m.—The Benevolences, J. G. Houston.

11:00 a.m.—Sermon, Rev. E. M. Sharp.

12:00 o'clock—Picnic luncheon.
1:00 p.m.—Christian Education, Rev. J. E. Stephens.
1:45 p.m.—Missions, Mrs. H. L. Talbert.

2:30 p.m.—Round Table Discussion.
3:00 p.m.—Adjournment.

This should be a very interesting program. You certainly don't want to miss it. Each one will bring his sandwiches and we will have picnic lunch together. Come and have a good time with us.

W. L. ROBINSON.

A VACATION AND A VISIT

Dear Advocate: Mrs. Lewis and I are just back from a most delightful vacation spent for the most part in Cleveland, Ohio. I have found out the most effective way to insure unification of Methodism. Let our girls marry the right sort of northern boys and bye and bye the two churches will be one. I have a niece—Annie Bessie Whitson she was—a graduate of Millsaps College, who married a very fine young lawyer from Cleveland, Ohio, and through her encouragement and help he is now the superintendent of a great Church School in his home city. The church has 2,500 members and a great Church School. He is an influential citizen and a fine church man. We were entertained in his home. What royal entertainment we had!

We spent three days with our friends and former parishioners in Corinth as we returned to our home. What a delight to see them again and to be with them on Sunday. Dr. E. H. Cunningham is the happy pastor there and he is the friend of everybody.

Glad to see that the Advocate campaign is still going on. Subscriptions now are just as good as they were sometime ago.

With all good wishes,

Truly yours,

E. S. LEWIS.

Durant, Miss.

NORTH MISSISSIPPI CONFERENCE

Greenwood Dist.—Fourth Round

Acona, at Emory, Sept. 5, a.m.
Greenwood, Price Memorial, Sept. 5, p.m.
Drew, Sept. 12, a.m.
Carrollton, at Valley Hill, Sept. 12, p.m.
Ebenezer, at Thornton, Sept. 14.
Schlater & Cruger, at Schlater, Sept. 15, p.m.
Greenwood, First Church, Sept. 19, a.m.
Belzoni, Sept. 19, p.m.
Black Hawk, at Enon, Sept. 21.
Duck Hill, at Mar's Hill, Sept. 23.
Winona Ct., at Bethesda, Sept. 26, a.m.
Valden & West, at Valden, Sept. 28, p.m.
Winona Station, Sept. 29, p.m.
Poplar Creek, at North Union, Oct. 3, a.m.
Kilmichael, at Kilmichael, Oct. 3, p.m.
Inverness & Isola, at Inverness, Oct. 4, p.m.
Tutwiler, at Tutwiler, Oct. 10, a.m.
Ruleville & D., at Ruleville, Oct. 10, p.m.
Moorhead, Oct. 13, p.m.
Minter City, at Minter City, Oct. 17, a.m.
Tchula, Oct. 17, p.m.
Webb & Sumner, at Webb, Oct. 20, p.m.
Swiftown, at Swiftown, Oct. 24, a.m.
Sunflower, at Sunflower, Oct. 24, p.m.
Lexington, Oct. 26, p.m.
Itta Bena, Oct. 27, p.m.

A. T. McILWAIN, P. E.

Nearly 100,000 Boys and Girls Will Join in the Festivities When---

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IN OCTOBER**

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BECAUSE they have never seen a copy of CARGO. Maybe there are intermediates in your Sunday school who cannot "attend the birthday party" either. Why not take steps NOW to provide CARGO for your boys and girls, ages 12, 13, and 14, so they too can share the many reading joys to be found in each issue of this marvelous pleasure-reading maga-

zine. CARGO pleases boys and girls alike because it contains the type of stories that appeals to them; stories with action, reality, vigor, literary value—by the best writers of stories for youth. Life and action is demanded by youth today and they certainly get it in CARGO.

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Interest has been increased and attendance has been more regular in a great many Sunday schools where CARGO has been provided for intermediates. The reason is plain. Give teen-age boys and girls good, interesting reading material to take home with them and they'll come back for more. The result: more interest, better attendance. A trial will convince you.



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Christian Education

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CHURCH SCHOOL LESSON AUGUST 29

By Dr. J. R. Countiss

GOD CONDEMNS INTEMPERANCE

During the year we have studied the scientific phase of the use of intoxicants in their effects on the individual, the economic results as they effect employment and industry. We come now to study alcohol as a social foe. Intemperance has been under social condemnation for some thirty centuries, going far beyond the making of distilled spirits, such as the high-powered stuff men drink today. It may be that Nadab and Abihu were drunk at the altar when they were

smitten for their sin. Certainly, immediately following the story of their shame, we have given a statute forbidding priests to drink wine or strong drink. Somehow to this day, not even the most "liberal" persons can quite excuse ministers who use intoxicants, though none can show that it is more injurious to them than to laymen.

Though fashionable society encourages the use of intoxicants, it requires but a little excess to make one a social nuisance, and it is a rare drinking party where this does not occur. Such is the insidious nature of alcohol that a nation of drinkers constantly tends to become a nation of drunkards, so easily does moderation become excess. Palatial residences and costly furnishings make a surprising setting for the wretched picture given in the last verse of the lesson, and none would have to go far to find the scene repeated in nauseous detail. The cause can hardly be rated as a social asset.

Alcohol is more than a social nuisance—it is a dangerous social enemy. If what one drinks is "his own business," where one drives is everybody's business. Now, laugh that off. I viewed the spot where a drunken driver ran thirty feet down the sidewalk, mangling the body of a child at play. Is that a matter of indifference to society? A drunken passenger killed the conductor on his own train, attending to his own business, and was hanged in a few hundred yards of the office from which this is written. Whose business was that? Shall we keep calm and quiet about this terrible evil till tragedy strikes our own home or among our dear friends? Is it a mark of intelligence or of character to bewail the result and ignore the cause?

The drinker is a social evil on election day, usually voting for the candidate whom he can bribe or bluff into connivance at illicit traffic. The rich and the socially elite were more than all others responsible, first, for the violation of the Eighteenth Amendment, and then for its repeal. The working man came to insist on having his liquor after he discovered that the boss had his cellar full, and the poor began to thirst when the rich set the fashion.

Bad as that is, it is not what the drinkers do to themselves that counts so much as what they do to society. Every drinker is a proselyter, and every brewery, distillery, and saloon is a sort of missionary headquarters from which millions of dollars go out in propaganda to convert others to drink. And how they hate, scorn, and deride those who try to save their own children and others from the blighting curse. These latter are horrible "meddlers with other peo-

ple's business." Time fails to tell how the liquor forces lobby and bribe and corrupt officials to make their infernal business more prosperous. They leave it to others to provide homes for orphans, help for widows, refuge for drunkards, alms for indigent age, hospitals for insane, and the scores of other charities made necessary by their anti-social business. The war is on. Society must protect itself or perish.

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The Christian Fireside

CHILDREN IN COURT

By Judge Malcolm Hatfield

The Michigan Liquor Control Commission is today enforcing its order calling for the revocation of the license of any establishment in which slot machines, baffle boards, or any kind of skill games may be found. The prohibition extends to rooms connected with rooms in which liquor is sold or served.

If county and city enforcement officials throughout Michigan follow the example of state authorities and confiscate all slot machines in establishments where liquor is not sold, Michigan will be setting an example which law abiding citizens in other states can urge their own city, county and state officials to adopt.

The Delinquency Prevention Council of Michigan has undertaken a splendid piece of work which should be supported by every social, civic, fraternal, educational and religious group throughout the nation.

This organization is serving as the nucleus of a committee to stimulate parental education and leadership in the fight against juvenile delinquency. To date, in conjunction with the Michigan

Society for Mental Hygiene, it has sponsored a series of twelve radio programs over WWJ Detroit and is serving as a clearing house for information on delinquency prevention.

The Delinquency Prevention Council operates by interesting and coordinating the activities of clubs and organizations already in existence in each community. By uniting the local courts, press, police, schools, churches, and civic clubs into one compact group, a unified front is presented in eliminating the various community and family factors that contribute to juvenile crime. The group is not only proving of invaluable assistance to the police and juvenile courts, but is now working on necessary legislation which should be enacted at the next session of the legislature.

Organizations such as the churches, newspapers, schools, Kiwanis, Rotary, Lions, V. F. W., Legion, Y. M. C. A., Federated Womens' Clubs, Parent Teacher Clubs, juvenile courts, etc., should contact Professor L. J. Carr at the University of Michigan, Ann Arbor, Michigan, if they care to participate in such a worthwhile movement in their own locality.

LET GEORGE DO IT

(Anonymous)

"The Lord had a job for me; but I had so much to do,
I said, 'You get somebody else, or wait till I get through.'
I don't know how the Lord came out; no doubt He got along;
But I felt kind o' sneaking like; I knew I'd done God wrong.
"One day I needed the Lord—needed Him right away;
But He never answered me at all, and I could hear Him say
Down in my accusing heart, 'Child, I've got too much to do;
You get somebody else, or wait till I get through.
"Now when the Lord has a job for me, I never try to shirk;
I drop what I have on hand and do the Lord's good work,
And my affairs can run along, or wait till I get through.
Nobody else can do the work that God has marked for you."

—Methodist Recorder.

A FUNERAL PRE-VIEW

Knoxville—Members of a church this week had a pre-view of how they will look in coffins.

The Rev. J. H. Lowe, pastor of West Lonsdale Baptist church, Knoxville, Tenn., delivered a sermon on "Dead Church Members" and turned his service into a "funeral."

Not being in on the secret the congregation filed by to view the corpse. They bent over the coffin only to see themselves. A mirror had been placed inside.

After the members had viewed the "corpse," he asked, "should you, as a church member, be really dead? Should you, as a member, be in that coffin?"

"I conceived the idea to impress upon my members the need of taking life more seriously," Mr. Lowe explained.

—Michigan Christian Advocate.

DRUG BILL:

South African Measure Includes Provisions Beaten in Our Congress

A pressure group, favoring the status quo in drug advertising and selling, defeated a bill in the American Congress to put husky molars into the pure food and drug legislation. A similar bill is now being considered by the South African lawmakers at Cape Town. The measure requires the registration of all proprietary (prepared by secret formula and sold under a name not appearing in the pharmacopeia) medicines and appliances. There is a fine of £100 or a year's imprisonment for importing or advertising unregistered products. No advertisement may be printed that is indecent or improper, that refers to any testimonial, that suggests serious consequences from some trivial complaint, that offers free treatment or supplies of material, that refers by name or implication to a disease scheduled as incurable or requiring special treatment. Even the expressions "professor," "doctor," "physician," and "surgeon" are barred in the advertisements.

—N. Y. Christian Advocate.



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Every person who suffers with headache, Neuralgia, periodic pains, Muscular aches and pains, from inorganic causes should be relieved quickly.

Capudine eases the pain, soothes the nerves and brings speedy relief.

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Methodist Women

LOUISIANA CONFERENCE

By Mrs. John B. Pollard,
1574 Jefferson Avenue, New Orleans, La.

Surely the minds and hearts and prayers of the missionary women are centered today around the mission work in war-stricken China. The writer flew to her Yearbook to see just who is serving our Church in and near Shanghai, the center of the terrible air raids. Our heart was saddened at the long list. We are most familiar with those who are serving under the Woman's Missionary Council, but we do not forget that Rev. J. H. H. Berckman is presiding elder of the Shanghai District, that Dr. J. W. Cline is at Allen Memorial Church, Shanghai, and Rev. Sid R. Anderson (son-in-law of Mrs. B. W. Lipscomb) is pastor at Moore Memorial Church, also located in Shanghai.

The following missionaries are serving under the Council: At McTyeire School—Misses Julia Wasson, Ethel, Miss.; Louise Robinson, New Decatur, Ala.; Jean Craig, Richmond, Va.; Mary Blackford, St. Louis, Mo.; Alice Alsup, Fort Worth, Tex.; and Louise Manget, contract worker. At Margaret Williamson Hospital—Misses Mary Hood, Brownsville, Tex.; and Annie Herbert, Bishopsville, S. C. At Moore Memorial Church—Misses Lucy Jim Webb, Forsythe, Ga.; and Mary Ellen Hawk, contract worker.

We are wondering how many devotionals on the subject of "Prayer" have been given in the Louisiana Conference this year in auxiliary, zone and district meetings. Were they just "flowery speeches" on this all-important subject? Have you faith to believe that by prayer this terrible war can be brought to a close?

Remember the words of the Lord Jesus, "And all things whatsoever ye shall ask in prayer, believing ye shall receive." Of one thing we are sure—the missionaries on the field are praying and believing. Of another thing we are certain—the two great national Christians, Dr. Toyohiko Kagawa, of Japan, and Generalissimo Chiang Kai-Shek, of China, are praying and believing. Of still another thing we are sure—the missionary women of Louisiana are praying and believing!

* * *

Coaching Days for mission study are now being arranged by each District secretary in the Conference, to be held early in September. "What is This Moslem World?" by Charles R. Watson, is the text. Why not order your book at once from the Methodist Publishing House, Nashville, and read it before attending Coaching Day?

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson,
2212 Fifteenth Street, Meridian, Miss.

The following clipping from the Memphis Commercial-Appeal will be interesting to our women:

Nashville, Aug. 14.—(AP)—Dr. W. G. Cram, General Secretary of the Board of Missions of the Methodist Episcopal Church, South, said today his church has about twenty missionaries in war-torn Shanghai.

One of them, Dr. John W. Cline, of Little Rock, Ark., cabled the Board today that the missionaries are "safe now," but described conditions as "perilous."

The Board has cancelled plans to send more missionaries into that section. Miss Louise Killingsworth, of Fayette, Miss., was scheduled to sail September 4, but will not depart until peace has returned.

Two others—Miss Susie Mayes, of Camak, Ga., and Miss Margaret Green, of Philadelphia—left for Shanghai Aug. 7. Dr. Cram said he had radioed them to disembark at Kobe, Japan, and await further instructions.

* * *

The Lois Cooper Circle, of Central auxiliary, Meridian, recently enjoyed a visit from the missionary for whom it is named. Miss Cooper, who is associated with the Hiroshima Girls' School, Hiroshima, Japan, has been visiting relatives in Mississippi and is returning soon to her work. She spoke of the beautiful lot which has been purchased for the new plant, but stated the buildings cannot be erected until a larger endowment is raised or the old plant sold. She told interestingly of the work of the school and asked that we remember it is not the Christian Japanese who are militaristic and making war on their neighbors.

* * *

The Betty Hughes Zone of the Meridian District held its third quarter's meeting with the Daleville auxiliary on August 17, with Mrs. W. B. Carr presiding. The program stressed new trends in adult education. Mrs. L. O. Todd, the new district secretary, presented district matters.

The afternoon session was given to an appreciation of our missionaries, especially honoring Miss Betty Hughes (retired), whose home is in Daleville and who was first appointed to China in 1887. This appreciation was given by Mrs. D. L. St. John, Conference Secretary.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

Rosedale thought she was doing well when she went out immediately for her QUOTA, TWO WORLD OUTLOOK SUBSCRIPTIONS, but HORN LAKE, under the leadership of her World Outlook Superintendent, Mrs. Thomas Melville Dye, Jr., went her one better. She added one to her QUOTA OF THREE. These are small auxiliaries. We should like to hear from some of our large auxiliaries.

* * *

Mrs. Dye also writes of their Spiritual Life Group. They meet every other Thursday and though they have had only six meetings they "can feel the strength of their deepening spiritual lives." Horn Lake challenges us, does she not?

* * *

The following is reprinted from the Missionary Bulletin. If our auxiliary women could see just a few of these pictures our study this fall would be immeasurably enriched. Your theatre management might be glad to give you one of these pictures if you ask in time.

"Going Places with Lowell Thomas," No. 23 (Universal) (A journey through the land of Pharaoh);

"Cradle of Civilization" (Vitaphone) (Pictures in color of the island of Rhodes, Istanbul, and Athens);

"Colorful Bombay" (Metro-Goldwyn-Mayer) (Both Hindu and Moslem traditions);

"Glimpses of Java and Ceylon" (Metro-Goldwyn-Mayer) (Life and customs in Java and Ceylon);

"India on Parade" (Metro-Goldwyn-Mayer) (A Fitzgerald Travel Talk showing beautiful scenes of the Taj Mahal and the palace of the Maharajah).

The following 20th Century-Fox Magic Carpet short subjects are all in Moslem countries:

"Land of Genghis Khan" (Camel caravan and religious festivals in Mongolia. This is largely Buddhism, with some Moslem influence);

"Morocco Mirage" (Music and customs of Morocco);

"Land of Bengal";

"Tunisian Travels," "Morocco" (Travel in the country and customs of the people);

"March of Time" (RKO-Radio) (Issue of March 1937) (An excellent dramatization of the progress of the changes that have taken place in Constantinople in the past few years and the progress made under Kemal Pasha);

"Fakirs of the East" (RKO-Radio) (Alois Havrilla comments on the Eastern Magic);

"Going Places with Lowell Thomas," No. 6 (Universal) (Among the entertaining and instructive topics commented on is the city of Istanbul).

A letter from Mr. Will Hays' office contains the following paragraphs:

"Probably any local theatre manager

who learns of the interest of a local missionary society would be willing to bring back one or more of these short subjects for exhibition in his theatre.

"Possibly, knowledge by the producing companies that this general subject is being studied by missionary societies throughout the United States might induce the production of further short subjects presenting the geography, history, and racial characteristics of the various parts of the Moslem World.

"It is even possible that by next fall some plan may be developed which would make some of this material available for direct study by mission study groups."

"BLESSED ARE THE MEEK"

Two preacher boys belonged to the same presbytery. A. was modest and unassuming; he did not rush in to take part in every discussion in the church court and when he did join in a discussion, especially if he took an opposite view from an older minister or leader, it was in such a nice, polite way it made the older men and women want to hug the boy preacher.

B. was exactly opposite to A. During that meeting of two days he talked on every question presented to the body. He was vain. He had recently been called to a full-time pastorate, and he appeared to consider pastors of two or more congregations quite inferior. He had an air of "Look at me; I'm Reverend So and So." He criticized everything with which he was not connected. He tried to make it as public as possible that those who had not been to college were not capable of leadership.

Returning home on the train, I heard an old minister say: "I pity B. He will never make a preacher, and will have to change a great deal if he makes a success at anything. He thinks he is smart and cute. He talks too much with his mouth and thinks too little with his head. He has considerable book information, but precious little common sense. He will not remain long with any congregation, because the people will not put up with his officiousness."

The old minister looked out the window a short while, and then said: "Auby, remember this: No preacher will ever amount to much who has not a generous supply of humbleness. Moses was the meekest and he became the greatest. Congregations don't want a smart Aleck for a pastor."

That was about twenty years ago. For

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several years I kept track of those two boys to see if the old preacher had predicted correctly. B. never stayed long at a place. He lost out, and I never hear of him in our church. Maybe it got too little for him; maybe he thought "the church was not progressing." A. has gone to the top; he is in demand; he is still unassuming, and with all his advancement he still highly regards the wisdom of those old in years and service.

We have a number of young ministers who are like A., and from every indication they are going to make good. Sorry all are not like A. Occasionally we meet with B. The only hope for B. is that he may get a real good look at his littleness in time to change. Thank God for those like A. The church loves him.

The above is not only applicable to young ministers, but to young men and women in every walk of life. Everybody loves a kind, unassuming, humble young person. Nobody care for a vain, haughty, know-all smart Aleck.—The Cumberland Presbyterian.

In Memoriam

MR. JOHN MALCUM GALBREATH

Mr. John Malcum Galbreath was born March 6, 1859, and departed this life August 6, 1937 at the age of 78 years and five months.

On December 15, 1887 he was united in marriage to Miss Lassie Moore. They had planned to celebrate their Fiftieth Wedding Anniversary in December of this year.

In 1888 at McBride Schoolhouse, Bro. Bowen, a local Methodist preacher conducted services after which Bro. Galbreath gave his heart to God and his life to the Methodist Church.

For a number of years he served the church as Sunday School Superintendent and was a member of the Board of Stewards at the time of his death.

For twenty-three years he served as Past Master in Union Church, his beloved home.

Funeral services were conducted from the Methodist Church, the writer his pastor, being assisted by Rev. R. H. Clegg, presiding elder of the Brookhaven District, and Rev. Mason, local Baptist minister.

The following is a few fitting statements with reference to this noble life that were said at the funeral occasion.

He was a man of courage, of tireless energy and abiding faith, one who did justly, who loved mercy, and walked humbly with his God.

From his earliest conscious life he endeavored to keep himself unspotted from the world.

He gave himself without reservation or compromise to building a life.

He was a striking example of all that is noblest and best among us, ever living

on those higher levels above the things that soil and mar.

In the translation of Bro. Galbreath from his earthly task to the life triumphant, this community has lost a real friend and an unselfish leader, the church a faithful servant, and a fearless soldier, a gracious example. His wife, a wise counselor, a tender and affectionate husband.

Truly we can say: "Well done, thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things, enter into the joy of thy Lord."

L. L. MATHENY, Pastor.

RESOLUTIONS

In memory of Miss Cecile Ramsey, who was a loved and valued member of the Business Women's Circle of the Woman's Missionary Society of the Methodist Church, we wish to express our grief in her passing from us. She had the love and respect of each member, and as our Bible leader, by her living example, left with each one of us a heritage which will live in our hearts.

Therefore, be it resolved, that the Business Women's Circle wish to express to the bereaved family our great sense of loss in the passing of Miss Cecile.

Second, That we send to the family, the Durant News, and the New Orleans Christian Advocate, a copy of these resolutions.

MRS. CHARLOTTE CRESSWELL,
MRS. MARY PHILLIPS,
MRS. KATIE LEE CRAIG.

RESOLUTIONS

Peacefully and gently the beautiful spirit of Miss Stella Doty took flight to the golden shores of the great beyond. We know that her Savior was in that saddened, hushed room, that she did not cross the river alone, for she loved God, his people, his church, and his Word. Her life was an example of loyalty to the highest and best. Like a ripened sheaf to the reaper's sickle, she fell into the arms of the loving Savior.

She was laid to rest in the old family cemetery among the loved ones gone before. There the birds will sing and the flowers bloom.

Therefore, be it resolved, first, That the Missionary Society and the Sunday School express to the bereaved family their great sense of loss and high appreciation of Miss Stella's Christian character.

Second, That we send to the family, the Advertiser, and the New Orleans Christian Advocate a copy of these resolutions.

"To the sunbeams we whisper 'Shine gently here;

To the breezes, 'Blow softly here.'

For the hearts and the home left empty
We silently shed a tear."

MRS. McCAFFERTY,
WILLIE C. PAGE,

CONTENTS OF THE OCTOBER-NOVEMBER- DECEMBER ISSUE

*Interpretation of Cover Picture, "Christ
among the Lowly"*

October 1-9

The Christian and His Home

October 10-20

The Christian and His God

October 21-27

The Christian and the Christ

October 28-31

The Christian and the Holy Spirit

November 1-6

The Christian and Social Responsibility

November 7-13

Foundation for a Stable and Peaceful
Society

November 14-20

The Kingdom of God and the Social
Order

November 21-27

The Spirit of Thanksgiving and the
Social Order

November 28-30

Working Together with God

December 1-11

The Christian and His Attitudes

December 12-22

The Christian and His Daily Walk

December 23-25

"Unto Us a Saviour Is Born"

December 26-31

The Christian and His Victories

The Upper Room contains Daily Meditations grouped around vital topics, dealing with various phases of Christian life and practice.

THE OCTOBER, NOVEMBER, DECEMBER ISSUE OF
THE UPPER ROOM NOW READY FOR DISTRIBUTION

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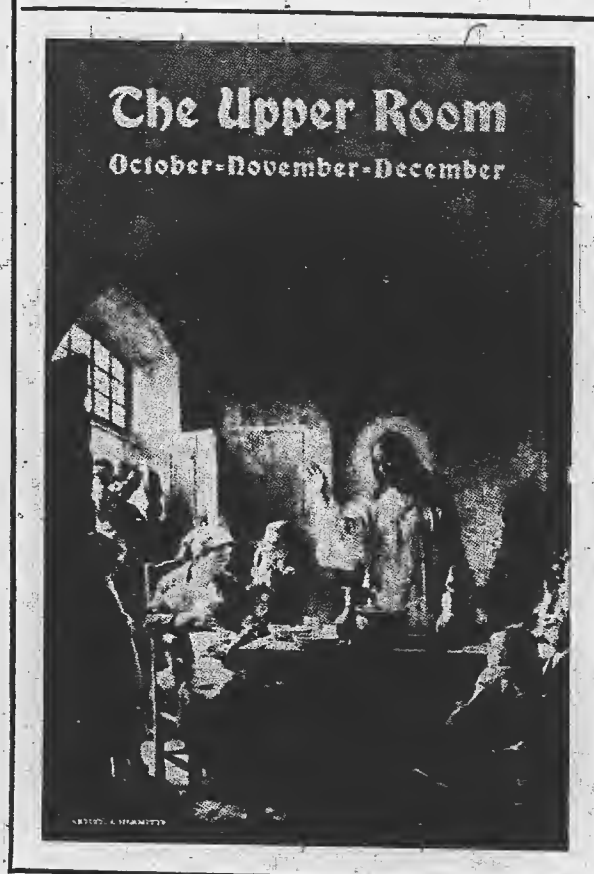
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In May, 1938, All Methodism will unite in celebrating the two hundredth anniversary of the Aldersgate experience of John Wesley. *The Upper Room* has been assigned a very vital part in the preparations now being made for that celebration. Wesley's experience of the "strangely warmed heart" made early Methodism; a rebirth of that experience will empower the Church to meet the challenge of this crucial hour.

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Pastors or Group Leaders may buy 10 or more copies of *The Upper Room* at 5 cents each, with the privilege of returning all unused and unsold copies. Individual yearly subscriptions, 30 cents; foreign, 40 cents. Use order blank at left.

THE UPPER ROOM

Doctors' Building
Nashville, Tennessee

NEW ORLEANS

Christian Advocate

Vol 84—No. 35.

NEW ORLEANS, LA., THURSDAY, SEPTEMBER 2, 1937.

Whole No. 41250.

A CHINESE FARMER AND HIS FAMILY.



(Courtesy Zion's Herald)



Wallet of the Week



THE "SOMETHING BLUE" worn by brides at their wedding, like the wearing of orange blossoms brought to the West by the Crusaders, is said to be a custom adopted from an ancient civilization. It is claimed that it was handed down by the ancient Israelites who wore blue fringes on their garments as a symbol of love, purity and fidelity. In our wedding custom, it is symbolical of the moral purity upon which the sanctity and the permanence of marriage depends.

* * *

THE EVANGELISTIC COMMITTEE of Newark, New Jersey, composed of a group of business men from the various evangelical churches, reports the distribution of 28,524 Gospels and Bibles during the last year. The item which we saw said that the Committee had enrolled more than three hundred men and women for work on the golf courses, in jails, parks and other centers. These seem to represent evangelistic methods for reaching centers and persons "not readily available to the ministrations of the established churches."

* * *

THE TEXT OF THE LORD'S PRAYER, which had been repeated by the student body every morning for many years, was given as a test to four hundred and thirty-three students of a superior High School in the vicinity of Philadelphia recently. The pupils were asked to write from memory the Lord's Prayer and only forty-eight per cent wrote it correctly. More than two hundred of them produced amazing versions which reflected credit neither upon their religion, nor their learning. Among the list were: "Give us no trespasses;" "Deliver us from salvation;" "Forgive us this day our daily bread."

* * *

THE CONSCIENCE FUND, accumulated by the Treasury of the United States, amounts at the present time to six hundred and thirty-seven thousand dollars. It is made up of sums sent to the Treasury by anonymous parties who seek to relieve their conscience for defrauding the government. The first payment, a five-dollar bill, was sent in 1811. The largest sum ever returned by one person was eighty thousand dollars, which was a four-fold restitution. In 1936, only two thousand six hundred and twenty-five dollars was turned in. This was less than half the average amount returned annually, and it might mean an improvement of moral standards or a deflation of conscience.

CANCER STATISTICS for England, as compiled by the County Homes for Cancer, show conclusively that the dread disease is making an alarming advance in that country. The report says: "This advancing toll of destruction is getting beyond human control." It is claimed that one out of every seven of the population die from cancer, and since the beginning of the twentieth century, cancer mortality has more than doubled and it is estimated that there are now more than half a million cancer sufferers in England. It has taken first place as a life destroying disease.

* * *

A SYSTEM OF MILITARY TRAINING in the high schools of New York State is said to have received a decided setback recently. It appears that the militaristic group were proposing the measure for adoption, but the plan encountered such a determined opposition on the part of the churches, the educational forces, and the newspapers that it had to be given up. The citizens of the Empire State are probably not pacifists, but they are certainly not committed to the business of creating the background of war in the thinking of their children.

* * *

A MOSLEM ENTENTE composed of Turkey, Iraq, Iran, and Afghanistan is said to have been made recently. The moving spirit of the alliance is Ataturk, the aggressive young ruler of Turkey. It is denied that the pact is formed in the interest of Moslem religion, although it is an association of Moslem powers. Upon the surface, it appears to be non-military in its purposes, to have the nature of a league of peace and good will. A hotbed of fanaticism is a strange place for the incubation of peace, to say the least.

* * *

PRINCIPAL W. B. SELBIE, of England, asserts that the preacher of the Gospel who complains about the paucity of preaching material, has simply mistaken his calling. To the person who claims to go to church to worship and not to listen to a man, he says that the sermon has its place and is still an indispensable part of worship. He thinks, however, that there is an overdoing of the habit of preaching on current topics, ethics, politics and economics, when it is the preacher's great duty to stir men's consciences and bring them to view the big moral issues of the day in the light of Christian standards.

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W. L. DUREN, D.D., Editor

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Manager

EDITORIAL

GIRDING FOR THE FINAL ATTACK

When this issue of the Advocate reaches our readers our preachers and people will be returning from sea-side and mountain resorts, sun-tanned and physically refreshed and with many wonderful stories of the "day's catch," or of adventures among the clouds which cloak the mountain heights. Immediately the homes of the people will become a scene of busy activity in preparation for the opening of school, that their children may have the culture which is so necessary to their material and social success. The business man will be thinking of the task ahead—the harvesting of crops, the liquidation of obligations, and business expansion. The interest of every class and condition of people will be geared for top speed in making secure the rewards of their toil or for the realization of their cherished hopes. The meaning of all this domestic and business activity should not be lost in our church work. For a period of nearly two months, there has been a let-down in the activity of our churches. In many instances, the organization has been kept intact by a skeleton of the normal force supplemented by a band of substitute workers. To all of these belongs great credit for their willingness to stand by during the oppressive heat of the summer. But we cannot afford to forget that every interest of the Kingdom of God waits upon the results of the labor of the next few weeks. Practically half of our total responsibility for benevolent causes remains to be discharged, and the shifting of the urban population and the vast army of recruits in school centers will tax every resource of the church. Then there is that never-ending evangelistic responsibility—the unsubdued land which is the constant challenge of the church, a war in which there is neither armistice nor discharge. We should not forget that everything depends upon the response of the church in these crucial days, and we should lose no time in getting the machinery of our church organization into condition for capacity production. Conference is at hand and the day of visitation for many hungry souls is here.

THE ALDERSGATE COMMEMORATION

The celebration of the bi-centenary of the heart-warming experience of John Wesley in Aldersgate Street raises problems which are far less simple than we are apt to assume. We are all of one mind as to the need for the recovery of the evangelistic passion which was born in Aldersgate Street. We feel the need for a warming of our hearts pressing upon us on every side. But when we seek to implement the desire for ourselves and others it is then that we meet our problem face to face. We realize that the souls of men are needy as they have always been, and needy in just the same way. We know, too, that the unchurched and the neglected masses still constitute a large part of our spiritual obligation. But it is at the point of discovering and applying a method that we come to the forks of the road. The unchurched are not so definitely segregated, socially and economically, as they were in the days of Mr. Wesley. They are diffused throughout the entire mass of society, and in their very sinfulness they have a measure of respectability unlike their status then. It is, therefore, a little more difficult to fix the boundaries of our evangelistic task, and it is not easy to discover an effective method of approach to this modern and variegated group toward whom our evangelism must be directed. Of course, we shall seek for ourselves a conscious experience of the warm-heart. That aspiration will probably be much easier to attain than will the desire to share such experience with those who are blind to their need and who have no inclination to seek that spiritual cleansing and dedication which came to Mr. Wesley. After all, however, that which counted for most in the day of Methodist beginnings was the personality of the man who went out to translate for the world the meaning and value of redemption. It was the personal witnessing of the early Methodists which brought the Church into being in the eighteenth century, and the continuance of that witnessing pressed it to the fore among the ecclesiastical units of the Christian Church. In our crusade today, the most effective and the most potent factor

will still be redeemed personality. If we shall go to our task with the glow of the altar flame upon our faces and its warmth in our hearts, we may confidently expect that the third century of our history will have an auspicious beginning, and that Methodism will assert itself anew in the evangelization of its world parish.

GERMAN CHURCH TROUBLES

It is not an easy matter to reach a satisfactory conclusion as to anything in Germany today and it is, therefore, not easy to interpret any event of their complicated life. The cross-currents of prejudice and racial and religious animosities are such that one cannot feel sure of the facts no matter what their source. Those who constitute the opposition to Nazi policy regarding the church and religion seem to be much encouraged by the fact that an emergency court in Berlin recently exonerated Dr. Friederich Dibelius on a charge of libel against Herr Kerl, the Nazi church minister. This incident coupled with a hostile demonstration staged in Berlin protesting police action in banning the evening service of Dr. Niemoeller, lead those who have refused to accept the dictation of the Nazi government in their religion, to think that a better day may be dawning. They think also that this apparent reverse of policy may have a favorable bearing upon the impending trial of Dr. Niemoeller. But, as we said in beginning, the maze of political feeling and purpose makes uncertain the effect and the meaning of the seeming defeat of the government group. The next turn of the authoritarian wheel may dash every hope for leniency or fair play. Political oligarchies do not abdicate, they have to be crushed. Men who seize and usurp power do not have a change of heart, it is a change of atmosphere that drives them to cover. We hope that there may come a permanent change in German governmental attitude, for our contacts with the people in that country form one of the most pleasant recollections of travel in foreign lands. We believe in the German people, in their simple and forthright humanity.

LOOKING AHEAD

As we approach the end of the year, we naturally take an inventory of our condition and prospect. The Advocate has made positive gains this year in both its public appeal and in its financial position. This changed attitude has been due in large measure to the confidence that the paper is now a going concern. We did our best to push the circulation up to ten thousand, but we reached a little less than eight thousand. The desire for ten thousand was neither a personal nor an arbitrary goal. But in order that we might cancel an obligation for the

unearned part of our subscription account, which for years has been carried as an unreported liability. Because of this liability the editor and the business manager worked without receiving the pay that is due them for half the year at a time. That is not fair to them, but it could not be helped. We are now well on the road to complete recovery, and the ten thousand goal will make it possible for this situation to be completely cured. The Advocate finances will never be what they should be until this liability is adjusted, and when it is adjusted the difficulties of Advocate maintenance will be reduced to a minimum. We appeal to every friend of the Advocate and every lover of his church to help us complete the task and make the paper one hundred per cent solvent.

Editorial Miscellany

By Dr. H. T. Carley

RAIL FENCES AND THRONES

There is a familiar story to the effect that a traveler through a desolate stretch of country saw an uncouth native sitting on a rail fence by the side of the road. Curious to know the pastimes of the inhabitants of such a forlorn region, the traveler asked the native what the people did in their idle moments. The reply was, "We jest set here on the fence and think—and sometimes we jest set here." The answer set the traveler to thinking—and he drove on.

Somebody once defined a university as Mark Hopkins on one end of a log and a student on the other end. The point, of course, was that Hopkins had the gift in his contact with students of arousing the powers of perception and putting them to thinking—and the greatest university in the world can't do much more than that.

Some people "set on the fence and think;" but mostly they just "set."

It is hard to secure accurate statistics—but it is probable that not more than fifty men do the thinking that controls the political and economic destiny of 120 million people. The rest of us "jest set."

The rail fence that a thinker sits on is a throne, and the thinker is a king.

The rail fence that most of us sit on is just a rail fence.

Ordinarily a rail fence is not a very inviting seat; but there is a little comfort in the thought that it can be turned into a throne.

It's not where we sit that counts, but what we do wherever we happen to be sitting.

JAMES THOMAS ABNEY
1864-1936

By W. B. Jones

James Thomas Abney, son of James Paul Abney and Eliza Ann Tatum Abney, was born at Moss Hill, in Jasper County, Mississippi, June 8, 1864; his paternal grandparents were Robert Releford Abney and Mary Ann Abney, and his maternal grandparents were Christopher and Catherine Tatum, all of Jasper County, Mississippi, in the vicinity of Rose Hill and Montrose. His ancestors can be traced back through nineteen generations to the founding of the ancestral home at Wyvelsle, in Derbyshire, England, in 1300. We find John De Abney living there in 1318. After the sixth generation, the name was shortened to its present spelling, and assumed by Edmund Abney who married Catherine Ludlow. In the tenth generation Paul Abney, who married Mary Lee, came to America; he was a cousin of William Abney who was born in Birmingham, England, in 1691, and who migrated to America and settled in Virginia, in 1720. Two sons of William Abney, Robert and James Paul, moved to Ohio and Illinois respectively and died there. Joseph Griffith Abney, great grandfather of the subject of this sketch, was born in Ohio in 1769 and came to Mississippi in 1807, and died in this State in 1836.

The environment of the birth of James Thomas Abney, and his lineage, were all that could be desired, located in the north eastern section of Jasper County among a cultured, religious, refined people, near Rose Hill, which has ever been a stronghold for Methodism and for piety and good citizenship, honesty and integrity.

He was of an excellent family, the third among eight children, of whom four brothers are surviving him, George V. and R. L. and Paul J. of Bay Springs, Miss., and Oscar M., of Montrose. One brother and two sisters are dead. His father and family moved to Montrose in 1869, while the son was five years of age. It was there, where the Mississippi Conference for a long period of years maintained an excellent school, that he attended school and received his education, lacking one year of graduating. There he lived till he was received on trial into the Mississippi Conference. During his young manhood he taught school in several places in Jasper County, and he also taught in Smith County.

He was converted in 1879, at the age of fifteen, at Price's Chapel, near Montrose, under the ministry of Rev. J. H. Evans, presiding elder, and he united with the Church at Montrose in the same year. He was licensed to preach November 8, 1890, the presiding elder being P. A. Johnston, D. D., and the pastor was Rev. B. H. Rawls, who also died the present year. He was admitted on trial into the Mississippi Conference which met at Canton, December 17, 1890, under the presidency of Bishop Charles B. Gal-

loway; he was received into full connection at the Conference that met at Natchez, December 14, 1892, Bishop John C. Granbery presiding; ordained deacon, December 10, 1893, by Bishop Joseph S. Key, at Hazelhurst; ordained elder, December 8, 1895, by Bishop W. W. Duncan at the Conference at Yazoo City.

Brother Abney's first appointment, made by Bishop Galloway, was a junior preacher on the Columbia charge which he served during the Conference year 1891. During the remainder of his active ministry he served the following Charges; Porterville, 1892; Sunflower, 1893; Whitestown, 1894-1897; Natchez, Wesley Chapel, 1898; Roxie, 1899-1900; Natchez, Wesley Chapel, 1901; Rocky Springs, 1902-1903; Vancleave, 1904-1905; Sumrall, 1906-07-08; Summit and East McComb, 1909; Gulfport, 29th Street, and Handsboro, 1910-11-12; Morton and Pelahatchie, 1913-14; Bay Springs, 1915; Buccatunna, 1916; Scooba, 1917-1920; Gallman, 1921-1924; Fernwood, 1925-27; Lauderdale and Electric Mills, 1928-1931; Bayou Pierre, 1932; Osyka, 1933-1934. At the Conference, held at Broad Street, Hattiesburg, beginning November 14, 1934, under the presidency of Bishop Hoyt M. Dobbs, his name was placed upon the superannuate roll at his own request, and with the same ease, grace, and dignity he laid aside the duties, responsibilities, and privileges of an itinerant preacher he had assumed forty-four years before. He had wrought faithfully and well, and he retired with the esteem of all and with love for his brethren. Yet he was ever ready for service, to visit, preach, to sing, to teach, or to pray, or indeed for any service he could render. He never failed to respond to the call of his name at the Annual Conference during his entire ministry; and that is indicative of his fidelity to duty in meeting his responsibilities during his ministerial career.

He was married to Miss Florence E. McEwen, of McComb, Miss., December 20, 1898, and the young couple attended together for the first time the Annual Conference of that year which met in Hattiesburg, December 29, presided over by Bishop Galloway. To this union there were born four children, Katherine, who married W. C. Boyd; Thomas Bertram; Mary, who married R. F. Kemp; Elizabeth, who married a Mr. Duncan. The daughters all reside in Bogalusa, Louisiana; the son is a distinguished physician and surgeon in McComb. His widow, who has been a faithful and efficient helper in his work, an excellent housekeeper in his home, a devoted wife and loving mother, also survives him and lives in her home in McComb, prepared for their superannuate life. As his presiding elder, neighbor pastor, and friend it was always a great pleasure for the writer to be in this home and to enjoy their gracious hospitality and reciprocal friendship. The father and mother at great financial sacrifice and self-denial were careful to see that the children

were in school and that they attended our Church schools till all were prepared for the duties of life, and to take their places in life as refining influences. Brother Abney abhorred debt, and he was willing to make any financial sacrifice for the sake of his children. He was careful to pay the last dollar of all indebtedness.

There is little doubt that he was one of the best and most sincere and consecrated of men we have had among us; religious without fanaticism; humble without braggadocio; earnest without proclamation from the house-top; pious without parading it. Like Barnabas, he was a good man, and full of the Holy Spirit and of faith; like Nathanael, he was a man in whom there was no guile. It was impossible for hatred to dwell in his heart. He was a faithful and hard worker, without complaint. He was zealous and efficient in buying, building, repairing, and furnishing churches and parsonages; and he always tried to leave things better than he found them. He gave himself without stint, and was ever faithful to duty. He was a good pastor and preacher, and it is doubtful if the Mississippi Conference ever produced a better and more soul-stirring singer, always ready to lead or follow in singing the gospel, and in inducing others to do so. At the age of fifteen he was leading the singing. He has been known to arise from the sick bed to preach. The weather was never too bad for him to go on call to duty; he has gone as far as twenty miles through the down-pour of rain to see a dying man; he was ready to go whether day or night; whether in buggy, in automobile, on the train, or without either, he was ready to go. He was a good revivalist and personal worker; the writer has worked with him in camp-meeting on his Charge where many were converted and one responded to the call to preach.

Though he read other literature, he was a man of one Book, and there was no doubt in his mind as to its truthfulness, and he believed in it and relied upon it implicitly. To him Jesus Christ was the divine Son of God, and the Saviour of men, and would save to the uttermost; to him the promises of God were true. Closely allied to his devotion in the study of the Bible was his devotion in his prayer-life. He was never too busy to pray—in the home, in the church, with the family, with the sick, with the troubled, with the sinner, with the Christian; and he expected answers to his prayers, and his heart would break if the answers did not come; he was a man much in secret prayer.

Brother Abney loved his brethren in the ministry, and he has been seen to weep over some wrong one might do; he was jealous for his brethren. He was a

(Continued on page 10)

Louisiana Conference

PERSONAL AND OTHERWISE

Rev. J. H. Bowdon sends his fourth round of quarterly conferences for publication and reports that everything is going well in Baton Rouge District.

Dr. Briscoe Carter and family have been taking a vacation at Camp Lasse. When we saw him on Sunday he was making preparation for his return to Winnsboro. He seemed to be care-free and rested.

Dr. D. B. Raulins and family returned last week from their sojourn in Washington, D. C., and points East. Dr. Raulins said that it was a case of return or pawn his car, so he is back with his people recouping his fortune.

Mrs. R. C. Grace, whose deceased husband was a member of the Louisiana Conference, makes her home in Bisbee, Arizona, and says that she must have the Advocate. It is the connecting link with friends of the years that are gone.

While we were in Mansfield last Sunday we paid a visit to the grave of our friend, Dr. S. A. Steel, whose writings from "The Den" in the "Pelican Pines" were the very embodiment of his thought and soul, and whose beautiful life is one of the traditions of that little city.

The editor filled the pulpit of Rev. John Rasmussen at Mansfield last Sunday. The work there is going well and the congregation was good. Brother Rasmussen is on the return trip and is due to be in his pulpit on the second Sunday. He is greatly appreciated by his people.

Rev. B. F. Roberts, pastor at Jonesboro, paid the Advocate office an appreciated call one day last week. He was spending his vacation with his married daughter who lives at Houma. Brother Roberts appeared to be happy in his work and looking forward to a successful conclusion of the year's work.

Rev. H. W. Bowman, who is one of our honored superannuates, is in the hospital at Mansfield. He appears to be having a recurrence of the trouble for which he had an operation some years ago. When the editor called to see him last Sunday he appeared to be hopeful that his response to the treatment might bring him permanent relief.

It is with sincere sorrow that we record the passing of Mrs. Harvell, wife of Rev. W. R. Harvell, of Lecompte. She died Saturday morning after a long illness and the body was carried to Greensburg, La., for burial. We do not know the par-

ticulars and we, therefore, wait for a fuller account of her going away. Brother Harvell will have the sincere sympathy of a wide circle of friends throughout Louisiana.

A marriage of interest to many friends in Mississippi and Louisiana was solemnized at Rayne Memorial Church on Tuesday evening, August 24. At that time Miss Margaret McLaurin Davis, daughter of Mr. and Mrs. W. D. Davis, of New Orleans, became the bride of Dr. Merrill Odom Hines, a native of Jackson, Miss., but now living at Chattanooga, Tenn. The editor of the Advocate was the officiating minister.

EVANGELISTIC NOTICE

Rev. Thurmon Spinks announces that those desiring to use him either as a gospel singer or as a preacher will be able to reach him at 6409 Southern Ave., Shreveport, La., or in care of his brother, Otis Spinks, at Haughton, La.

TO PARENTS, PASTORS AND FRIENDS OF METHODIST STUDENTS IN LOUISIANA

You are interested in the young people who will leave your church and community for college during the next few days. A suggestion from you may be helpful to them, and your cooperation will be a great assistance to the pastor and Methodist student organization of the college attended.

Encourage each student to seek the acquaintance of the pastor, Wesley Foundation Director, and other Methodist students, and to begin active participation in the church and campus religious organizations immediately.

Urge those who will attend Centenary College or Louisiana State University to register for the courses in Bible and Religion, on which full university credit is received. Courses are given by the Wesley Foundation at the University both for freshmen and advanced students.

Send the names of students and information on the interests and abilities of each to Rev. Joe Brown Love, Methodist Student Center, University, Louisiana, or to the pastor of the church in the town where the student will attend college.

Your interest and constant contact with the student throughout the year will encourage an active church participation and loyalty.

JOE BROWN LOVE,
Director Methodist Movement,
Louisiana Conference.

GOOD PINE REVIVAL

Dear Dr. Duren: Wish to write you about our revival meeting held at Good Pine. Our pastor, Rev. W. D. Milton, preached twice daily, bringing great spiritual messages that stirred the hearts and souls of all present.

The morning services were the most spiritual and uplifting meetings ever held in our church. Few in number, we were, but God was with us, and we had many beautiful and sweet experiences that will always be cherished and remembered in our hearts.

Vesper services for all age groups were held each evening. Much interest was shown in these prayer groups, which were led by various spiritual leaders.

Mr. Curtis Austin, a talented young man of our community, led the song services. The choir, consisting of all young people numbered from twenty-five to forty each night. Several beautiful and inspiring special numbers were rendered by Miss Esta Mae Wade, of Jena, and Miss Letha Nugent, of Trout.

We feel we have had a great revival in our church. God was with us. We feel greatly blessed to have such a wonderful God-like man as our pastor and helper. There were three received into the church by profession of faith, and many reconsecrated their lives to the church.

The effects of this revival will be long felt here. We were all drawn closer to God and the Holy Spirit was made real to our hearts.

ONE WHO WAS PRESENT.

THE OLD SCHOOL HOUSE IS NOT WHAT IT USED TO BE

By Elizabeth Buck

My experience in visiting the old school house is probably not any different from that of any one else who ventures to retrace their steps of years gone by. I did not make this trip on purpose. I went there to see the new president and have a chat with him on a matter that had nothing to do with the college. Well, he was away on his vacation; in fact, so was most every one else. Just saw a few people who could not get away. They were most cordial, offered to tell me something about the plans of the college for the fall opening; expected a banner year in attendance, spoke of some renovation that was taking place and pointed with just pride to the new athletic building. That building took my eye like waffles and honey on a winter morn. I just could not resist going inside to have a look. It was even more attractive than I had heard. Made me wish that I could start all over again and have the privilege of the fine facilities that building offered for the physical development of young manhood. But, alas! that wish is only another pail of spilled milk. Not a chance now. And

about the only semblance I have of an athlete now, is that I have athlete's foot.

The oldest building on the campus has served its purpose long and well. It was in this building that I spent some three years. It was so clean and shining with varnish and polish, and seemed so homelike when I was there; and then to go back and see it as it is now; well, it made my heart ache. The walls were cracked open, plaster fallen off, doors sagging, floors worn rough and smooth with the walking and scuffling of countless young feet. I asked myself why my old room looked like it did. Never got much answer on that one. That fellow I call myself, he never was much hand to answer up on many things; so, I went looking for some one that knew something. Found a clear headed (slightly bald) fellow in the office . . . wonder why so many of the brainy boys belong to Uncle Ned's Club? . . . I am a little bare on top myself. This fellow fairly radiated friendliness. And when he smiled, I would have sold out to him on the first bid. Spontaneity and warmth. I gathered from his conversation that he knew something about the college. His name was Shaw. Wish there were more Shaws on that campus. Somewhere he had gotten the idea that money would help change the looks of things around there. I believe it would too. And you know I got to wondering what had become of all the rich men's sons that were in school when I was there. Have they forgotten the mater? Many of them have gone to the far corners of the earth. Listen Buddy, the mater needs a new dress. Time for the sons and daughters to chip in. I know that you do not want her to go around looking so worn and thin. And her dress was a little threadbare. Now, you do not want anything like that, do you? You know the mater has taught us some mighty fine things. Ideals, high thoughts, good manners. Yes sir. She was, and by the grace of God, still is, our "Lady with the lamp."

And the lamp has not gone out either. Been some mighty strong winds in these last few years, too. Blew from almost every quarter. But the lamp is still burning.

These are days of high flying. Days of high thinking and fine living. It is right popular to fly through the air now. East to West between the suns. Night holds no show either. Beacons from coast to coast. The deep purr of giant motors in the "wee sma" hours is a note of assurance that man has achieved and rides triumphantly over this old orb. And the mater, you remember, the mater set up some beacons, too. Maybe not so much for the adventurers and high flyers; but beacons for us plodders. They tell me that the beacons that guide the night airmen have numbers. Well, the beacons for us plodders have names. An unshakeable faith in God, a high moral code, sober conduct in private and public

life, and honesty and integrity. These are some of the beacons that the mater set up for our trip through human experience. The mater was wise and her lamp still burns. Great strong fellows there now. President Cline, Dean Hardin, Doctor Smith, Prof. Shaw, and other great minds. They are keeping the fires burning; but it is time for us all to bring in some kindling and some real hard (cash) wood.

They were doing some repairing, raking leaves, watering the flowers and shrubbery and toning up for the grand opening. Three fine new buildings, beautiful drives, meandering paths through giant oak, majestic pine. Courageous spirits dwell there.

The old school house is not what it used to be; it is bigger and better.

TITHING BULLETINS OFFERED AT A SAVING

At least \$5 a week can be saved by any church that customarily uses a four-page bulletin each week. The Layman Company, 730 Rush Street, Chicago, offers this saving when using their four-page bulletin. Two pages are printed with a Stewardship message, and two pages are left blank for local announcements. The company suggests that churches conduct a five weeks' or ten weeks' course of tithe education by using its bulletins, which are offered at a nominal sum. It offers a sample set containing 32 different tithing bulletins at 20 cents. Please mention the New Orleans Christian Advocate, also give your denomination.

We stand upon the isthmus of the future and the past. It is our bounden duty to hand down to future generations the blessings of liberty and the instruments of good government which we received from the generation that is now almost passed away from us.—Albert Pike, Arkansas Advocate, 1834.

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

Baton Rouge Dist.—Fourth Round
St. Francisville, at Concord, Sept. 12, a.m.; Q. C., 2 p.m.

Jackson, at Ethel, Sept. 12, p.m.; Q. C. following service.
Clinton, at Clinton, Sept. 19, a.m.; Q. C., 2 p.m.
Denham Springs, at Denham Springs, Sept. 19, p.m.; Q. C. following.
Gonzales, at Meadows Chapel, Sept. 26, a.m.; Q. C., 2 p.m.
Zachary, at Slaughter, Sept. 26, p.m.; Q. C. following service.
Baker, at Bethel, Oct. 3, a.m.; Q. C., 2 p.m.
Istrouma, Oct. 3, p.m.; Q. C. following service.
Plaquemine, Oct. 10, a.m.; Q. C., 2 p.m.
Baton Rouge, First Church, Oct. 10, p.m.; Q. C., Oct. 13, p.m.
Walker, at Red Oak, Oct. 17, a.m.; Q. C., 2 p.m.
Kentwood, Oct. 17, p.m.; Q. C. following service.
Springfield, at Huff's Chapel, Oct. 24, a.m.; Q. C., 2 p.m.
Ponchatoula, Oct. 24, p.m.; Q. C. following service.
Greensburg, at Greensburg, Oct. 31, a.m.; Q. C., 2 p.m.
Amite, Oct. 31, p.m.; Q. C. following service.
Hammond, Nov. 3, p.m.; Q. C. following service.
Pine Grove, at Pine Grove, Nov. 7, a.m.; Q. C., 2 p.m.
Lottie, at Lottie, Nov. 7, p.m.; Q. C. following service.
Natalbany, at Wesley, Nov. 13, a.m.; Q. C., 2 p.m.
Angle, at Fisher, Nov. 14, a.m.; Q. C., 2 p.m.
Franklinton, Nov. 14, p.m.; Q. C. following service.

J. HENRY BOWDON, P. E.

New Orleans Dist.—Fourth Round

Felicity, Sept. 12, 11 a.m.; Q. C., Oct. 6, 7:30 p.m.
Chalmette, Sept. 12, 7:30 p.m.; Oct. 8, 7:30 p.m.
Golden Meadow, Sept. 19, 11 a.m.; Lockport, Oct. 24, 4 p.m.
Epworth, Sept. 19, 7:30 p.m.; Oct. 15, 7:30 p.m.
First Church, Sept. 26, 11 a.m.; Oct. 20, 7:30 p.m.
McDonoghville, Sept. 26, 7:30 p.m.; Oct. 21, 7:30 p.m.
Franklin, Oct. 3, 11 a.m.; Q. C. following.
Houma & French Mission, Oct. 3, 7:30 p.m.; Q. C., 4 p.m.
Second Church & Gentilly, Oct. 10, 8:45 p.m.; Oct. 27, 7:30 p.m.
Parker Memorial, Oct. 10, 7:30 p.m.; Oct. 28, 7:30 p.m.
Bogalusa Ct., at Mission, Oct. 17, 9 a.m.; Q. C. following.
Bogalusa, First Church, Oct. 17, 11 a.m.; Q. C. following.
Slidell, Oct. 17, 7:30 p.m.; Q. C. following.
Morgan City, Oct. 24, 11 a.m.; Q. C. following.
Lockport, Oct. 24, 4 p.m.
Algiers, Oct. 31, 11 a.m.; Q. C., Nov. 3, 7:30 p.m.
St. Mark's, Oct. 31, 7:30 p.m.; Q. C. following.
Metairie, Nov. 4, 7:30 p.m.
Donaldsonville, Nov. 7, 11 a.m.; Q. C. following.
Carrollton Avenue, Nov. 7, 7:30 p.m.; Q. C., Nov. 8, 7:30 p.m.
Rayne Memorial, Nov. 2, 8 p.m.
Covington, at Fitzgerald, Nov. 14, 11 a.m.; Q. C. following.
Pearl River, at Pearl River, Nov. 14, 7:30 p.m.; Q. C., 4 p.m.

All above dates are subject to change, if necessary. Let's make our reports as required and be ready to take level columns to Conference for the second time in the history of New Orleans District. We have a good start.

ELMER C. GUNN, P. E.

"In the unending strife for civic betterment, small is the use of those people who mean well but who mean well feebly. The man who counts is the man who makes himself felt as a force for decency, a force for clean living, a force for righteousness."—Theodore Roosevelt.



Mississippi Conference

PERSONAL AND OTHERWISE

Rev. C. E. Downer, of Clinton charge, has built a new church at Richland and has greatly reduced the indebtedness on the Clinton church this year.

Rev. N. S. Loftus, pastor of the Americus charge, sends a list of subscriptions and with it a word of cheer and encouragement which we greatly appreciate.

Rev. S. F. Harkey has succeeded in paying off a debt of long standing on the church at Raymond. The work of the charge is reported to be moving well in all respects.

Rev. J. E. J. Ferguson, of Florence, had the assistance of Rev. J. E. Williams in two of his revivals. The churches were greatly revived and many new members were received.

Mr. W. D. Hawkins, Lay Leader of the Meridian District, begins next week the eleventh annual round of lay rallies for the District. The program appears elsewhere in this issue.

Rev. C. Y. Higginbotham, pastor at Carriere, remembers the Advocate both with material substance and by the assurance that he expects to do still more in the near future.

Rev. J. H. Cameron, pastor of Carthage Circuit charge, has a new church building to his credit this year. It was dedicated by the presiding elder, Dr. T. M. Brownlee, on August 8.

Rev. Roy Lane, pastor of Benton charge, has had fine meetings in all his churches, and several hundred dollars has been raised and invested in making the parsonage more comfortable.

Rev. G. E. Allan, pastor at Purvis, is being assisted by Rev. R. H. Clegg in a meeting at Purvis. Brother Allan is doing some good publicity work for the meeting. Rev. A. M. Martin is leading the service of song.

The Vaughan Methodist Church will celebrate its 40th anniversary on September 7, 1937, at 8 o'clock p. m. All former pastors and presiding elders are cordially invited to be present. Rev. A. Joe Beasley is the pastor.

Rev. F. J. Jones, who is doing a magnificent work at Sartartia, sends us proof of his loyalty to the Advocate cause, both in the form of subscriptions and in his purpose to carry on in the solicitation.

We appreciate the fine cooperation of Dr. T. M. Brownlee, presiding elder of the Jackson District, and his pastors and people. They are continuing the Advo-

cate solicitation and expect to press the matter until Conference meets.

Rev. R. E. Case and his people, of the Fannin charge, have enjoyed a season of gracious revivals throughout the work, and many members have been added to the church. Brother Case is said to be in high favor with his people.

Rev. G. P. McKeown had the assistance of Dr. J. L. Decell in a meeting at Carthage recently. A great meeting is reported, and Dr. Decell says that the people of Carthage believe that they have the best preacher in the Conference.

Rev. C. W. Wesley is having a remarkable pastorate at Canton. He has secured the payment of several thousand dollars on the church debt and plans are being made to free the church entirely of this old obligation before the end of the year.

Rev. B. H. Williams, pastor at Flora and Bentonia, is making good progress on his new church building at Flora—another of the remarkable list of new church enterprises in Jackson District. He hopes to have the building completed by Conference.

Rev. Dan. P. Yeager, who is closing his fourth year on the Camden charge, will have the best report of his quadrennium this year. In addition to substantial progress in all the program of the church, the Farmhaven church has been re-roofed and re-painted.

Rev. C. H. Strait, pastor at Gloster, has our sincere thanks for a list of four subscriptions from his charge. This is one of the many evidences of a continuing loyalty to the Advocate cause. We have been very much encouraged by the steady flow of subscriptions since the close of the campaign.

Under the leadership of Rev. J. E. Williams, Brandon and Pelahatchie charge has repaired the parsonage, making it both comfortable and attractive, and at Brandon they are about ready to begin the erection of an educational building as an auxiliary to the handsome edifice in that historic little city.

Rev. E. W. Ulmer, pastor of Lena charge, reports every financial interest "up to date," and that he has received about thirty members on profession of faith. Such reports are indeed heartening in these days when the evangelistic passion seems to have been suppressed by the many tasks which press upon our people.

Dr. C. A. Bowen, Secretary of the Editorial Department of the General Board of Education, remembers us with a message of appreciation and commendation, for which we thank him. He

meant to wish us a "good summer," but his pen slipped, as did our hope for such pleasure. We have not missed a day from our task.

AMERICUS CHARGE

Dear Editor: Your paper is very worth while reading; it's getting better along all lines, and my fondest wish is that it be in every Methodist home. The members will be more church-conscious, loyal and liberal to the Kingdom of God.

This makes my fifth year on the Americus charge. I will, if alive, make a fine report at Conference. With eight churches and the Salem camp meeting to look after I am kept real busy, but healthy and happy in the work. The largest church on the charge was torn down, built from the bottom up, painted and completed, ready for our meeting in September, with funds to meet all obligations, at Cross Roads church. At my people's request, I conducted the revival at Refuge church for eight days, running overtime at their request. We began in the spirit, gave the Sacrament to many, and had dinner served two Sundays. Such praying, weeping, and rejoicing I haven't seen in a long time, with everything overcrowded, preaching twice daily, not having planned to run through the second Sunday because of my quarterly conference. Some of the brethren happened to get Brother W. H. Lewis, Lucedale, to carry on. He preached for me at 11 a. m. and afternoon, accompanied by Mr. Alf Goff to do the singing until I arrived that night for the closing service, having received 21 members, mostly adults, all but two on profession of faith. To God be all the praise; we can do nothing without Jesus. I nevertheless thank all for their cooperation.

I hope you will find space for this in your excellent paper.

Fraternally,

N. S. LOFTUS, P. C.

THE WAGES OF SIN

By Rev. Swope Noblin

"For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." For the wages of sin is death. "Sin is a free agent's wilful violation of God's law." It is universal in its sweep. Like death, it knocks with equal tread at the homes of the rich and the cottages of the poor. As I think of some adjective most descriptive of sin I think of the word "destructive." And yet I am perfectly aware of the inadequacy of this word to picture the utter horribleness of evil commonly termed sin. When used with reference to sin the adjective, "destructive," should always be used in the superlative degree—because certainly sin is the most destructive thing in God's universe.

I shall not go so much into detail to discuss the origin of sin—a thing with

which we are already so familiar. But I choose rather to discuss at least four ways in which sin is death and eternal death to the individual. It shall be my purpose to picture the utter collapse of of any personality into which sin creeps and remains.

First, I would say that sin is physical death. There is a sense in which every individual has his life, his physical life, in his own hands. To most of us God has given a strong physique. But no one can remain strong physically who does not obey the laws of health and who does not develop himself. This maxim over a given period will remain constant. There are certain things which I cannot do and still be my best physically. Everyone knows the evil effects of tobacco and alcohol upon the human body. These evils lessen physical vitality and lower mental alertness. One wage of sin, then, is physical death. If I pay the wage of sin I suffer the penalty.

In the second place, sin is intellectual death. Every Christian has, or desires to have, a mind open to the truth. God's word directly admonishes him, "Ye shall know the truth and the truth shall set you free." The Christian seeks the complete revelation of truth even as it is in Christ Jesus, our Lord. So many today have their minds closed to the truth. This is because of the fact that sin has crept in and men choose darkness rather than light, because their deeds are evil. Some people even want to skip around in the Bible to find scattering verses here and there to fit in with their particular line of thought. They may do this at the expense of whole chapters or even whole books in the Bible. This specific instance is but another way of saying that sin is intellectual death. And this fact is universally true.

In the third place, I would say that sin is moral death. Morality is a standard of conduct which society expects the individual to measure up to. If the individual meets the standard of society, then in the sight of society he is good, otherwise he is not. Morality is good but it is insufficient to satisfy the longings of the human soul. I should measure up to the morals of society so long as they are righteous and good. But I must have that "overflow" in personality which comes to one only through a saving knowledge of the Lord Jesus. When sin creeps in the individual loses his moral conception of things. Sin means moral death.

Finally, sin is religious death. I am body, mind, and soul. God has made me in His own image and in His own likeness. He has given me the power of discrimination. He leads me in a progressive revelation of himself. But first of all we must be born again. When once we have been regenerated we go forward in the Christian experience growing constantly in the Christian graces. But the creeping in of sin means instantaneous death to the Christian.

Sin completely destroys a Christian personality.

Sin is physical, moral, intellectual, and religious death. But thank the Lord that "the gift of God is eternal life through Jesus Christ our Lord."

PROGRAM

Joint Meeting of Pastor-Laymen Group of Brookhaven District, Wesson, September 7, 1937

Who should attend: All pastors, stewards, W. M. S. presidents, Church School workers, and any other interested persons.

10:15—Devotions, Rev. A. S. Oliver.

10:35—Spiritual and Financial Potentialities of Brookhaven District, Rev. Ira E. Williams.

10:50—Can the Stations of Districts Pay in Full? How to Go About It, Rev. J. L. Neill.

11:00—Can the Circuits Pay in Full This Year? How to do it, Rev. L. T. Nelson.

11:15—Worship Service and Sermon, Rev. B. M. Hunt.

12:15—Lunch.

1:15—Devotions, Rev. L. L. Matheny.

1:30—Reports of pastors on following: Number on profession of faith; Subscriptions to New Orleans Advocate; Offering for Sanatorium Chaplain; Memorial Mercy Home offering; Per cent of Benevolences raised; Per cent of salaries raised.

2:00—Organize into groups for full payments.

2:15—Laymen's Program, Curtis Youngblood.

3:00—Business and adjournment.

PROGRAM

Laymen's Rallies, Meridian District

SCHEDULE FOR THE WEEK

Monday, Sept. 6, 10:00 a.m.—All day meeting at Sandtown church, with Burnside, DeKalb, Cleveland, Philadelphia Circuit, and Philadelphia Station participating. 7:30 p.m., DeKalb.

Tuesday, Sept. 7, 10:00 a.m.—All day meeting at Lauderdale, with Daleville,

Porterville, Scooba, Lauderdale and Electric Mills charges participating. 7:30 p.m., Electric Mills.

Wednesday, Sept. 8, 10:00 a.m.—All day meeting at Vimville, with Vimville charge, and all the charges of Meridian participating.

Wednesday evening, Sept. 8, 7:30 p.m.—Central Methodist Church, Meridian. Rally of all the Meridian charges, Central, East End, Fifth Street, Hawkins Memorial, Poplar Springs, and Wesley; also Bonita, 34th Avenue, Sageville, Oak Grove, and Marlon participating. All other nearby churches are invited to participate.

Thursday, Sept. 9, 10:00 a.m.—All day meeting at Decatur, with Newton, Chunky, Decatur & Hickory, and Union charges participating. 7:30 p.m., Newton.

Friday, Sept. 10, 10:00 a.m.—All day meeting at Quitman, with DeSoto, Quitman, Rose Hill, Pachuta and Enterprise charges participating. 7:30 p.m., Enterprise.

The program is not being printed here; but it will be of interest to all the members of the church, and will be supplied by those of our own District.

We earnestly request the prayers, cooperation, and attendance of all our pastors and laymen for the success of this week. We trust that all pastors will announce the meetings and help us get their people to attend.

W. B. JONES,

Presiding Elder;

W. D. HAWKINS,

District Lay Leader;

C. A. MASSEY,

Associate Lay Leader.

P. L. BLACKWELL,

Associate Lay Leader.

YOUNG PEOPLE HAVE INSTITUTE

The Meridian Young People's Union, of Meridian, Miss, has just closed a successful Christian Culture Institute, of which Mr. W. D., "Pa," Hawkins served as dean. The Institute was held August 23-26 at Central Methodist Church, with supper served each evening by the various missionary societies.

(Continued on page 16)

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North Mississippi Conference

PERSONAL AND OTHERWISE

Rev. J. H. Felts, now in the enjoyment of his own vine and fig tree at Fulton, Kentucky, has all the pep and enthusiasm of his younger days. He says that he expects to be at Conference this fall "ready for a fight, a squabble, a tear or a smile, or whatever may happen." It is such radiance of spirit that makes life worth while.

Dr. Henry F. Brooks, pastor in the good town of Tupelo, reports everything moving along nicely, finances in good shape, large increase in membership, some new furniture being installed in parsonage, pastor and family happy, and all to be in readiness for Conference. In this same letter he encloses a list of eighteen subscriptions to the Advocate, and for this splendid list we make our very best bow to Dr. Brooks and our friends in Tupelo.

We are happy to learn that Dr. V. C. Curtis, of Aberdeen, is making substantial progress toward recovery. His congregation very generously gave him the month of August for vacation, but he is preaching each Sunday at the morning hour in order to keep the organization intact, and is spending the week days at his lodge in Starkville. We make grateful acknowledgment of a list of six subscriptions for credit of Aberdeen church.

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LAYMEN'S GROUP INSTITUTES, GREENWOOD DISTRICT

1. Winona—Group: Winona Station, Winona Circuit, Vaiden & West, Duck Hill, Kilmichael, Carrollton, Poplar Creek.

2. Lexington—Group: Lexington, Ebenezer, Tchula, Acona, Black Hawk.

3. Inverness—Group: Inverness & Isola, Belzoni, Moorhead, Swiftown.

4. Schlater—Group: Schlater & Cruger, Greenwood-First, Price Memorial, Itta Bena, Minter City.

5. Ruleville—Group: Ruleville & Doddsville, Drew, Tutwiler, Sunflower, Webb & Sumner.

Dates—The above meetings will be held on the following dates: Winona Group, Wednesday, Sept. 8; Lexington Group, Thursday, Sept. 9; Inverness Group, Friday, Sept. 10; Schlater Group, Wednesday, Sept. 15; Ruleville Group, Thursday, Sept. 16.

Hour of Meeting—Each meeting will begin at 6 to 6:30 and close about 8 p.m.

Refreshments—The Woman's Missionary Society will serve light refreshments at the beginning of the program.

Program—A definite program will be outlined and capable speakers assigned in advance to lead the various discussions. All programs will be in charge of the District Lay Leader and his associates.

Purpose—The purpose of these meetings is to promote the whole program of the local church, with special attention given to the financial program, particularly the Benevolences.

Who Should Attend?—All interested laymen and laywomen, but particularly members of the boards of stewards.

District Goal—"All items of the regular budget paid 100%."

EMPHASIZING THE ALDERSGATE COMMEMORATION

Emphasizing the Aldersgate Commemoration during the months of October, November, and December, 1937, the elective course for adults in the ADULT STUDENT will bear the title, "Life at It's Best." Rev. J. Earl Moreland, Vice-President of Scarritt College, is the writer. This course of study for adults will continue the emphasis on the second phase of the Bishops' Crusade now being carried in the church school literature. Rev. Moreland has set forth some searching questions which our Methodist people should face. Sample copies of the October ADULT STUDENT can be secured for the Editorial Department, General Board of Christian Education, 810 Broadway, Nashville, Tenn.

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DR. H. T. CUNNINGHAM ILL

The friends of Dr. H. T. Cunningham, formerly of North Mississippi, superannuate of the West Texas Conference, will be interested in learning that on July 23 he was admitted into the W. O. W. Hospital, San Antonio, Texas, for the second time. It will be remembered that he spent six months in this institution three years ago. He thought it well to enter upon another hospitalization period—a privilege open to the members of the W. O. W.—and avail himself of the opportunity for another complete bed-rest. He contemplates remaining until the meeting of his Conference, October 20, at Travis Park, San Antonio, after which he will return home to Mrs. Cunningham and their son, Rev. Hal T. Cunningham, Jr., of the Texas Conference, now stationed at West Columbia.

JAMES THOMAS ABNEY

(Continued from page 5)

brother indeed. To him the Methodist brotherhood was the greatest on earth, and he will shout in eternal glory when he sees his brethren of the ministry coming home at last, one by one. The tenderness of his heart was manifest in his love for children. He was attracted to them, and they were attracted by him.

He would sometimes seem to be unmindful of the presence of grown people when there were children around; he never neglected them. Since his death a mother in Louisiana writes that her children would often speak of him and would say, "He is the best preacher I know, and I love him best."

James Thomas Abney was an affable man, gentle, kind, and loving. He was genial, though reserved; his modesty and brotherly kindness would never allow a display of the ego in himself; his sincerity would ever bar the suggestion of hypocrisy. His manliness and demeanor would at once mark him as a man of staunch character. He was a good companion and appreciative of any courtesy or kindness.

He loved the Church and he gave to her the full measure of his devotion; his last duty was to visit the sick son of his pastor, and he began to feel the weight of the fatal stroke while on his way home. "He started but felt no fear." The editor of the city paper, referring to his superannuation, writes, "with Rev. J. T. Abney's retirement, as in his active ministry, there was a cultured atmosphere, a dignity of performance, a sweetness of character, a kindness of heart, and an honesty of purpose which endeared him to the thousands whom he served during his long ministry."

The closing scenes of any useful life are interesting. Brother Abney attended the recent Annual Conference in Gallo-way Memorial Church, which was the centenary of that church, in his usual good health, and he had enjoyed it very much, and the companionship of his old friends. He had presided at the memorial session by appointment of the Bishop, and he did so in a very brotherly, graceful, dignified way, after reading as a lesson the first three verses of the fourteenth chapter of John. He heard the memoirs of his deceased brethren read, little thinking, perhaps, that it would be his last Conference and that his memoir would be read at the next Conference. Two days after the adjournment he became sick, and all was done for him that could have been done by human heart and human hand; but "His latest sun was sinking fast, his race was nearly run." His son, Dr. Bertram Abney, one of the attending physicians, discerning the rapid passing of his father, said, "Papa, Conference has met again, and you are going to move." The old soldier of the cross, understanding what was meant, looked up into the face of his son and said, "Son, I am ready." His last appointment was soon announced and the announcement was made by the great Shepherd and Bishop of our souls. The sun, after all, was but half set; he died at 3:10 p.m., Tuesday, December 3, 1936, and the old saint went home to glory and

to God. Doubtless we will have no truer nor more faithful man among us.

The funeral services were held in the Centenary Methodist Church, McComb, Miss., under the direction of R. H. Clegg, presiding elder, and Otto Porter, pastor, assisted by A. M. Broadfoot and L. P. Anders, pastors in the city, and by J. W. Leggett, Jr., a former pastor in the city, and by J. L. Neill, of Brookhaven, who paid loving tribute to his friend and fellow countian. The great embankment of flowers silently but eloquently paid trib-

ute to him, and to the esteem in which he was held. He was buried Thursday, December 5, in Hollywood cemetery in McComb. Methodists still die well. Thus ended a noble and useful life. We shall see him again.

A slip of the editorial pen almost invariably reveals who reads the paper. And in such instances the editor is usually surprised to find that more people read it than he had supposed.

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COURSE IX—Written by Lucile Desjardins

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CHURCH SCHOOL LESSON. SEPTEMBER 5

By Dr. J. R. Countiss

GOD REQUIRES SOCIAL JUSTICE

We must be just with all men, and be generous with the poor. Generosity without justice is hypocrisy, and justice without generosity is miserliness. Large charity may still fall far short of the restoration of what is justly due. Charity

is no substitute for a just wage or a fair price for the product of labor. Socially, the more one has the more he owes. Social obligation is not measured by the debit side of the ledger—one is not out of debt because he has paid his commercial accounts, nor is he independent because he has the cash required for such payment. On the contrary, dependence increases in direct ratio to the number of employes and the amount of capital controlled. Failure of the jungle rubber forests would shortly stop all the automobiles of civilization.

The Israelites were forbidden to glean their fields and vineyards that the poor might gather something for their needs—a beautiful custom that provided bread without destroying character, since the beneficiaries reaped by their own labor. Fraud of every sort was prohibited, and wages were to be paid daily, since they were the daily bread of the laborer. No advantage was to be taken of affliction or incompetence. The deaf were not to be insulted with curses they could not hear, nor the blind made to stumble by obstructions placed without their knowledge.

Justice in weight and measure was to be meted to rich and poor alike—to be practiced for its own sake without regard to ability to stand a loss. The unjust weight could do only material damage to another but would permanently impair the very soul of the one guilty of doing the injustice. Injustice takes many forms more subtle and harmful than short weights and measures. One may be scrupulously exact with balances and yardsticks, and yet be unfair in business and unjust in society. Excess profits are as abominable as short weights, and sharp tongues, more damaging than short measures. Envy may lead us to withhold or to suppress appreciation or honor due another though we would scorn to take an ounce from his pound or an inch from his yard. Prejudice may be as conscienceless as greed. Talebearers take a meaner toll than robbers, and the vengeful are robbers of God who said, "Vengeance is mine, I will repay."

The law was by no means all negative. "Thou shalt love thy neighbor as thyself" is the Golden Rule of the Old Testament, and the law of God for all time. What one gives, he should be willing to receive, and what one desires for himself, he should be anxious to accord to others. Courtesy and justice are the meed due all honest work and fair pay; genuine goods and reasonable profits; a service rendered for a value received.

Reverence for age is a mark not only of refinement but of intelligence. Only the intelligent profit from the experience of the past; the foolish must needs ex-

periment for themselves. Increasing years bring much of wisdom. Youth is indebted to age, as the present to the past. Modern luxury owes much to ancient self-denial, and present-day inventions are the result of ancient initiative and ingenuity. The race advances slowly, but always with a fair degree of intelligence, and that which abides through the ages will usually be found good or useful, however old-fashioned it may appear. Justice and generosity form a noble pair of virtues.

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A POLICE HERO

To put in at least one full day as an official detective of the New York Police Department; to fill out a D. D. 4—the blank used by detectives as part of their investigation of a crime; to realize this ambition, Isadore Astel, heroic New York policeman, underwent ten operations and received twenty-four blood transfusions, in vain. "Izzy," as he was known on his beat and to the staff of the Hospital for Joint Diseases, where he was being treat-

ed, died on Wednesday, August 11, of wounds received last December while breaking up an attempted hold-up. Last June Mayor LaGuardia and Police Commissioner Valentine, calling upon the valiant policeman at the hospital, bestowed upon him the Police Combat Cross and later his badge as third-grade detective; and they were present also at frequent visits and during many of the transfusions.

Astel, who was a tall man and weighed 190 pounds, was respected even by the local criminals because of his honesty and courage. His fatal last bit of police duty occurred at a time when he was attached to the East 126th Street station. On the night of December 23, he walked in on two men who were robbing a Great Atlantic & Pacific Tea Company store at 2058 Madison Avenue. One of the men, attempting to escape, shot Astel in the abdomen. He then shot down his assailant.

He was only thirty-two years old and in his nine years on the force had never had a complaint placed on his record, but had received frequent decorations. His name will go on the Plaque of Honor at the Police Headquarters as a detective, and he received an inspector's funeral with full department honors.

Surviving are his wife, Mrs. Betty Astel; a son, George, six years old, his parents, two sisters and a brother.—The American Hebrew.

CHILDREN IN COURT

By Judge Malcolm Hatfield

Instead of purchasing a tube of toothpaste with the money his father had given him, a sixteen-year-old boy played a slot machine that stood in the store.

To his dismay, the one-armed mechanical bandit devoured his money and he had nothing to show his father for the funds that had been intrusted to his care. Knowing what the consequences would be when he returned home empty-handed, he picked up a tube of toothpaste and hurried out of the store.

When the merchant indignantly appeared in court to sign a petition for the boy's arrest, the judge said: "You are responsible for this boy's delinquency and I regret that I do not have the authority to impose a fine on you."

* * *

Five boys stood in court yesterday afternoon and confessed that they had stolen several hundred dollars' worth of brass from the city and various manufacturing plants. Two electric traffic signal lights, valued at \$80, were destroyed so that a few pounds of brass could be secured.

During the course of the trial it was learned that the brass had been sold to

several junk dealers. When the boys were confronted by the junk dealers they readily admitted that they would not have stolen the traffic lights if it had not been possible to dispose of the brass they contained.

The parents of the boy, together with the city officials and representatives of the manufacturing firms immediately joined forces in asking the prosecuting attorney to bring suit against the junk dealers.

CHILLS AND FEVER

Fast Relief for Malaria With This Proven Treatment!

Don't go through the usual suffering. Stop Malaria chills and fever in quick time.

Take good old Grove's Tasteless Chill Tonic! This is no new-fangled or untried preparation. It's a famous medicine you can depend on.

Grove's Tasteless Chill Tonic contains tasteless quinidine and iron. It quickly stops the chills and fever. It also tends to build you up. That's the double effect you want.

The very next time you feel an attack of chills and fever coming on, go right to your drug store and get a bottle of Grove's Tasteless Chill Tonic. Start taking the medicine immediately and you will soon get the relief you want.

All drug stores sell Grove's Tasteless Chill Tonic, 50c and \$1. The latter size is the more economical.

Use a Good Laxative

Just as surely as you need a laxative, you need a good one. Constipation is not to be trifled with.

So many things about Black-Draught make it stand out as a "good laxative."

It is purely vegetable, made from plants widely used and scientifically approved for their good laxative qualities.

Black-Draught acts thoroughly and brings prompt, refreshing relief from constipation.

It does not upset the stomach, but benefits the lower part of the digestive system. Many persons have found that in long-standing cases of constipation it was not necessary for them to increase the size or frequency of the dose of Black-Draught in order to secure full evacuation. And many have found that by a slight change in the diet, and an increase in the consumption of liquids, the dose of Black-Draught may be reduced until it is no longer necessary except for temporary upsets. Sold in 25-cent packages.

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Used for 60 years. Genuine in red box.
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LOUISIANA CONFERENCE

100

MISSISSIPPI CONFERENCE

SECRET

100

Mrs. T. H. Fore, Veracruz: For me the privilege of attending the Conference at Amalim was a dream realized. It was an experience on the mountain in more than one way. The association with Christian workers studying in law themselves approved, the inspiration received from our capable teacher, Miss Ceila Hagley, the profitable time spent in conference and platform hours and the spiritual enrichment of the sermons by Bishop Hughes and Bishop Fore are to me priceless recollections. By many more such Conferences is this privilege. No more beautiful and educational spot can be found than the

Assembly Grounds on beautiful Lake Junaluska."

It was a source of deep regret to all of us that Mrs. A. S. Oliver could not attend the meeting because of the serious illness of her son. Mrs. L. O. Todd, Meridian District secretary, also attended and received much inspiration, but because of other pressing duties has not been able to send in a statement.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Earnest Moore, Malvina, Miss.

Last week I brought you a message from the Choctaw Indians in their Conference meetings. This week I am giving you parts of a letter from Mrs. Lewis. You will find how interested these African missionary women are in zone meetings:

"For a long time I have longed to have meetings with the women of the out-villages similar to the zone meetings at home, but have not been able to get them in. In November, Miss Lorena Kelly and I went out for two days' visit to the villages in one section. While she was examining the pupils and looking over the school supplies, I had an opportunity to talk with the women. In many places they had been meeting together with the pastor, his wife, or Bible study teacher. Bear in mind that these women are not Christian women yet, but seekers after the light. Mrs. Wheeler had written their names in a book and marked the lessons to be studied each Thursday afternoon. In many places, however, they had stopped meeting and I found they needed a vision of the work. So, in fourteen villages in two zones I talked with those who came when we were in the school and tried to get them enthused about a zone meeting. I finally set the date for the 29th of December.

"Since Mrs. Wheeler had to go to America for her health, I have the girls' home here at Tunda with forty-one girls of all ages, from four to fourteen. Many of them had not been away from this station since they entered the home and I longed to take them to their village and on some outing. We have our car here with a trailer, but that is not large enough to take forty-one girls and a matron, too. When Dr. Lewis' niece came over with the trailer from Minga station I persuaded her to stay over to the first zone meeting and help get the children to the meeting. They were so happy they could hardly sleep the night before.

We cooked rice and chicken for the girls and ourselves and put it in buckets in the back of the car in case we could not get any food there. The little children were inside the cars and the larger girls and matrons were in the trailers. The girls were in their simple little white dresses, and they sang and laughed all the way. When we were nearly to the village I saw a number of women in bright dresses and head handkerchiefs walking up the road in the hot sun. They

had taken off the large wide girdle they wore and were holding it over their heads to protect themselves a little from the sun. My heart fairly jumped out of my mouth. There were twenty women from this station, six from Tunda's village, going to the zone meeting. They had gotten up at four o'clock in the morning and walked sixteen miles to plan and work for the coming of His Kingdom. Oh, friends, if you could just have a thrill like the one I got, when I looked back and remembered the days of the beginning of my work with these women! The women stopped and cooled off in a little stream and came on in. We had gathered with the women of that village and several others.

The preacher of that village, with some of his people, had worked way into the night to finish the church so they could be ready for the women's meeting. The church had blown down some days before in a hard wind storm and they had not finished it. We found all the seats in and fresh dirt on the floor. The walls were smooth and the whole church pretty but much too small for the meeting. I had a lovely pasteboard arrangement of the Nativity Scene that I arranged on a table as the lesson and devotional for the meeting. The girls sang two lovely Christmas songs; one of them sung in parts. Their voices sounded like well played violins. Several of the women were called on to tell what the women's organization had meant to them, and the

hostess society was then called on to tell what they wanted to do about it. You would be surprised at the poise and calmness in these women as they stood up and talked. These out-village women are still just the property of their husbands or guardians, and are still bought and sold and traded. But it made my heart swell when they spoke of what Jesus had meant to women and meant to them. The matron at Minga gave us a sermon, a fine one, spiritual and practical. The spirit of the meeting was all that I had hoped it would be and more. After the meeting we were told that the chief and his people had prepared a place for us all to have dinner together. They had a goat and were cooking rice and millet. To think of their doing that for a women's meeting! I wanted so much to just stay and have dinner together, but when I saw the blisters on the feet of those twenty-two women who had walked so fast and so far that morning I made up my mind that if it were possible I would get them all home that night. They could not walk. We, with some of the women and girls, spread our lunch and had a fine time together eating our rice and chicken and palm oil. We brought the children home first and made another trip with the trailers to bring the women home. They seemed grateful to us, and I decided then and there the next zone meeting would be closer home.



MEN WANTED

Salary and Commission

The Standard Coffee Company may hold the opportunity you are looking for. This Company furnishes its permanent route representatives with Deluxe Sedan Delivery Trucks, gives them a weekly salary, pays all automobile expenses, and then pays a generous commission on collections over a certain minimum amount. Route salesmen earn net—

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Please send me application form for position of salesman with your company.

NAME.....

STREET.....

CITY.....

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YOUNG PEOPLE HAVE INSTITUTE

(Continued from page 9)

At the Assembly period each evening the young people heard addresses by Dr. Joseph A. Smith, Paul Ramsey and Mr. W. D. Hawkins.

The courses and teachers were: Evangelism, Paul Ramsey; Recreation, Mr. J. H. Weems; Missions, Rev. O. S. Lewis; Ideals for a Christian Home, Rev. R. L. Walton; Intermediate Class, Dr. Joseph A. Smith.

In appreciation of his service as dean for the past fifteen years, Mr. Hawkins was presented a billfold by Miss Evelyn Ellis, president of the Union.

On the closing night certificates were awarded, after which a consecration service was held.

QUARTERLY CONFERENCES

MISSISSIPPI CONFERENCE

Jackson Dist.—Fourth Round

Capitol Street, Aug. 22, 7:30 p.m.; Oct. 1, 7:30 p.m.
 Galloway Memorial, August 29, 11 a.m.
 Clinton, at Clinton, Aug. 29, 7:30 p.m.
 Fannin, at Holly Bush, Sept. 5, 11 a.m. and 1:30 p.m.
 Mendenhall, Sept. 5; Bishop Dobbs will preach.
 Benton, at Benton, Sept. 12, 11 a.m. and 1:00 p.m.
 Vaughan, at Ellison, Sept. 12, 4 and 7:30 p.m.
 Harpersville, at Harpersville, Sept. 19, 11 a.m. and 1 p.m.
 Morton, Sept. 19, 4:30 and 7:30 p.m.
 Camden, at Sharon, Sept. 26, 11 a.m. and 1 p.m.
 Madison, at Pocahontas, Sept. 26, 4:30 and 7:30 p.m.
 Flora, at Flora, Sept. 29, 7:30 p.m.
 Homewood, at High Hill, Oct. 3, 11 a.m. and 1 p.m.
 Brandon, at Pelahatchie, Oct. 3, 4:30 and 7:30 p.m.
 Canton, Oct. 6, 7:30 p.m.
 Shiloh, at Johns, Oct. 10, 11 a.m. and 1 p.m.
 Florence, at Star, Oct. 10, 7:30 p.m.
 Bolton, at Bolton, Oct. 14, 7:30 p.m.
 Edinburg, at McAfee, Oct. 15, 11 a.m. and 1:30 p.m.
 Carthage Circuit, Oct. 17, 11 a.m. and 1 p.m.
 Carthage Station, Oct. 17, 4 and 7:30 p.m.
 Grace Church, Oct. 19, 7:30 p.m.
 Lena, at Lena, Oct. 20, 11 a.m. and 1:30 p.m.
 Lake, at Lake, Oct. 24, 11 a.m. and 1 p.m.
 Terry, at Forest Hill, Oct. 24, 5 and 7:30 p.m.
 Glendale, Oct. 27, 7:30 p.m.
 Walnut Grove, Oct. 31, 11 a.m. and 1:30 p.m.
 Forest, Oct. 31, 4:30 and 7:30 p.m.
 Millsaps Memorial, Nov. 1, 7:30 p.m.
 Bessie Shands Mission, Nov. 2, 7:30 p.m.
 Raleigh, at Raleigh, Nov. 3, 4:30 and 7:30 p.m.
 The pastors will please have their nominations for stewards written in duplicate to furnish the secretary and presiding elder with a copy each for their records.

T. M. BROWNLEE, P. E.

The UPPER ROOM

Is Proving an Invaluable Aid in the Solution of Vital Church Problems

The group of Methodist leaders responsible for the establishment of THE UPPER ROOM as a daily devotional guide for the home were fully acquainted with the many vital problems that face every local church. The encouragement of church attendance, Bible study, prayer, liberality, devotion to any assigned task—these are the major problems that every pastor must attempt to solve. We have the testimony of hundreds of pastors and lay workers that THE UPPER ROOM is rendering invaluable aid in the solution of all of these problems.

Those who use a devotional guide are more faithful in attendance, more liberal in their giving, and more zealous at any work assigned them by the local church.

The smallest churches, as well as the largest, are using THE UPPER ROOM effectively. Orders received from individual congregations vary from 10 to 2,500. Many churches whose first orders were for the minimum of 10 copies are now ordering enough to supply every home in the congregation. And every user is glad to pay the 5 cents per copy asked for THE UPPER ROOM.

Order 10 or more copies, on our Consignment Plan, at 5 cents each with the privilege of returning unsold copies, or send 30 cents for one year's subscription (foreign 40 cents), postpaid. Use one of the Order Forms Below.

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NEW ORLEANS
Christian Advocate

Vol. 84—No. 36.

NEW ORLEANS, LA., THURSDAY, SEPTEMBER 9, 1937.

Whole No. 41251.

**A GROUP OF FOREIGN STUDENTS, WITH
SCARRITT TOWER IN THE BACKGROUND**



(Courtesy World Outlook)



Wallet of the Week



THE CANADIAN TOURIST TRADE may set an all-time record, according to *The New Outlook*. The leading attraction for tourists is said to be "the five sisters of Callander, Ontario," and the peak of the motor traffic is carried by Highway number 11, where may be seen cars of every make and shape, of every age and from every State. The figures for Ontario show a fifteen per cent increase over last year and the amount spent per capita is larger than previously.

* * *

AN ARCHBISHOP OF MILWAUKEE, according to an exchange, has announced that in the future, non-Catholics marrying Catholics will be required to sign a new legal civil contract making it mandatory upon parents to train all children as Catholics. The Church having failed to accomplish its wish by processes belonging to religion, would apparently invoke a civil process. We wonder if the prelate ever heard that "Love laughs at locksmiths?" We wonder, too, if he has considered what the suggestion implies regarding the Church itself?

* * *

A CENTENNIAL COMMITTEE, headed by Dr. William Hiram Foulkes of Newark, New Jersey, will undertake to raise a million dollars for missions as a part of the celebration of the one hundredth anniversary of the organization of the Presbyterian Board of Foreign Missions. Dr. Foulkes is pastor of First Presbyterian Church of Newark, he served last year as chairman of the National Preaching Mission, and he is the recently elected moderator of the Presbyterian General Assembly, U. S. A.

* * *

PRESIDENT DON LEON CORTEZ, of the Costa Rican Republic, is reported to have given assurance to the Corporation seeking places of refuge for persecuted Jews, that Jewish agricultural colonists from Germany, moving to Costa Rica with a view to becoming citizens and assisting in the development of the agricultural resources of the country, would be welcome. According to *The American Hebrew*, the Refugee Economic Corporation has purchased the historic Tenorio estate of fifty thousand acres situated on the Pacific coast, where two hundred and fifty Jewish families will begin immediately to put the land in cultivation.

A REPLICA OF THE LAST SUPPER, by Da Vinci, as a life-size electrically animated tableau, was made by the late W. M. Steffans, a Bavarian artist. Steffans worked in secret and the production was not discovered and made available to the public until after his death. It was first exhibited in Toronto in 1935, and it is being shown again this year, in response to public demand for its return, at the Canadian National Exhibition. Along with this painting, are other paintings and wood carvings, all in a setting next to the Art Gallery.

* * *

THE STATE OF MASSACHUSETTS passed a law in 1913 authorizing towns to acquire lands for "Town Forests," and to plant and care for such at will. Under that authorization, the town of Westfield has acquired 5,404 acres on which it has planted 726,000 trees. From it the Welfare Department of the town has secured as much as 5,000 cords of wood in one year, and it is estimated that the town will realize an annual harvest of timber worth \$20,000 for the next three decades.

* * *

KING GEORGE VI OF ENGLAND received a unique coronation gift from Louis Duskin, of Providence, Rhode Island. It consisted of a small picture of the King and Queen surrounded by a three thousand-word prayer written in Hebrew characters. He also offered the King a small picture of the crown on which was written prayers for the health of the monarch. The writing was executed with a fine pen and with the naked eye, but it requires a high-powered magnifying glass to read it.

* * *

A STUDY GROUP lists the following ten items as affecting most adversely the work of the kingdom of God: "Failure of the pulpit to preach a vital message; failure of the membership to cooperate joyously in the work; criticism of the preacher; absence of the church paper in the home; wilful absence from the Lord's house; absence from prayer meeting; cliques; gossiping; miserly financial support; meager support of missions." Such a searching analysis upon the lips of initiates in Christ's kingdom should inspire a quest for holier experiences.

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W. L. DUREN, D.D., Editor

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Manager

EDITORIAL

OUR REJOINDER TO BISHOP DENNY AND COLLINS DENNY, JR.

In this issue of the Advocate, we are publishing the part of a thirty-two page manuscript, by Bishop Denny and his son, which has reference to our editorial of August 5. We cannot feel that it is in any way incumbent upon us to make reply to caustic asseverations. We are not responsible for a degree of intellectual acumen or astuteness which we may not possess, but we do hold ourselves responsible for exhibiting the spirit and behaviour which are an inseparable part of Christian character, and we feel responsible for respecting the feelings of those who form the constituency of the Advocate, no matter what side they may take on the issue now before the Church.

From the beginning we have refused to suppress any view expressed in proper spirit. We have held to this course regardless of the side involved, and we are sorry if anyone thinks that we would distort the meaning of history in the interest of the Plan of Union or for any other cause. "Why did not our Brother go to the Daily Advocate of 1858?" To that question we have only to say that we prefer to trust what the General Conference was willing to write upon its Journal to anything that may have been said in the heat of debate on the floor of the Conference.

To begin with, our editorial dealt with the Annual Conference Veto and with that only. In the first paragraph, we said in perfectly plain English: "Our dissent is not the result of a difference as to methods of change, but rather as to what is the 'constitution' which is hedged about by the safeguards which Bishop Denny and his son would invoke. We do not believe that the history of the Church supports the veto power of an Annual Conference except within specific and very narrow limits." At the end of the third paragraph will be found: "All that was left under the rigid rule of 1808 were the Articles of Religion and Standards of Doctrine." In next to the last paragraph is this: "In citing these instances, it has been our purpose to

show that it has never been the mind of the Church to bind itself in the broader aspects of its life and polity by the will of any small minority within the ecclesiastical body." We do not think that the meaning of these words is in any way obscure.

Let us consider briefly the action of the Illinois Conference in 1832. It is not necessary to know what the "informality" was, there was a recognized defect in the action. Bishop Denny knows that the delegates who represented the Illinois Conference in the General Conference had no right or power to modify, by interpretation, explanation or otherwise, the record of their Annual Conference. A defective record can be remedied by the body that made it and by no other. As for the explanation spread upon the Journal of the General Conference of 1832, it reminds us of what Washington Irving said about the burning of the witches: "The witches were burnt to satisfy the populace of the day, but were tried for the satisfaction of the whole world that should come after them." The General Conference stripped the Annual Conference of its general veto power, and then entered what we think is a perfectly useless explanation of its action in overriding the irregularities.

The paper discusses at length the case in 1858, and announces that we have "missed the whole point." It seems to us that there were other and more general questions involved than a rule of procedure, and that our friends may have overlooked some of the facts in this case. It is important to know what happened and what was the attitude of the General Conference. The record shows that the Pacific Conference was in a rebellious mood—the cause need not be considered here. It had declined to send a delegation to that General Conference, a number of memorials and papers on the situation were before the Conference, and Dr. H. N. McTyeire was the first name on these resolutions which were not adopted: "Resolved, That, if at any time during the next four years, the Pacific Conference should judge it expedient for the cause of Christianity to change its present relations to the Methodist Epis-

copal Church, South, it shall have authority, by a two-thirds majority of all its members present and voting, to do so.

"Resolved, That if the Pacific Conference should elect a Bishop for their own service, the Bishops of the Methodist Episcopal Church, South, shall, if approving the person so elected, ordain him, according to our forms, to such work and office." Dr. H. N. McTyeire and his co-signers proposed that the General Conference should actually set up a church and ordain a bishop for a constituency of 1729 ministers and members, believe it or not.

Other resolutions not adopted contain these expressions: "The surplus votes taken in the other Conferences . . . exceed the whole number of votes in the Kansas and Indian Mission Conferences;" "That no account be taken of the Pacific Conference in settling this question;" and "the rights of the Kansas and Indian Mission Conferences are duly appreciated." In Resolution 5 for resubmission, which was adopted, the Conference said, "That if any Annual Conference or Conferences refuse or neglect to vote on the aforesaid resolution, the members of such Conference or Conferences shall not be counted for or against the expunging of the rule." (Bold type ours). Was the Conference wasting ammunition on a "dead bird?"

The Bishop gives the membership of the three delinquent Conferences, as 91 according to the tabulation found on page 818, General Minutes of 1845-1857. If he had looked at pages 747-8 and 805-7 of that same volume, he would have discovered that 15 of the number were probationers and had no vote, and 28 of the remaining 76 were members of the Pacific Conference. We do not say that the Bishop dealt "cavalierly" with the facts, but it is perfectly obvious that the measure was defeated by a rebellious Conference, it is no less certain that the General Conference did not admit the right to do so, and it said that such a method would not be permitted to defeat it a second time.

Touching our reference to the Episcopal Address, which was read by Bishop Denny in 1926, we did not say that that plan of unification was violative of an Article of Religion, but our contention was and is that the Plan of Union now before the Church is no more violative of an Article of Religion than was the plan rejected in 1925. Our reference to the protest of Dr. Deems in 1866 was only to indicate that, in our opinion, the constitution is more than a process of adoption. It is an aggregation of elemental truths and principles, and we believe that the explicit retention of the original statement of the principle of loyalty to civil government meets every essential condition of preserving the Articles of Religion inviolate.

Finally, reference is made, rather naively we think, to Our "inconsistency;" and "Bishop Denny"

is inconsistent. (Quotations are theirs). In the second instance, we are made responsible for the charge by implication, but in the first the word is put into our mouth. We do not say that our language was used "cavalierly," but we do say that neither "inconsistent," nor "inconsistency" was used in the editorial. We deliberately sought to avoid giving offence, except as we found it necessary to differ from the position of Bishop Denny and his son. We could have referred to the fact that five Bishops had said in 1924, "We object to the plan because it denudes the Annual Conferences of their powers"—an objection which Bishop Denny made his own in an address at Memphis in March, 1925. We could have pointed out the fact that the first reason given by four Bishops for opposing the called session of the General Conference in 1924 was that the paragraphs conferring such authority were "not referred to the Annual Conferences for approval, nor does the record show that they were passed by a two-thirds vote of the General Conference, by which vote amendments to the Constitution must be adopted." We were deliberately getting away from anything personal. We were insisting that an Annual Conference has no general veto power under the law, and we believe that the effort to invoke the restriction as to our Articles of Religion is strained and unwarranted.

Our citations were not designed to carry our readers through an exercise in ecclesiastical calisthenics. We were rather trying to indicate, in the very brief space at our disposal, that the tendency since 1808 has been to regard the Church, outside of certain definite reservations, as altogether competent to do whatever it should feel to be necessary in order to fulfill its mission to mankind. In its effort to measure up to that obligation it has, whether upon purely technical grounds, or for refusal or neglect to act, declined to admit the dictation of an Annual Conference. We confess that we are not sticklers for technicalities which might hamper the progress of the Church, neither are we friends of "anarchy," but we are willing to trust the godly judgment of the men and women who make up the Methodist Church, even though we may not always be able to agree with their action. In our rejoinder, we have tried to meet the issue frankly and in good spirit, we have introduced no new matter and we wish now that this controversy may be considered closed.

EDITORIAL NOTE

We regret that it has been necessary to omit the weekly contribution of Dr. Carley, and we make due apology both to him and to our readers for the omission. We trust that we may not find it necessary to do so again.

DEFENCE OF THE RIGHTS OF "THE BASIC BODY IN THE CHURCH"

By Bishop Collins Denny and Collins
Denny, Jr.

(NOTE—The length of this paper is such that we could not make room for all of it, but we are using the first page and the part which relates to the editorial in our issue of August 5. This is less than one-third of the manuscript, but it is the arrangement which Bishop Denny suggested.—Editor).

To our claim that the pending Plan of Unification cannot be legally adopted without a majority vote of each Annual Conference, because the adoption of that Plan will (1) Change our Articles of Religion, and (2) change the Constitutional method of the "revocation, alteration, or amendment" of our Articles, numerous denials have appeared. The experts—pastors, editors, historians, bishops—after long consultation have pronounced us dead, have bunglingly performed an autopsy; but without agreement of the cause of death, hence they cannot give a certificate stating the cause of our sad departure. Dead and dissected as we are, we demand our right—a proper, legal death certificate. It is not reasonable that a quorum should not comply with this demand. Kind words written by two or three experts do not quiet the spirits of the unburied. The experts nearly exhaust the diseases from pernicious anaemia to the nth degree, to brain concussion caused by slipping on a legal banana peel. It is an admitted shame that we have been the insignificant "cake of barley bread that tumbled into" the camp of "Midian, Amalek, and the children of the east," disturbed its quiet slumber, "blew" a note on the "trumpet" of law, and lighted the "firebrands" of fact.

* * *

In the New Orleans Christian Advocate (August 5) the editor—a scholarly historian—devotes more than a page and a half to our contention. He denies that we are on solid ground, and gives four reasons:

1. "The liberalizing tendency manifest in Methodist History."
2. "The General Conference has not uniformly applied the restrictive principle."
3. Our "Inconsistency."
4. "A measure approved by the constitutional process" does not "thereby become a part of the constitution," as "illustrated" by "a case in 1866."

We should be false to our inmost nature were we not openly to approve the whole attitude of this editor and the editors of the Christian Advocate (Nashville), the Baltimore Southern Methodist and Southwestern Christian Advocate, who have fully opened their columns. They, as well as every other Church edi-

tor, call on their constituency for support. They are not willing to keep their constituency in ignorance on a question vital to the Church, nor to use their official position as if it were only for personal opinion.

Our Brother's first point—the "liberalizing tendency." "Herein is a marvelous thing." In the quadrennium 1828-1832 by the established constitutional process the Annual Conferences and the General Conference amended the method of altering the last 5 Restrictive Rules. Is the fact that the Church once saw fit to abide by its constitutional law, and affect an amendment in the manner provided, a valid reason now to urge that the law be disregarded? Our Brother seems to think so. We disagree.

His second point—"The General Conference has not uniformly applied the restrictive principle." Even if in 150 years' history an incident supporting this contention can be found, and if it can be shown that on one occasion the General Conference took the law into its own hands and ravished it, surely it will not be contended that this is valid authority for a second act of anarchy?

He cites two instances which he says support his point—1832 and 1858; and two instances which he admits do not support it—1910 and 1922. (Evidently in recent years the General Conference has abandoned its earlier adherence to anarchy!). There were great and good men in those old Conferences of 1832 and 1858, men whose memory we revere. We are not ready to stamp them as anarchists, unless the record shows them so to be.

What of the incident of 1832 by which the constitutional process of amending the last 5 Restrictive Rules was changed to its present form, "regardless," says our Brother, "of irregularities of its adoption," the Illinois Conference having "failed to approve it in proper form." What says the record? The Committee on Itinerancy reported that they had examined all "the journals of the Annual Conferences" and the change recommended by the former General Conference had "passed all the Annual Conferences in full and due form, with the exception of Illinois, where we find some want in the formality, not sufficient, however, in the judgment of your committee, to alter or set aside the principle. And we have the assurance of the delegates from that Conference that the informality rose from the want of information, and not with any intention to embarrass the true design of said resolution." (Journal 1832, p. 377f). What was lacking in the formality we do not know, nor after years of search have we been able to learn. If our Brother knows, he would do us a great favor to inform us. Perhaps if any one has the Illinois manuscript minutes for the period 1828 to 1832 he could shed light. Was the informality a failure properly to certify the vote? Did the resolution adopted by the Il-

linois Conference differ in an immaterial word from that recommended? We know only that the Committee considered the informality unimportant. Read the names of the delegates to that Conference from Soule to the last man, and note that "as far as the proviso" the resolution "carried unanimously." (Journal, p. 385). They considered that the record showed the Illinois Conference had approved. Still the General Conference was not satisfied; it was dealing with fundamental law, and it was not ready to deal cavalierly with it. Before it acted, there was laid before it a written statement signed by all seven of the Illinois delegates as follows: "We, the delegates from the Illinois Annual Conference, do hereby certify that we do cordially concur in the above assurance." (Op. Cit., p. 382f). This fact our Brother fails to give his reader. All this is briefly set forth in Tigert's "Constitutional History of American Episcopal Methodism," p. 403.

This incident of 1832 is therefore not an example of a failure on the part of the General Conference to "apply the restrictive principle." It is an example of a determination to apply that principle, and of a refusal to act until it had full and cogent evidence that each Annual Conference had approved.

What now of the 1858 incident? There was before that General Conference a proposal to change not an Article of Religion, but a General Rule, protected by the 4th and not by the 1st, Restrictive Rule. The vote in the Annual Conferences had been 1160 in favor of the change, 311 against it. (Journal 1858, p. 443). Thus more than three-fourths of the members of the Annual Conferences, present and voting, had approved the change. Three small Annual Conferences had not voted. Their combined membership was 91. (General Minutes, 1845-1858, p. 818, the rarest volume of our General Minutes). Had they voted against the change it would have been defeated. The question was whether the General Conference would approve the change.

On questions of Methodist history and law, the Journals, while indispensable, are not alone sufficient. One must also examine Disciplines and their many commentators, the General Minutes, the Daily Advocates, old Church papers (for, "believe it or not," they were all once open for a discussion of questions affecting the Church), the daily papers, particularly those of Baltimore, Louisville and New York; such books as that massive and rare volume, "The Great Secession," so full of fact, prejudice, fancy, and comedy, and works on our Church law, such as Tigert's "Constitutional History of American Episcopal Methodism," not all of which is accurate, but which has recently been heavily relied upon by our Judicial Council, Church histories, biographies, etc. Rash as it may be, yet armed with the facts, we are ready to enter the lists, and though

(Continued on page 9)

Louisiana Conference

PERSONAL AND OTHERWISE

Bay Hills church, on the Marksville charge, observed its annual home-coming day with dinner on the ground. A large attendance is reported.

Rev. C. D. Atkinson, pastor at Opelousas, held a revival in which he had the assistance of Rev. S. L. Riggs, a former pastor. We have no report of results.

Rev. and Mrs. J. M. Boykin and Mrs. Bell, "Ladye Nelson," enjoyed the privilege of a great vacation at Junaluska, according to a card received a few days ago.

Rev. James Harris, of Franklin, is in a meeting at Rochelle, where Rev. E. W. Day is doing a good work as pastor. Brother Harris was once pastor at Rochelle.

Vacation Bible Schools in the Alexandria District have been held by Rev. T. F. King, Bunkie, and by Rev. C. B. Powell, Melville. About forty were enrolled in each school.

Rev. H. B. Hines, Jackson, has our thanks for a substantial list of subscriptions from the churches of his charge. We regret to know that he has suffered lately from an attack of arthritis.

Rev. H. N. Brown, pastor at Pineville, called at the Advocate office Saturday, but we were out of the city for the day and missed him. He and his daughter from Chicago were visiting friends in the city.

Rev. Ted Howes had the assistance of Rev. Jolly B. Harper in a good meeting at Montrose. Brother Harper was pastor there a few years ago and his visit gave much pleasure to the people of the church.

Rev. G. A. Lagrange, Marksville charge, did practically all the preaching in a revival held at Bayou Chicot church on his charge. Rev. H. B. Thomason, a superannuate preacher, lives near this church and assisted in the meeting.

Rev. John Rasmussen, pastor at Mausfield, remembered us with a beautiful post card mailed in Berlin on August 18. We presume that he is now enroute home. He reports a very pleasant visit to the homeland and the home folk.

Dr. R. H. Harper assisted Rev. G. A. Lagrange in a meeting at Oak Grove, on the Marksville charge. There were great crowds in attendance and an unusual interest manifested. There were nine accessions, eight of them by profession of faith.

Rev. Robert M. Brown, Mangum Me-

morial charge, Shreveport, is making heroic effort to carry through a campaign to free that congregation from a load of debt which has made progress difficult in the past. We carry elsewhere an article touching this matter.

We are glad to learn that Rev. George Fox, pastor at Bonita, is much improved and the indications now are that he is on the road to recovery of his health. The special nurses have been dismissed and, barring a setback, he may be at home again before very long.

Rev. Donald George, pastor at Gonzales, sends his subscription for the Advocate and with it a very sensible article on the country church situation, which we will publish at the earliest moment possible. He reports good progress on his work, and four real revivals.

Rev. Virgil D. Morris, pastor at Columbia, is holding his second Christian Workers' Training School for this year. The three courses being offered are being taught by Mrs. H. T. Wadley, Shreveport; Rev. D. W. Poole, Mangham, and Rev. E. B. Emmerich, Oak Grove.

Rev. Joe Brown Love, of the Wesley Foundation, Baton Rouge, is looking out for the interests of Methodist students who will be entering L. S. U. in a short time. He is asking for the names of Methodist students, and assuring all the "welcome flag is flying" at the Wesley Foundation quarters.

Rev. Louis Hoffpaur, presiding elder of the Ruston District, reports a great trip through the West. He traveled six thousand miles, crossed ten states and one foreign country. In Los Angeles, he heard Bob Shuler, and in San Francisco, he had the pleasure of hearing Dr. J. C. McPheeters at Glide Memorial Church.

Last week the article, "The Old School House Is Not What It Used to Be," by Mr. Ellsworth Buck, was erroneously credited to Elizabeth Buck. We were away from the office, and we regret the error. The best we can do now is make the correction in the most impressive manner possible, and this we gladly do.

We regret exceedingly to learn of the death of Brother T. J. Matthews, of Boeuf Prairie church. His death occurred, at St. Francis Sanitorium, Monroe, on Tuesday evening, August 31. No church and no community ever had more devoted supporters than were Brother Matthews and his family. His going is a blow to both the church and the community. A memoir will be furnished later.

Behavior is a mirror in which every one displays his image.—Goethe.

FUNERAL OF MRS. W. R. HARVELL

Notice of the death of Mrs. Harvell, wife of Rev. W. R. Harvell, of Lecompte, was carried in the Advocate of last week. Since that time, we have a more detailed statement of the facts by Dr. R. H. Harper, the presiding elder of Alexandria District. Funeral services in charge of Dr. Harper were conducted from the Lecompte Methodist church at 10 o'clock, Sunday, August 29, and interment in charge of Rev. L. W. Cain at Greensburg on Sunday afternoon. Assisting Dr. Harper or present at the funeral, were Rev. H. N. Brown, Rev. Ira W. Flowers, Rev. J. L. Lay, Rev. W. H. Lewis, D.D., a member of the Kansas Conference, and Rev. Mr. Chaney, of the local Baptist church. A large concourse of friends attended, attesting the love and esteem of a wide circle of friends and the appreciation of the public for her noble Christian character. A suitable memoir will doubtless be provided later.

CLAY, LA.

This has been about the most delightful year of our work. The people have co-operated wonderfully in all the work of the church. Repairing and placing some furnishings in the parsonage.

Clay church. Revival held by Presiding Elder Hoffpaur, some helpful results, repainted church building, good Vacation Church School, held at night, my first of the kind, splendid results. A small debt on church that we are believing will be paid before Conference.

Quitman church. Small but faithful congregation, revival held by pastor, some good results. Children organized into a society.

Wesley Chapel church. Large scattered membership. Pastor held revivals. The religious life of the membership quickened, organized a Sunday school, where there has been none for several years, meeting at 7:30 Sunday night, with wonderful success; it seemed impossible to have a daytime school here.

Longstraw church. Union church, not very satisfactory arrangement, Methodist Sunday school, doing fair work, membership faithful and true. Expect to hold revival in October.

Prospect church. This has about given way to other churches that have been organized, but a faithful few are staying by the oldest church in this part of the State. Home-coming Day on August 29, with few days' services following. Dr. C. D. Atkinson, of Opelousas, who was licensed to preach from this church 47 years ago, brought us a great message. We thank God and take courage to press the battle harder along all lines.

Fraternally,
W. F. HENDERSON, JR.

MANGUM MEMORIAL METH- ODIST CHURCH

Dear Dr. Duren: Some months ago you were kind enough to announce Mangum's purpose to cancel the church debt by May, 1938. Perhaps you can find space now for a brief report of progress made and of our plans for the future.

We decided last spring to divide our campaign into three distinct periods. The first period was to end June 1, and had for its objective the immediate subscription of as much cash as possible to remove any possibility of losing our property by foreclosure. That campaign netted \$2,419 and went far beyond our expectations, reducing the debt to a little less than \$10,000. It also brought our obligations up to legal requirements.

At present we are in the midst of our second drive. Its purpose is to complete our budget for this year. Our budget calls for \$9,000, half of which is applied on our church debt. We propose to raise the balance of \$3,000 by October 31. If we succeed in this effort it will mean every current bill paid in full and our Benevolences raised, as well as reducing the debt to \$7,900.

Our final drive begins after Annual Conference and will close the last day of May, 1938. In these few months we propose to raise the balance of \$7,900. We have set May 31 as our concluding date because it will be the silver anniversary of the building of our church, and we want to have a real celebration of it by burning the mortgage on the church property. Then we shall be free to devote ourselves to extending Mangum's contribution in building the kingdom of God.

In this final drive we have reason to expect help from the other Methodist churches of Shreveport. Their assistance would have been extended earlier had it not been for the drive to raise \$500,000 for Centenary College. We all felt that Centenary College must have the spotlight this year.

This leads me to say a few words in regard to the outlook of Methodism in Shreveport. Having spent six years here, I feel that I can speak with some degree of certainty. It is my conviction that Shreveport Methodism should and will move steadily forward for the next few years. There are several factors to indicate this: First, Centenary College is here and is giving prestige and influence to Methodism. It is difficult to overestimate the value of Centenary College in this respect. Second, our Bishop, whose residence has been here for several years, understands the local problems thoroughly and is giving himself unstintedly to working them out. In addition, his influence beyond Methodism is extensive. Third, under the leadership and influence of our present presiding elder, Dr. Serex, a city Board of Missions has been organized. It is composed of the pastors of the churches and of leading laymen. This board will study the

field and make recommendations for building new churches where needed and for assisting older churches where the need justifies it. Fourth, people are flocking to Shreveport in ever increasing numbers as new industries locate here. A large per cent of our present population is not identified with any local churches. It is my conviction that Shreveport Methodism can double its present strength within the next five years.

But I must not forget the purpose of my letter. We feel certain that Louisiana Methodists are interested in the struggle Mangum has made with her greatest handicap—this debt—and would rejoice with us in the progress we are making in subduing it. We are undertaking, in our final drive, a task of Herculean proportions, but feel that by our sacrifices and the contributions of Methodists of other congregations we can win the fight and present before the throne of God on May 31, 1938, a church free from its bonds, with renewed vigor and enthusiasm to devote to the extension of the influence of Christ in this community. We therefore invite the cooperation and request the prayers of our friends and fellow-laborers throughout Louisiana Methodism.

ROBERT M. BROWN, Pastor.

DOLLARS AND SENSE.

By Donald George

It has been said, and correctly so, that the rural people are the backbone of our nation. It is likewise true that the rural church is the backbone of our Church. What, then, will happen to us if we allow this backbone to be broken?

There has been a lot of talking about the rural situation in our Church, but little has been done about it. We have made appropriations of all sorts, but in the budget of our Church there has been a very small allowance for rural work. There is no question but that the rural church has been sadly neglected in the last few years. The reason for this neglect is that they—the country people—have not been able to meet the same financial standard as have the town people. We have developed the policy in our Church of taking out of the rural areas those men who have shown themselves

capable of efficient ministry and sending them to the more respectable, from the point of salary at least, appointment in towns supporting a small station church.

We are moving in a deadly circle that, if it is not remedied in the immediate future, will be the death of Methodism in the very area in which it should flourish, which is the rural sections. Is the spiritual vitality of our land to be found in the hustle and bustle of city life? No; it is rather to be found among the country people and in the slower but more permanent rural sections. When we get to the point where we are not willing to take care of the rural people of our Church, we might as well call the whole thing off and make way for someone that will develop and call into the fullness of its power the country life of our nation. When we lose the country we have lost our greatest strength.

There is only one answer to this problem, and that is that the rural church must be raised to a level whereby it can stand as an equal of the town church financially. This is not an impossible undertaking, but it is one that will have to be taken seriously and by men who are both capable organizers and executives and highly spiritual men. We have been studying the rural situation for a long time and have analytically observed its struggle to maintain its life, and watched and calculated its trend downward in very much the same manner as the zoologist watches the life cycle of an insect. It is imperative at this time that we stretch forth our hand to help them, or we will lose a rich harvest.

If we never invest we can never expect any returns. If we do not make it possible for men who are able to organize and execute to be able to live and work efficiently in rural areas, we can not expect any returns from our churches in these sections. It has been wisely observed that it takes money to make money, and while we are complaining about the lack of funds to carry on an extensive rural program our very neglect has increased our inability.

We hear much about keeping up with the times, and from an attempt to do so have developed a shortsightedness and lost our prophetic vision. If we are to be successful in carrying on the work of the Kingdom of God we must cease

(Continued on page 15)



Mississippi Conference

PERSONAL AND OTHERWISE

Rev. A. Joe Beasley, pastor of Vaughan charge, held a Vacation Church School for the entire charge, and fifteen credits were issued. He says that he expects to round out with a good year and level columns.

Rev. D. E. Vickers, pastor at Saucier, sends a list of three subscriptions, including one new subscriber. We say again that we are having the best response following the campaign that we have had in recent years.

Acknowledgment is hereby made of two subscriptions sent in by Rev. A. J. Martin for the credit of his charge. He says that he expects to get his full quota of ten subscriptions in a short time. Brother Martin's address is Columbia.

Mrs. D. H. Bird, of Oma, says that she has been much occupied with sickness and has little time to read, but she enjoys the Advocate very much. We appreciate this cordial word of assurance and we hope that her enjoyment of the paper may be long continued.

Rev. T. B. Winstead, pastor of the Edinburg charge, has our thanks for another list of subscriptions, and for the assurance that still others are to follow. The way the Advocate campaign continues, we would not be surprised if we reach our goal of ten thousand subscribers before the year is ended.

Mrs. W. A. Freeman, Advocate representative for Millsaps Memorial Church, sends two subscriptions which completes the Advocate quota for her church. We deeply appreciate her loyalty and her good work. And she makes our pleasure greater by the assurance: "We all enjoy the Advocate and pray for its continued good work."

Rev. W. C. Newman writes: "We are enjoying our interlude at Gulfport. It is a great congregation and resources beyond the ordinary. The official Board has approved the Advocate campaign, delayed a little because of unusual circumstances, but none the less enthusiastic." We were in Gulfport since the above was written and we found that Brother Newman is in great favor with his people.

CHURCH DEDICATION NOTICE

The new Methodist church at Bassfield, Miss., will be dedicated by Bishop Hoyt M. Dobbs on Sunday night, September 19, at 7:30 o'clock. All former pastors and presiding elders of the Prentiss charge are cordially invited to attend this service. We also extend to

you, Mr. Editor, a very cordial invitation to be with us.

L. L. ROBERTS, Pastor.

DEDICATION AT HAZLEHURST

Please announce in this week's paper that Bishop Hoyt M. Dobbs will be with us on Sunday, September 19, and preach at 11 a. m. and dedicate our First Methodist church here in Hazlehurst.

Our campaign in June raised over \$9,000 and paid off the indebtedness both on the church building and parsonage. The writer was pastor here when the church was built in 1927-28. Bishop W. A. Candler preached in the new building upon its completion, on September 23, 1928, at both hours to great congregations.

In the providence of God, I was appointed pastor for a second time at our last Annual Conference and am very happy in being able to pay off the balance of the debt and have the church dedicated before our next Conference in November.

Please state that all former pastors are invited to be with us on the day of dedication. Any who may contemplate coming will please notify me. The editor and publisher of the Advocate are invited to be present.

CHAS. W. CRISLER.

MILLSAPS MEMORIAL, JACKSON

Dear Dr. Duren: I am confident that you will indulge me for a few minutes while I make a report of the work of Millsaps Memorial Church.

I came to Millsaps Memorial Church almost three years ago. I found a small but faithful membership awaiting. In former years a church was erected and, like many other congregations, they were not able to meet their obligations during those trying years. Upon investigation, I found that we owed \$20,034, at eight per cent interest, which had not been touched for three years. This seemed almost a hopeless task for a membership of less than three hundred. By Faith we said, "what ever ought to be done can be done by the help of God." We built a new \$7,000 parsonage, and today we owe less than \$8,000 on all of the property.

We have done considerable work on our church building, departments and class rooms.

We have received 126 members into the church. All financial obligations have been met during these three years.

The church is well organized and a spirit of hope and faith prevails. Mill-

saps Memorial is growing and is fast becoming a church that will take its rightful place among the great churches of our Conference.

We begin our revival on September 15, with Dr. Joseph A. Smith doing the preaching. We are expecting a great revival.

Your friend and brother,

M. L. McCORMICK

THE HOLY SABBATH

Oh, the sanctity of the Sabbath, breathed from the very heart of God.

As He thought of the strenuous duties that would confront his followers, he thus provided a day for rest and worship. And with his own finger wrote the words, "Remember the Sabbath day to keep it holy." He said, "Moreover I give them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them. Take heed that ye do no work but hallow the Sabbath day." How happily one should welcome the day and thank Him many, many times for the privilege of laying aside the cares of the week and placing the mind on spiritual affairs.

How grieved He must be to see His day so woefully desecrated, regardless of the many promises to those to obey the sacred commands.

Thus saith the Lord, "Blessed is the man that keepeth the Sabbath, from polluting it, and choose the things that please me, and honor me and turn from doing thy pleasures on my holy day, even unto them will I give in mine house and within my walls a place and an everlasting name, that shall not be cut off." Isaiah 5:6.

Some use the day for pleasure. To illustrate: One may be tempted to read a novel on the Sabbath. In the midst of his interest, deep down in his soul the "still voice" proclaims the words, "Not doing thine own pleasure, choose the things that please me." He reluctantly places the book aside, knowing it is best to obey God.

How careful we should be how we spend the Sabbath. Newspapers should be replaced by God's word and sacred literature. If letters are written may they be to comfort or lift some one closer to God.

We should ever welcome the Sabbath as a stepping stone to the heavenly home. And remember that—

"A Sabbath well spent brings a week of content;

And health for the joys of tomorrow.
But a Sabbath profaned, what'er may be gained,

Is a certain forerunner of sorrow."

* * *

"Almighty God, direct us

To keep Thy perfect law!

Oh, blessed Savior, help us

Nearer to Thee to draw."

MRS. E. W. SORY.

DEFENCE OF THE RIGHTS OF "THE BASIC BODY IN THE CHURCH"

(Continued from page 5)

weak as Ivanhoe, to shiver a lance with Brian de Bois Gilbert; but we decline to substitute for the dear old Knight of La Nancha.

Why did our Brother not go to the Daily Advocate of 1858? Had he done so, he would have found the men of that day were determined to enforce the constitution, and were not ready, as he says, to fail to "apply the restrictive principle;" he would have found those men were dealing with a General Rule protected, not by the 1st, but by the 4th Restrictive Rule, if that fact be not made clear by the Journal as we think it is. He would not then have said: "It was not admitted that the measure must have the joint recommendation of every Annual Conference." Of course, it was not so admitted, for although a few men, and among them McAnally, became confused (Daily, May 18—there is no pagination), it was well recognized by the Conference that they were dealing with a proposed change in a General Rule, and as three-fourths of the members of the Annual Conferences, present and voting, had approved the change, that they (i.e., the General Conference) by a two-thirds vote might constitutionally affect the change. The question was discussed by W. A. Smith (Op. cit., May 15); by McFerrin (Op. cit., May 18) who said: "Let us stick to the rigid interpretation of the constitution of the Church. This was the doctrine—the glory of the peculiar position of the Southern Church, and we ought to stick to it." Soule said: "They (i.e., the North) got off soundings at the General Conference (of 1844) and they have been off ever since" (Op. cit.). And that great lawyer, McTyeire, gave utterance to words it is well to remember: "Too much is at stake for experiment" (Op. cit.). The General Conference refused to approve the change, not as our Brother says, because "the margin of surplus was too small to make certain the required constitutional majority," for that margin was certain. They refused because they wished to deal sacredly with the fundamental law of the Church, and although they could have acted under that law, yet no man could say what would have been the result had the Kansas Mission, Indian Mission, and Pacific Conference voted on the question.

So far from being an example of a failure "to apply the restrictive principle," as contended by our Brother, these men of 1858, in their eagerness to adhere to it both in letter and spirit, might be said to have over-applied it, for although the letter had been met, they were uncertain whether the spirit had been complied with. They therefore

refused to act. On the authority of this, we are today told we may violate both spirit and letter!

Indeed, our Brother has missed the whole point. We wrote concerning an Article of Religion. He replies with a discussion of a General Rule, which he discussed as though the method of amending each were the same. Verify your references!

"Bishop Denny" is inconsistent. No man is free from errors, but to us there is a decided humiliation in self-contradiction, in hopping from bough to bough (I Kings 18:21). In opportunism there is mortification. Always that costs confidence—not necessarily in character, but in the judgment formed of the changeling. Did "Bishop Denny" in 1926, contradict what he said in 1922 touching our Creed? He did not "give," as our Brother quotes him, "the sole reason for its (the plan of 1924) rejection was that it had not received three-fourths majority of the total vote" (Journal 1926, p. 317). He was speaking for the whole College of Bishops, ten of whom yet live, and not always is that College willing to waste ammunition by firing at a dead bird. He did not use the word "sole." That plan in no respect involved a change in the 1st Restrictive Rule, as does the pending Plan. Let our Brother, able editor and historian, show where that former plan "involved" any change in the Articles of Religion or in the procedure for their amendment.

Our Brother's last point refers to action in 1866 extending the pastoral limit; "the manly protest" of the preacher who soon left us to do a great work in New York; the rescinding resolution. It will be sufficient to discuss this point when any one can show the possibility that the time a pastor can remain in the same charge involves the Articles of Religion and the 1st Restrictive Rule, to the fact and law of which we have desired to confine this vital question.

In conclusion, may we add this interesting fact. We have pointed out that the approval of each Annual Conference is necessary, not for one, but for two, reasons. The pending Plan of Unification will "revoke" our 23rd Article as the same legally appears in all our foreign Disciplines, and applies to "all our

Churches in foreign lands." Thereby our Articles of Religion are "amended," "changed" and partially "revoked." But in addition thereto the Plan alters and changes the vote required to "revoke, alter or change" the Articles and to "establish new standards." It is self-evident, axiomatic, that if an Article of Religion may not be "revoked, altered or changed" without the approval of each Annual Conference, certainly without like approval, this requirement cannot be so altered that in the future the Articles may be tampered with by three-fourths of the members of the Annual Conferences present and voting. Originally no one of the 6 Restrictive Rules could be altered save with the approval of each Annual Conference. It required each Annual Conference and two-thirds of the General Conference succeeding to alter this requirement so that thereafter the last 5 Restrictive Rules might be "revoked, altered or changed" by three-fourths of the members of the Annual Conferences present and voting, and two-thirds of the General Conference succeeding, and this alteration received the required vote. (Journal 1828, pp. 331, 353; 1832, pp. 377f, 382-5). As it required the approval of each Annual Conference to change the method by which the last 5 Restrictive Rules might be amended, so it requires the approval now of each Annual Conference to change the method by which the 1st Restrictive Rule may be amended. This second reason is as controlling as the first, and is not to be overlooked and forgotten while the debate rages over the questions of "foot-note," "substitutes" and our "inconsistency."

If the Jewish official Church could deliberately try, excommunicate and virtually itself crucify Him who was its very flower, its crown, its measure and its end; if it could, soon after, have its one great sanctuary leveled with the ground forever, and could yet continue and revive, in a very appreciable measure, in the Rabbinical schools and the Synagogal organization, and last to this day; then no scandal can kill this instinct and this need (religion).—Von Hugel.

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D. M. KEY, President.
Jackson, Miss.

North Mississippi Conference

PERSONAL AND OTHERWISE

Rev. J. B. Conner, pastor at Coffeerville, sends a list of subscriptions for the Advocate, and the same is hereby acknowledged with our sincere thanks.

Rev. T. F. Sartain, pastor at Greenwood Springs, places us in his debt for material favors and for the ever welcome refrain, "More to follow."

Rev. Grover C. Schwartz, of Corinth, spent Labor Day in New Orleans. His wife and daughter were with him for a visit to "America's Most Interesting City."

Brother Milligan, pastor at Marks, sends us a subscription and says that he means to take care of the interests of the Advocate, and we appreciate his work and his assurance.

Rev. E. R. Smoot, pastor at Louisville, sends a list of ten subscriptions, and then adds the heartening word that this is the half-way house—he expects to send ten more in a few days. To Brother Smoot and his people, we say a hearty, "Thank you."

Rev. Hal Cunningham, son of Dr. H. T. Cunningham, is pastor at West Columbia, Texas. According to the notice which we carried last week, Brother H. T. Cunningham is in a hospital, but he and Mrs. Cunningham make their home with their preacher son.

Rev. G. H. Boyles, Itta Bena, sends a good list of subscriptions from that church, and among them are several names which we recall from our day there nearly thirty-five years ago, "believe it or not." We appreciate the work of Brother Boyles and the loyalty of our friends.

Rev. L. C. Lawhon, pastor at Carrollton, reports good meetings at Longview and Valley Hill, where he had the assistance of Rev. J. L. Nabors and Rev. J. O. Dowdle, respectively. There were eighteen additions, fourteen on profession of faith. Total additions thus far, about sixty-five.

Mrs. J. M. Valliant, of Prairie, sends a list of subscriptions for the credit of her charge. We deeply appreciate her fidelity to the Advocate cause, and we hope that every issue of the paper may deepen the affection of her friends for the journal of the Methodism of this section for nearly a century.

Rev. W. I. Henley, Minter City charge, was somewhat delayed with his Advocate campaign on account of the illness of his wife. He now sends a list of eight subscriptions, and says that his work is

getting along well and he expects to finish paying the church debt this year. We are glad to know that his wife is much improved.

Rev. W. M. Jones, pastor at Main St., Water Valley, who assisted Rev. G. R. Williams in a meeting at Coldwater recently, makes us glad with the report that the doctors have pronounced Brother Williams entirely recovered from his recent illness, and he is now able to resume his full responsibility as pastor. We are glad to pass along this joyful report to Brother Williams' friends.

RIPLEY CHURCH RECEIVES MEMORIAL ORGAN GIFT

Dear Dr. Duren: All the friends of our church will be very happy to know that Mr. S. S. Finger, loyal and generous layman of our church here, has just purchased a beautiful Hammond electric organ for our church, and we are to dedicate it soon in memory of his wife, with whom he lived happily for sixty years. Mr. Finger's beautiful act will mean much to our church. Our services of religious worship will be wonderfully enriched, I believe, by our having this fine musical instrument. Mrs. Ira Clayton, who has directed the choir of the Ripley church for more than a generation, will preside at this attractive organ and give us more inspiring music than before. We are all happy that Mr. Finger has made such a memorial gift to our church. May it bring much joy to his heart as well as to our own.

JEFF CUNNINGHAM.

THE COUNTRY CHURCH

Dear Dr. Duren: The Becker charge consists of four rural churches. Farmers and country people in general feel like they have been neglected in many ways and often they think they have been wrongfully treated. They are not mistaken many times. The country furnishes from fifty to ninety-five per cent of the population of the towns. Our best paying and working members move to town, where they have better schools, streets, light, and churches. Often they wish to come back to the country to hear the real, unadulterated gospel of love and neighborliness. Country charges are so scattered and the pay is so scant that the rural preacher cannot visit as often as he should among his members, and often those visits are through mud and slush, so it is dangerous for his safety. If the country furnishes so much of the population of the towns, then what should the towns furnish the country? Men with

good government jobs or public road jobs or other high-salaried positions can better afford to divide more with the church and school. The country people trade with merchants and spend their money in town and help to make towns into cities, but what does the town owe to the country? That man who moved to town left his old father and mother out in the sticks, and he may have left many other relatives, to support him in town, to enjoy all these nice conveniences, while Dad and the rest of the family farm the soil, milk the cows, harvest the fruit and sell to the merchant at the merchant's own price. What does the town owe to the country? The people in town ought to see that Dad and the rest of the family and friends have some conveniences, too. They ought to help provide good roads, good schools, good churches, good rural preachers. Speculation on real estate by realty agencies a few years ago ran the price of land out of reach of most Dads, and it failed to increase the fertility of that land by increasing the price of real estate. Land is taxed almost to death. It cannot move from one county or a part of the county when the tax assessor comes around to see the people. How may Dad and other friends live at such a fast rate lived by the town friends? To have better churches in the country, the town friends ought to help build nicer churches and cooperate with the country people in furnishing song books, Sunday school literature, good books for the library, and supplement the salary of that rural preacher who goes up and down the hills through the mud to visit his people and try to keep them interested in the work of the church. He works just as hard as the town preacher. He has an expensive job to attend and he cannot do it on rural salaries. His hands are tied. His family goes without food, clothing, schooling, and many other advantages furnished to the town preacher. Is it fair? They say it is best for country preachers and country people to be oppressed and neglected, for it causes them to determine to have an education at any sacrifice. They furnish the brains of the world, even if it is at a great sacrifice. The country preacher is ambitious to improve the conditions of his charge and leave it better than when he was assigned to it. Is it a fact that the country preacher is assigned to a certain charge while the town preacher selects his position? Methodism makes assignments but congregationalism selects a preacher to suit the congregation. Is it fair? Would it not be nice and brotherly for the town preachers to exchange places with the rural preacher for one year occasionally, at least? They could do that and still hold the ranking places in the Conferences. They say that the rural preacher is untried, inexperienced, uneducated, and therefore unqualified. How does the uneducated man get into the Methodist ministry?

J. B. BURNS.

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

Monroe Dist.—Fourth Round

Columbia, Sept. 12, a.m.; Q. C., Oct. 27, p.m.
 Sterlington and Marion, at Sterlington, Sept. 12, p.m.; Q. C., Oct. 19, p.m.
 Delhi and Crowville, at Delhi, Sept. 19, a.m.; Q. C., Nov. 1, p.m.
 West Monroe, Sept. 19, p.m.; Q. C., Nov. 8, p.m.
 Monroe, First Church, Sept. 26, a.m.; Q. C., Nov. 3, p.m.
 Monroe, Gordon Avenue, Sept. 26, p.m.; Q. C., after preaching service.
 Gilbert and Boeuf Prairie, at Gilbert, Oct. 3, a.m.; Q. C., 2 p.m.
 Winnsboro, Oct. 3, p.m.; Q. C. after preaching service.
 Oak Ridge, at Oak Ridge, Oct. 10, a.m.; Q. C. at 2 p.m.
 Pioneer Charge, at Epps, Oct. 10, p.m.; Q. C. after preaching service.
 Mangham Charge, at Mangham, Oct. 17, 9 a.m.; Q. C. at 4 p.m.
 Bayville, Oct. 17, 11 a.m.; Q. C. at 2 p.m.
 Wisner, Oct. 17, p.m.; Q. C. after preaching service.
 Waterproof Charge, at Waterproof, Oct. 24, a.m.; Q. C. at 2 p.m.
 Tallulah, Oct. 24, p.m.; Q. C. after preaching service.
 Oak Grove Charge, at Oak Grove, Oct. 31, a.m.; Q. C. at 2 p.m.
 Lake Providence, Oct. 31, p.m.; Q. C. after preaching service.
 Bonita Charge, at Bonita, Nov. 3, a.m.; Q. C. at 2 p.m.
 Bastrop, Nov. 3, p.m.; Q. C. after preaching.
 Mer Rouge and Collinston, at Mer Rouge, Nov. 14, a.m.; Q. C. at 2 p.m.
 Swartz-Claiborne Charge, at Swartz, Nov. 14; Q. C. at 4 p.m.
 Newellton—to be arranged.
 Kindly have all annual and quarterly reports as required by the Discipline in proper shape for the quarterly conferences. Be ready to fix the amount of benevolences for another year. Have lists of nominations in duplicate. Let us work together for 100 per cent Annual Conference reports.

H. L. JOHNS, P. E.

Ruston Dist.—Fourth Round

Haughton & Doyline, at Doyline, Sept. 12, a.m.
 Cotton Valley & Springhill, at Springhill, Sept. 12, p.m.
 Gibland, at Bryceland, Sept. 19, a.m.
 Bienville, at Bear Creek, Sept. 19, p.m.
 Haynesville, at Dykesville, Sept. 25, a.m.
 Eros, at Eros, Sept. 26, a.m.
 Hodge, at Hodge, Sept. 26, p.m.
 Athens, at Wesley Chapel, Oct. 10, a.m.
 Ringgold, at Ringgold, Oct. 10, p.m.
 Sibley, at Pine Grove, Oct. 17, a.m.
 Homer, Oct. 17, p.m.
 Simsboro, at Simsboro, Oct. 24, a.m.
 Dubach, at Dubach, Oct. 24, p.m.
 Clay, at Longstraw, Oct. 31, a.m.
 Ruston, Oct. 31, p.m.
 Minden, Nov. 3, p.m.
 Choudrant, at Choudrant, Nov. 7, a.m.
 Calhoun & Downs, at Downs, Nov. 7, p.m.
 Jonesboro, Wednesday, Nov. 10, p.m.
 Bernice & Farmerville, at Summerfield, Nov. 14, a.m.
 Arcadia, at Arcadia, Nov. 14, p.m.

LOUIS HOFFPAUIR, P. E.

SERMONOGRAMS

By D. Carl Yoder

Ability is the poor man's wealth.
 Anger blows out the lamp of the mind.
 Not years, but feelings, determine age.
 Age withers the body, but blossoms the heart.
 Many receive advice, but only the wise use it.
 Bigotry murders religion to frighten fools with her ghosts.
 A benevolent act is repaid at once by the consciousness of having done it.
 There is no freedom on earth or in any star for those who deny freedom to others.—Michigan Christian Advocate.

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Most Important Months
 of the New Church Year

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 to Order

The Upper Room

OCTOBER-NOVEMBER-DECEMBER ISSUE

With summer past and vacations over, it is time to inaugurate a new Church year and a new program. In many instances a new organization must be set-up or at least replacements made. New Members must be drawn into closer fellowship and the spiritual life of the old members must be quickened. *For this period of cultivation the daily devotional life of the individual is most important to the success of the whole program.*

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OCTOBER

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DECEMBER

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Christian Education

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON, SEPTEMBER 12

By Dr. J. R. Countiss

A NATION NEEDS RELIGIOUS HOMES

The universe consists of spheres moving in circles, and at the center of all is God. Harmony depends upon preserving balance about that Center. Happiness in the spiritual universe depends on keeping God at the center of thought and action. Israel's greatest lesson to the world is its teaching that there is one God, not many, and that God is to be loved with all the heart and soul and might. This lesson was in every possible way and under every condition and circumstance to be kept before the whole people, the parents being charged with the responsibility of teaching it early and late, consistently and constantly to their children. Even so, the eradication of idolatry was a long and tedious process.

Obedience to the commandments of God was coupled with a promise of universal dominion, a promise never fulfilled because the conditions were never met. As obedience carried a promise

of blessing, so disobedience involved penalty, such as followed the wickedness and vice rampant in the reign of Solomon, when the kingdom was rent in twain and the glory of Israel became but a memory. The ancient promise still holds for those who meet its conditions. "The meek shall inherit the earth."

The greatest lesson of Christianity is that the one God is the Father of humanity, a doctrine that endows with special meaning and dignity the responsibility of the father for the welfare and guardianship of the home. As God is the center of the universe, so the home is the center of civilization—greater than governments, churches or schools, all of which are dependent on the home from which they have sprung and without which they cease to exist. Authority, education, and worship all originate in the home where we get our first lessons in obedience, knowledge, and reverence. The most tragic factor in the present world confusion and disorder is the break-down of the finer ideals of the home life of the people. From this debacle we derive laxity in morals and defiance of authority. Sex-motivated life must ever prove as fickle as passion, and a sex-centered society may expect no higher fate than befell Sodom and Gomorrah. It is doomed to a destruction as ignoble and complete as that which overtook these ancient cities of the plain.

Modern pictures and literary trash offer a complete university course in vice and filth, and a large percentage of many family incomes is devoted to exactly this type of education. In an amazingly large number of homes no effort is made to provide worthy literature, or to direct in the choice of pictures portrayed on the screen. Children left to select for themselves naturally choose the most gaudy and exciting in both books and pictures, and these are commonly found to be the most vicious and corrupting. Many parents, so far from being guardians of manners and morals, might fairly be called guides to the ways of sin and the haunts of vice.

The truly religious home is no place of make-believe, but one whose relations are permeated with genuineness and sincerity, whose activities are motivated by love and respect. To be effective, religion must be constant and continuous in thought and action. None are quicker than children to note practices that contradict theory, or lofty profession belied by daily life. Constant "preaching" becomes irritating and obnoxious, but the beauty of holiness in daily conduct is a sermon of perpetual power. Those who have been reared in a truly Christian atmosphere find the miasma of vice, shame, and dishonesty both stifling and nause-

ating. A land of Christian homes will not—cannot—produce a generation of crooks and gangsters, nor even of selfish and greedy individualists. Those who have been reared by the law of love cannot readily adjust themselves to the sensuality and abandon of a sordid world. America today sadly needs homes where Christianity is taught with the fidelity and persistence that characterized ancient Israel, homes where every familiar object proclaims abiding faith in God, the Father of all.

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The Christian Fireside

WILLIAM TYNDALE

Tyndale lived first in Hamburg, and then in Cologne. Page after page of his translation was written, revised, re-written, and at last the whole New Testament in English lay there in the pile of precious sheets, ready for the printer to set in type. Master Quentel, the printer, undertook this work, dangerous as it was. He had to work in secret, of course; and half the book was printed when the enemies of the plan got wind of it, through the indiscreet talk of an apprentice. At once the officials of the city ordered that the work should be stopped

and the part already printed should be destroyed. Tyndale was warned of his danger, and of the danger to his plan, at the very last minute. He had just time to rescue the precious printed sheets from Master Quentel's workshop and escape from Cologne, up the river to Worms.

At Worms other printing presses were found to continue the dangerous work; and Tyndale, nothing daunted, laid plans for an edition twice as big as that which he had ordered in Cologne. The most serious move on the side of his enemies was that urgent information had gone through to the authorities in England: "English Bibles are being printed by that heretic Tyndale. Shortly he will be trying to get them into England. See that all the ports are watched; instruct the customs officials to be doubly vigilant."

But however watchful the customs officials were, they were not clever enough to stop the English Testaments reaching eager, waiting hands in this land of ours. The exact ways in which they were smuggled across the channel were, of course, kept completely secret. We do not even know when the first ones reached England, but it was probably in the spring of 1526.

"I should love to see one of those smuggled Bibles," a reader may say. "Have any of them been saved?"

Only two copies are left; and it is a wonder that even these have survived. For the Church and the King ordered every copy that could be found to be publicly burned; to possess one was to be cast out of the Church, or worse. No one was fiercer in the campaign to find and destroy the Tyndale Bibles than that very Bishop of London whom Tyndale had once asked for help. Great bonfires of confiscated Bibles burned in front of St. Paul's Cathedral. But even the Bible-burnings turned out for the good of the cause, and later a second and improved edition was printed and smuggled into England.

* * *

I wonder if Tyndale knew the great thing he had done for England and for the Kingdom of God? He lived on, an exile in Antwerp. His friends loved to tell how, each week, he took two holidays from his work of study and translation. One was Saturday, when he would go up and down the alleys and slums of the town, looking for poor folk whom he could help. The other holiday was Monday, and that day he kept for befriending and helping other exiles from England, still poorer than he. But at last he was arrested, and imprisoned in the castle of Filford, eighteen miles from Antwerp. For a year he languished in

his dark, cold cell; and finally, one October morning, just four hundred years ago, they led him out to death. He went with a firm step, and died with a prayer on his lips: "Lord, open the King of England's eyes."—Methodist Recorder.

DRY SLOGANS

"Money spent for booze can't buy shoes;
Money spent for wet goods can't buy dry goods."

"Between the nations no more war;
Within the nations no more drink."

"The drinking driver never thinks;
The thinking driver never drinks."

—Religious Telescope.

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Methodist Women

LOUISIANA CONFERENCE

By Mrs. John B. Pollard,
1574 Jefferson Avenue, New Orleans, La.

A most happy group of four made up an interesting party for Africa which sailed on the S. S. Europa early in July. The group was composed of the following: Miss Annimae White, returning after her first furlough; Miss Norene Robken, who was in Poland one term and is now transferring to Africa; Rev. C. W. Chappell, going out for his first term, and Miss Sallie Lou MacKinnon, foreign secretary of Woman's Work, who is on an official visit to this field. Miss Ava Morton, of Louisiana, was on the same steamer, journeying to China by way of Europe. A most interesting letter has come to the friends of Miss MacKinnon which was written en route. The first letter written on the steamship told of a group of thirteen people on board who were going to the Oxford Conference. She says: "There are certainly tremendous opportunities for the Church and for the world at the Oxford Conference. I cannot but wonder over the exceedingly small number of women to attend. Have women no contribution to make to the thought life of the Church Universal? If not, why, when so large a proportion of active Christians are women? Our own Church did not appoint even one woman. As far as I know, the Congregational Church is the only one in America that did. Do not think that my chief concern in the Oxford Conference is this. I suppose the relation of Church and State and the question of Church Unity are the really important and most obvious questions."

Her next letter was from Anvers, Belgium, in which she tells of a delightful stop-over and sight-seeing tour of Paris. She says at Brussels they were met by Dr. Thonger, of the mission there. The Director of Missions at the Ministry of Colonies in Brussels, after seeing her credentials, asked for an interview. At this, Dr. Thonger was most pleased, for a few years ago Protestant Church officials could hardly get an interview. She also writes of a conference with Mr. Coxhill, of the Congo Protestant Council, which was most profitable to the entire group. While in Brussels they visited with two of our missionaries, Misses Ruth O'Toole and Myrtle Zicafoose, who are studying French there. A side trip from Brussels took them to Antwerp to see the place where Tyndale was put to death. She closed this interesting letter by stating their next stop would be Lobita Bay, on August 2, and Lusamba,

on August 5. Then a three days' journey by car to Tunda, which is the center of our mission work in the Congo Belge.

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson,
2213 Fifteenth Street, Meridian, Miss.

Dear Auxiliaries: If you remember, Council requested us to make the "winning of our young women" a major project this year. Are you doing this? The policy has been, and still is, to cultivate every woman in the Church for full membership in the Woman's Missionary Society, and the young women's circles offer an opportunity for groups, with common interest, to come together for their fellowship in the missionary society. We urge the young women to think seriously on these three requirements for membership—"Prayer, Service and Giving."

Have you elected a secretary or sponsor in your auxiliary to cultivate the young women in your church? If you have, please send me her name in order that I may get in touch with her immediately. I have had a number of requests for the "simplified material" prepared for new circles, and will be glad to send it to other auxiliaries. Collins and Bay St. Louis report new circles doing splendid work.

May I take this opportunity to thank the circles who contributed to the two "Love Gifts"—Louise Killingsworth and the car for the Moore Community House? The Fayette young women are justly proud of the Killingsworth sisters, who were at one time members of their circle, and were most generous in their gift of \$25 again this year. Perhaps you might have a girl in your church, if properly cultivated, to volunteer for life service. We need more missionaries.

We haven't made our quota for the Scarritt Associate Members. A recent letter from Dr. Moreland states "224 members have been enrolled since June 1." However, very few of these were from our Conference. If you do not feel that you can get individual members, couldn't your auxiliary become an Associate Member by sending \$1 and pledging your prayers for the college? Remember, this money is used to help worthy students for Christian training.

Very sincerely,

MRS. H. E. FRIZELL,

Secretary Young Women and Scarritt Representative, Vaughan, Miss.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

On a study outline for "Moslem Women," Mrs. E. M. Sharp has these directions: "Divide your auxiliary into groups. Start now to collecting material and working on the topics. Use above plan only as a guide. Let each group develop its topic as seems best to the group."

I am giving you the first three studies of this plan. I hope you do not need them, for it is rather late to be making first preparations:

Lesson I—Where They Live.

Aim: To ascertain the geographical location of the people who constitute the Moslem World.

Method: An imaginary airplane journey—make stops at important centers of the Moslem World. Example: Two stops in Asia, two in Africa, one in East Indies; include Mecca, Cairo. Use miniature airplane to move along on world map. Let there be 4 or 5 to serve as hostesses on plane and give explanation of the country as you stop or pass over.

Material: Map, picture—Watson Ch. 1 and 2—Dodds, geographical selections. Airport markers.

Lesson II:—What They Believe and Why?

Aim: To understand something of the origin and spirit of Islam in order to appreciate its good points, to understand its harmful influence, and to see its relationship to Christianity.

Method: Dramatization: Scene of two American tourists meet Moslem—talk about: 1, Story of Divine message brought by Gabriel (in dress of Arab) to Mohammed; 2, Six articles of faith and five pillars of Moslem religion developed from message of Mohammed; 3, Appraisal of good points of Moslem religion and its defects presented by argument between two American tourists.

Material: Text: Ch. 3 and 4, Titus ch. 2, 3, 4 and 6. Pictures, especially from March number of "Life," prayer rug; last chapter of "Mecca and Beyond" under section "Lights and Shadows of Islam is splendid for the appraisal part of this study," Moore.

Lesson III: Customs—How They Live.

Aim: To see them as people and to appreciate their difficulties and handicaps, and also to note the interweaving of their religion into the fabric of their whole life.

Method: Dramatization—Scene in home where friends have returned from Moslem countries. Report on: 1, Customs common to all Moslems; 2, Customs of people of Iran; 3, Customs of people of Turkey and Syria; 4, Customs of people of Palestine; 5, Customs of people of Northern Africa.

Material: Text ch. 2, Titus, ch. 5 (Home and the Family), and Dodds "Mecca and Beyond."

YEAH, WE NEED THAT FELLOW

A church bulletin which just came to our desk contains the following capsule of wisdom:

"The world today needs desperately a type of character whose ruling passion and faith are expressed in the Panama Canal digger's song—

'Got any rivers that are uncrossable?
Got any mountains you can't tunnel through?

We specialize in the wholly impossible,
Doing the thing that no man can do.'"

—Religious Telescope.

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DOLLARS AND SENSE

(Continued from page 7)

being content to keep up with the times and begin to keep up with tomorrow.

In allowing a condition to remain which is making it continually impossible for capable men to perform an effective and efficient ministry we have only aggravated a weakness and impaired the strength of our whole Church. Our Church will continue to feel in ever increasing measure the effects of this condition unless we take immediate steps to alleviate the rural situation.

"Is there no balm in Gilead; is there no physician there? Why then is not the health of the daughter of my people recovered?"

In Memoriam

IN MEMORY OF MRS. ETHEL STOKES

In our little village churchyard,
There we see a flowered mound,
Where Ethel lies a-sleeping
In the cold, silent ground.

She was a gentlewoman,
And her sweet voice we loved to hear.
She was always full of joy and pride,
And we thought her very dear.

Yes, we will miss her
As the days go passing by;
But we will meet her again,
For we will all have to die.

When we reach our home eternal,
In that City bright and fair,
Do you think she will remember?
Yes, she will know us there.

Dearest Ethel, she has left us,
And the loss we deeply feel.
But 'tis God that has bereft us.
He will all our sorrows heal.

MRS. J. P. CRAIG.

MRS. MARTHA WALKER GALE

Mrs. Martha Walker Gale passed out from this life on July 11, 1937, in Saucier, Miss. She was born at Loraine, Miss., on November 29, 1857. She united with the Methodist Church early in life and lived a consecrated, useful life. She gave her early years to teaching. She was married to Mr. Jno. Gale in 1901, who preceded her to his reward in 1926. Mrs. Gale was among the pioneer workers in establishing the Moore Community House in Biloxi, Miss., where she gave labor, love and money. At this place, by the investment of her own money, she made possible a lot and comfortable parsonage, now free of debt. Her request

was for a simple, inexpensive burial and that the remains of her earthly treasures be given to foreign missions. For more than half a century her consecrated life was a beacon light to those who knew her. The good she did, the life she lived, planning and working for the best interest of our Church and its institutions, will linger in our memories and inspire us to strive to attain the finer, nobler things of life. Our loss is her gain.

HER PASTOR.



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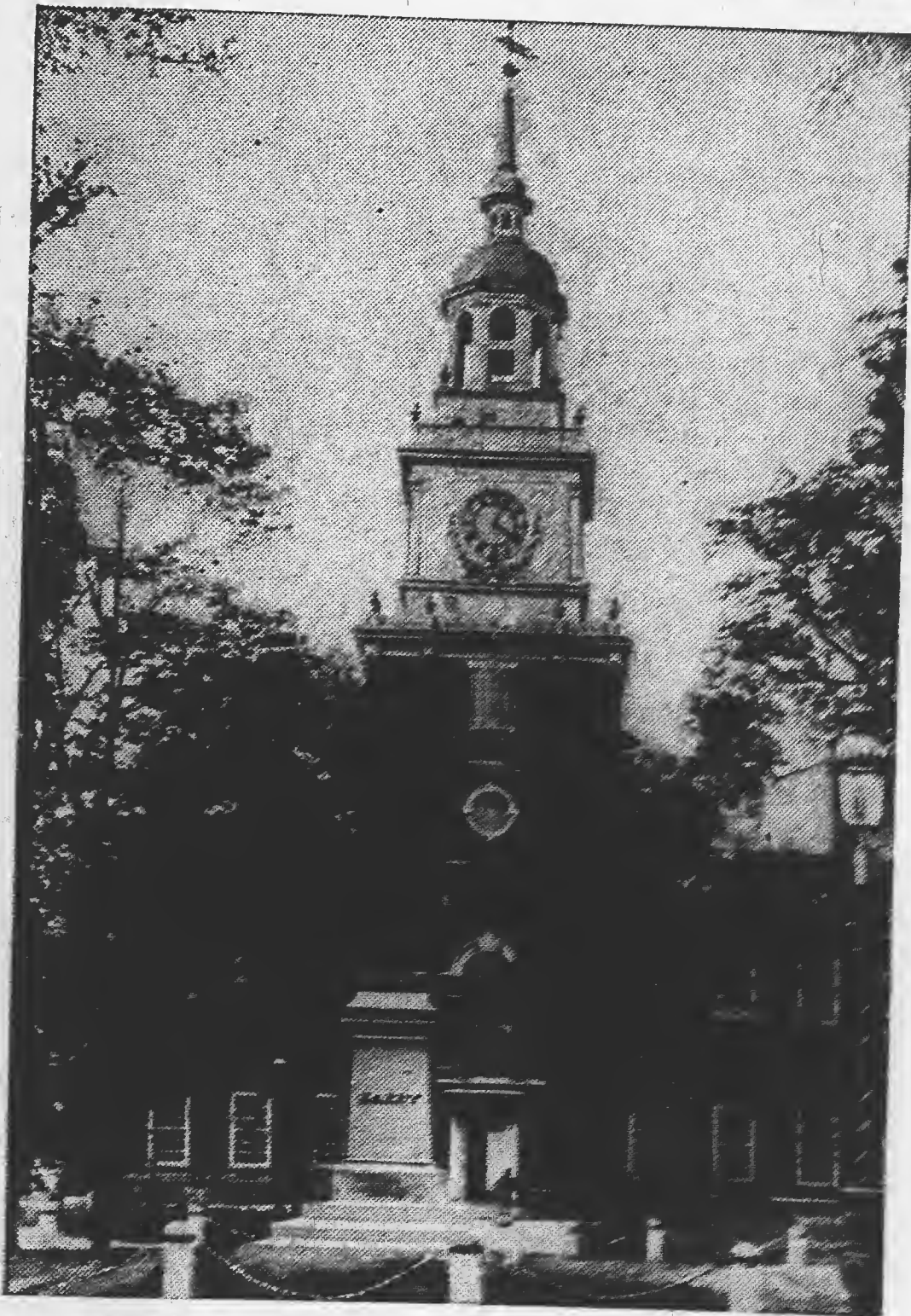
Christian Advocate

Vol. 84—No. 37.

NEW ORLEANS, LA., THURSDAY, SEPTEMBER 16, 1937.

Whole No. 41262.

Where the Constitution Was Signed



Independence Hall, in Philadelphia, formerly the State House. Here the Constitution was signed on September 17, 1787. The Declaration of Independence had been adopted there July 4, 1776, and later signed by the delegates to the Continental Congress.



Wallet of the Week



THE PHILADELPHIA DIVINITY SCHOOL of the Episcopal Church has announced plans for a clinic training for ministers, in addition to the ordinary courses of instruction. The clinic purposes to give practical instruction in the ministry to the sick, to the emotionally maladjusted, the unhappily married, families oppressed by poverty, problem children and juvenile delinquents. A tutorial system of instruction will be substituted for the classroom lecture method.

* * *

THE GRAVE OF T. E. LAWRENCE, that strange and romantic figure of the desert, leader of the Arab soldiers in the conquest of Palestine, is located in Dorset village of Morton, England. It is marked by a large white stone on which is inscribed: "To the dear memory of T. E. LAWRENCE. Born 1887. Died 1935." Below is cut the passage of Scripture: "The hour is coming, and now is, when they shall hear the voice of the Son of Man; and they shall hear and live." The British Weekly wonders if Lawrence himself would have chosen this text for his tomb.

* * *

DR. JOHN R. MOTT, world renowned layman of the Methodist Episcopal Church, to whom international boundaries have long been imaginary lines, has established for himself a like relation to religious organization. He has been elected an "honorary canon" of the Protestant Episcopal Cathedral in Washington, D. C. According to a paragraph in the Religious Telescope, his principal duty will be to preach an occasional sermon in the cathedral. This honor is a splendid tribute to the catholicity of one of the world's foremost religious and missionary leaders.

* * *

ALCOHOL IS THE GREATEST DESTROYER, thinks Dr. Haven Emerson, professor of Public Health Administration in Columbus University, and former Health Commissioner of New York City. In a recent address before the public health bodies of Minneapolis, he stated that "in the whole history of the United States less damage had been done by opium, cocaine and their derivatives than is done in a year nowadays by the use of beverage alcohol." He is quoted as saying, too, that alcohol "has never yielded enough in taxes to meet the cost of the damaged lives."

THE CHICAGO CHURCH FEDERATION is reported to be setting up a committee on public education whose work will be to keep an eye on developments in the public schools. The purposes of the committee are vaguely and tentatively defined as being "a sort of friendly oversight from the standpoint of the Protestant Churches," but it is intimated that the committee may find it necessary to institute an investigation if events warrant such. Dr. Albert W. Palmer is the president of the committee.

* * *

THE GERMAN PRESS announces new successes of the Nazis in their efforts to create "Judenrein" towns in Germany, according to The American Hebrew. The latest additions to the list of such towns are Neider-Weisen in the Rhineland and Poliksen in Eastern Prussia. As a result of the Nazi anti-Jewish boycott the last Jewish families left Neider-Weisen and Poliksen and sold their property to Aryans. Such a blood purge in this day of civilization and social progress is difficult to understand.

* * *

RUSSIAN COMMUNISTS are said to be becoming alarmed at the growth of religion in that country. One town with a population of four thousand five hundred is reported to have thirty religious organizations. An important Russian newspaper is quoted as saying that believers are becoming bolder and bolder, and more active while the Godless League and other organizations are regrettably inactive. In the countryside in particular is religion reviving. Bible reading, choir singing and evening entertainments under the direction of a priest are said to be common.

* * *

A BRIDGE WITHOUT MORTAR has stood near Keene, New Hampshire, for approximately one hundred years. In that time it has withstood the wash of cataracts, the wear of ox-carts, one-horse shays, buggies and limousines. Today it is a monument to the genius of pioneer builders who, in 1839, erected the structure which for a hundred years has defied successfully the ravages of time, flood and decay. This unpretentious structure is a fitting symbol of the church built of the granite-like experience of redeemed men. For two thousand years and through countless changes, it has stood the acid test.

New Orleans Christian Advocate

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W. L. DUREN, D.D., Editor

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Manager

EDITORIAL

A CENTURY AND A HALF OF CONSTITUTIONAL GOVERNMENT

The Constitution of the United States was adopted on September 17, 1787, and it was subsequently ratified and substituted for the weak and impossible Articles of Confederation—a hastily constructed instrument designed to make effective the resistance of England and especially to promote the Revolution. The Constitution was the bond which cemented thirteen sovereign and independent colonies into a nation. It breathed into the people a worthy national hope, and it made possible an effective dealing with the economic and social issues of national progress. From the humblest and most remote hamlet to the great city with its teeming throngs, the Stars and Stripes will proclaim the country's devotion to the instrument which for a century and a half has furnished inspiration and guidance to the political life and hope of the American people. We have no great interest in the pageantry of the occasion, but we do have a genuine devotion for that document which has been the defence of our liberties and the arm of our political strength. Ordinarily we would not regard with favor the use of the pulpits of the nation for bringing a message, more political than religious, but the pressure being exerted for the destruction of this bulwark of political and social security inclines us to emphasize the element of religious de-

votion which entered into its construction, and no less as an occasion for measuring the tendencies in the march of recent events. We recall, also, the words of George Eliot: "The man who thinks himself too wise to be moved by them (propositions) to anything but contempt, is like the puddle that was proud of standing alone while the river rushed by."

We do not presume to say that the Constitution is a perfect document—we would not claim as much as do some of the promoters of the sesquicentennial celebration. But it has stood every test for one hundred and fifty years, and we think that it is vastly more to be trusted than the sudden substitutes of those who would flout its restraints. Our attachment to the three-fold form of government which it embodies was never greater than it is today. We believe in the integrity and independence of the three branches of the



government. We think that the very restraints which each exercises upon the others were never more necessary than they are today. The perfect balance of this three-fold arrangement has proved itself to be a source of national strength and a conservator of the national welfare. It has held in check the unwise urge of temporary interests, political and social. With patriotic devotion, we record our attachment to the instrument which embodies the basic and fundamental ideals of our government with such simplicity and skill. It has met the requirements of a civilization which has changed com-

pletely from a rural to a predominantly urban life, and without losing its adaptability, or becoming obsolete. We are for the Constitution and we look with confidence upon it for the future.

ADVOCATE FINANCES

It will be a matter of great gratification to friends of the Advocate to learn that salaries and all bills are paid to date, and that the financial position of the paper has not been better for many years than it is today. If the present interest of our friends continues, we believe that we will be able to conclude the year with no unpaid bill, and with a good outlook for the future. We appreciate the splendid cooperation which we have received from preachers and people of the three Conferences, and it is our plan to do all in our power to make the Advocate mean more to them. In the special number for each of the patronizing Conferences, we will carry a report of subscriptions received during the year by charges, and we will indicate all charges which have met their quota of one for every twenty-five members.

"BEER PARLORS"

A few days ago we clipped the following editorial from a metropolitan daily:

"We recall no extensive use of the term 'beer parlor' prior to prohibition. The growth is largely modern, and in its current local sense the beer parlor is a saloon which is supposed to subsist by sale of the milder alcoholic drinks. Many, perhaps most such places, are orderly and conform to the intent as well as the letter of the law, but others certainly do not, and have come under grave suspicion in the course of a so-called vice crusade.

"Some of these, masquerading as either beer parlors or soft drink stands, obviously do not sell a sufficient quantity of beverages to pay their rent, much less afford a profit. They plainly are screens, and are recognized as such by both the police and a considerable element of the public.

"The corner groggery and the low-class drinking dive of former days contributed much ammunition to dry leaders. It was Senator E. W. Carmack of Tennessee who coined that stinging sentence: 'The saloon, by its insolence, its arrogance and its persistent lawlessness, has sinned away its day of grace, and the saloon must go.' Yet even in those days New Orleans had few or none of the masquerading resorts such as have sprung up here in considerable numbers, often within a few blocks of our main shopping center. These places openly flout the tolerant, and while they may possess the required licenses and permits, they are menaces to the entire beer and liquor industries as well as being moral eyesores."

It is needless to say that we have small interest

in such a weak apology for the liquor industry. We feel that the chief aim of such soft words is not so much to remonstrate with a business which is essentially a moral outlaw, as it is to reassure the outraged decency of the public. But, putting such impressions aside, it is significant that the wet press feels that it must lay a smoke-screen lest the public become aroused to the enormity of the liquor situation as it is today. For our part, we do not associate respectability with drink, we do not make a distinction in the character of "dives," and we do not think of a "groggery" as a "masquerading resort" and an "eyesore," but we regard such as a moral cancer and as a social menace to be hated and shunned as one would an adder in the pathway.

Editorial Miscellany

By Dr. H. T. Carley

ON NUMBERING THE PAGES OF MAGAZINES

The art of printing has reached a high degree of perfection in the better class of modern magazines. Typography, paper, and illustrations leave little to be desired; and in most of the reputable periodicals the reading matter is fairly interesting if not otherwise valuable.

In order to make its appeal to all classes of people, the modern magazine, too, represents the utilitarian school of writing—advertising—at its best. In fact, there be those who, in moments of unsophisticated sincerity, will admit that the advertising pages are more interesting to them than the reading sections. Certainly they are easier to read—good pictures and high-powered language make minimum demands upon the intellectual processes. Reading without thinking is not so hard as reading and thinking.

With this high degree of mechanical and literary excellence, however, it is passing strange that some magazines have developed and hold on to a device that would have been crude in the darkest days of the Dark Ages. We refer to the method—or lack of method—they follow in numbering their pages.

The place to number a page is at the top—middle or corner. If the plan be followed consistently numbering them at the bottom is next-best. But to number some of them at the top, some of them at the bottom, and some of them not at all, to put it mildly, is extremely disconcerting to the reader who is trying to find the place to go on with the thrilling story of "The Gory Goblin of the Ghostly Glen," or "Who Stole the Peanut?"

Perhaps the ultra-modern way would be not to number them at all.

Life is hard enough at best—don't make it any harder for me if you can help it.

DOES THE CHURCH DESIRE UNIFICATION?

By Bishop James Cannon, Jr.

I did not expect to write again on the subject of Unification, but upon my return from Europe I found that certain questions had been raised which seemed to me to require an answer.

1. I stated very plainly in my first article that "If any considerable proportion of ministers and laymen of the Church are opposed to the Plan I do not favor its adoption. The important matter to be decided is whether the great majority of our preachers and laymen desire the Unification of American Methodism and are satisfied with the provisions of the proposed Plan. I have never favored the adoption of any Plan which did not meet the approval of the great majority of our ministers and laymen, even though I myself might personally approve the Plan, and think it ought to be adopted. . . . The first thing to do, therefore, is to find out what is the will of the Church. Does the Church desire Unification by the proposed Plan? Let the vote be taken all over the Church on that main proposition."

In articles in the Christian Advocate and in two other Church papers, and in some letters, the question is raised as to why I did not suggest a method of finding out the attitude of our people. In a recent pamphlet issued by Bishop Collins Denny, referring to my first article, he says: "How can we ascertain whether the Church desires this Plan when a withholding of information has been the rule, and the call for a vote is lacking, for no vote of the membership can now be had? . . . We shall welcome the assistance of Bishop Cannon and of the Church press and of every other person in giving to the Church the needed information."

If there has been any withholding of information, or any opposition to full free discussion of the proposed Plan of Unification, I certainly have not been a party to it. As an editor for twenty-five years, and as a bishop for nineteen years, I record in clear on that matter. I have always stood for full free discussion in the Church press, and on the floor of Annual and General Conferences. I certainly do believe that our laymen, as well as our preachers, should know what are the important features of the proposed Plan. I not only do not desire that our Church unite with the Methodist Episcopal and the Methodist Protestant Churches with a substantial minority opposing the Union, but neither do I desire the Union to be consummated if any large number of our people would oppose the Plan, but for their ignorance of what I really mean. When I wrote in my first article "Let the vote be taken all over the Church on that main proposition," the method to be followed was not in my mind the matter of determining the will of the Church by the votes of

the members of the Annual Conferences was followed in 1925, and is, of course, the normal method; but if there are as a matter of fact any groups of laymen in the Church who are not satisfied that the delegates elected to the Annual Conferences are informed as to their wishes, or will properly represent them, they have the right of petition, and it is Brother Manger states in the Christian Advocate that "four laymen out of five in the deep South would vote against the Plan," certainly that fact if it be a fact, should not fail to affect the vote of the Annual Conferences.

I cannot, however, agree that it is the duty of the bishops to instruct the pastors to make a vote of the membership. The bishops have no such authority, but the members of the Church have the right to give full expression to their views in any way as may seem most effective to them, and personally, as I stated in my first article, "the vital ques-

tion. Each Annual Conference must decide whether it will vote on the question, and it can vote upon the question as proposed by the bishop, or it can formulate its own recommendation to the General Conference, and it can decide by what method it will take the vote, whether by roll call, secret ballot, or by standing and rising counted. I do not mean to intimate that I think my Annual Conference should refuse to vote, but simply that the bishop has no authority to require that a vote be taken. The matter is entirely in the hands of each Annual Conference. I have neither seen nor heard anything which suggests that any of my colleagues have misinterpreted a use any undue pressure, or manipulative methods. I believe that all of them desire to know the will of the Church not only of the preachers but of the laymen. I do not believe that any of them desire to force the adoption of the Plan by the suppression of the votes of any of our members. If the Church does not want the Plan, I do not think any of the bishops desire its adoption.

2. As is well known, I have been an advocate of the Unification of American Methodism for over twenty years. I have seen that our Southern Church made a mistake in not adopting the Plan proposed and approved by the General Conference of 1924. I think it was a much better Plan than the present Plan. I was not "overwhelmingly opposed" to our Church's the Bishop Denny states in a recent pamphlet. As a matter of fact, there was a majority of 221 in favor of the Plan. It was approved by the Southern Methodist Church, and it would have been an opportunity which would have brought together without any complications as to the dogma question, or as to statutory and constitutional legislation.

But with all my genuine earnest desire for the Unification of American Methodism, I must, however, say frankly that I have been and am distressed by the action of a number of the Conferences of the Methodist Episcopal Church, The New York East Southern, California, New Jersey, Wyoming, Iowa, and other important Conferences which action which amounts to no less than saying "No, thank you very much." The Wyoming Conference adopted a resolution that "We are not satisfied with the proposed Union for a happy satisfaction of the Plan, and further our deeper conviction is that our interests are best protected by the way Southern Conference will also hope to modify the Plan at this point, we are not sure with the modifying measures and in the hope that a way will be provided that will be thoroughly acceptable to the larger membership and to those of us who are firm in this conviction."

The above mentioned Conference all voted overwhelmingly for the Plan of Unification, knowing that the Methodist Episcopal General Conference in Columbus had adopted this very motion of a General Antislavery Conference for

(Continued on page 10)



tion is: Does the Church desire Unification?" and we should all welcome information in that sense by whatever method it may be obtained.

3. It is a mistake to state that the bishops are restricting the Annual Conferences to vote on the question of Unification. The fact is that a majority of the Annual Conferences requested the bishops to present the question to the Conferences for a vote during the present year of 1937. The Methodist Church provides that the Annual Conferences can initiate a vote upon a recommendation to be sent to the Southern Conference for its action. The bishops decided that if the Annual Conference in any number of them desired to vote on the question of Unification, it would be the duty of the bishops to do so. In the same form to such Conferences. The bishops, therefore, presented a form to be used in presenting the matter to each Annual Conference. But the bishops have no power, nor do I think they have any desire, to suppress any Conference in its vote on the question of Unification.

Louisiana Conference

PERSONAL AND OTHERWISE

Rev. A. A. McKnight, Amite charge, has our thanks for a list of five subscriptions, and for the sharing in the continued loyalty of our friends throughout the three Conferences.

Rev. J. W. Faulk has announced helpers for his revival services at Leesville as follows: Rev. Louis Hoffpauir, preacher; Mr. Leslie Spinks, singer, and Mrs. Claiborne Powell, pianist.

Rev. D. L. Coale, General Evangelist, desires us to say that his permanent California address is now 133 South Kings Road, Los Angeles. On the third Sunday, he opens a revival at Stevenson, Ala.

Harvest Day and a full larder and treasury for the orphans at Ruston is the swan-song of the veteran superintendent, Dr. Robt. W. Vaughan. Dr. Vaughan was in the Advocate office and ordered sixty thousand offering envelopes.

Rev. B. H. Andrews, who is doing a very effective work at Haynesville, is looking forward to closing out a good year. He did his resting in Louisiana, and the climate, not so salubrious, according to public opinion, seems to have agreed with him.

Rev. A. D. George and his son, Rev. Donald George, from Houma and Gonzales charges, respectively, were callers at the Advocate office one day last week when the editor was away. We are sorry to have missed the visit and shall hope for the pleasure of seeing them the next time they come our way.

Rev. Spencer J. McLean, pastor at Clinton, continues the work for the Advocate in his field. We appreciate the subscription of Mrs. Charles Kilbourne, whose late husband, Judge Charles Kilbourne, was one of our valued subscribers when he answered the call of the angels a short time ago.

Rev. Wm. B. VanValkenburgh, pastor of the Methodist Episcopal Church at Litcher, reports a great experience as supply preacher at the National Leprosarium at Carrville. He was much impressed with the institution and the care which the Government is giving the three hundred and fifty patients who are there.

We have a letter from a pastor who feels very deeply the fact that a former pastor came into his charge and made a general visitation among his members without doing him the courtesy of a call or attending a church service. To say the least of it, such action shows a lack

of sensibility as to the rights and feelings of others.

Rev. G. P. White, Route 2, Hammond, writes that he is improving very slowly and is still a shut-in. He says that he has been greatly cheered by letters from old friends, among them Miss Sallie Raynham of St. Francisville, and Armstead Kilbourne of Wakefield. Miss Raynham is quite advanced in years and has been a reader of the Advocate all her life. Mr. Kilbourne is blind. What a ministry the Advocate renders in helping the shut-in to keep contact with the world!

We are indebted to Mr. J. H. Oliver, treasurer of our Cedar Grove church, Shreveport, for a remittance of \$27, covering balance in full of a \$42 pledge made by the Board of Stewards to cover the cost of subscriptions for members of this progressive church. This is in addition to 23 subscriptions secured by the pastor, Rev. A. C. Lawton, assisted by others, which was in excess of the church's quota in the recent subscription campaign. Needless to say, we appreciate the loyalty of this group of consecrated Methodists.

BELL WANTED

Rev. R. T. Pickett, pastor at Simsboro, desires to get a bell donated for Simsboro church, now nearing completion. Any church having a bell which they no longer use can find a place for its continued service by notifying Rev. R. T. Pickett, Simsboro, La. The small town and the country church still enjoy the music of such a call to worship.

PLEASANT HILL, LA.

It is with great pleasure that I can tell you of a wonderful meeting which has been conducted here in the Methodist church, and untold good was done. The preaching was done several nights by our beloved pastor, Rev. B. D. Watson; one sermon by D. L. Dykes, all of which was indeed fine and helped to pave the way for the coming of our visiting preacher, Rev. W. D. Milton, of Trout, who came to us filled with the spirit of Christ, which readily won the hearts and entire confidence of the church. The preaching was with so much earnestness that no one coming under the sound of his voice but would be attracted by the message he brought. Good crowds attended, so many from the Baptist church, and the early 8 o'clock morning services were times of rejoicing as we sat, as it were, spell-bound as the man of God in his own kind, sweet manner, revealed the wonderful teachings of the Master in the sermon on the Mount. Saint and sinner felt the influence of this meeting,

and long will the messages we heard linger with us, as this is certainly one of the most fearless and godly men we have had in our midst in many a day.

A substantial free will offering was made and at the last dinner a very sweet remembrance from a fine Baptist lady who had been helped so much by the meeting, came, with two beautiful ribbon-tied boxes addressed to Rev. Milton and wife, and a like one to Rev. Watson and wife, containing a number of such useful and attractive articles, bearing this card, "Silver and gold have I none, but such as I have give I unto you in the name of Jesus." This was greatly appreciated and showed the appreciative spirit of those who had been benefitted by the teachings of these men of God. Brother Watson was not forgotten at this time, as a nice lot of groceries found their way to his door. We can not but look forward to another time when we can have Brother Milton with us again, and the united prayers of the Christians are that he may go forward to bless others as he did us.

Seven were added to the church, three by letter and four by profession, and the church was greatly revived.

MRS. J. B. BROWN.

HENNING MEMORIAL METHODIST CHURCH, SULPHUR, LA.

Brother Boddie is at it again! He has established a recreation center on our spacious church grounds, which meets the needs of a large number of people. Daily, except Sunday, when peace and quiet prevail on the grounds, the courts are filled from early morning until dark with young people and adults playing tennis and croquet. Other games are played during the day by children as well as young people and adults. Courts may be added later for basket ball and volley ball.

Our Young People's Department was well represented at the Assembly in Shreveport and will have a number of members at the camp at Lake Arthur.

ESMA JOHN.

LAKE CHARLES YOUNG PEOPLE

Although summer seems to be a time for vacationing in some adult circles, it has been a season of increased activity for the youth of the Lake Charles District. From several churches in the District come fine reports of Vacation Church Schools. The District was well represented at the Young People's Assembly at Shreveport. There were also representatives present at the great Y. P. Training Conference at Mt. Sequoyah. Of peculiar interest was the splendid camps which were conducted at Lake Arthur. The Christian Adventure Camp held August 16-21, represented an enrollment and staff totaling about 65. The dean, Rev. Alvin P. Smith, was

by a splendid corps of workers in presenting a program which was worthy of the high praise which was voiced by the intermediate boys and girls who participated.

The Epworth Training Camp, August 23-28, was attended by 52 pupils and staff. The corps of workers for this period included Rev. A. L. Gilmore, dean; Rev. G. W. Pomeroy, teacher; Rev. J. D. Fomby, teacher and interest group leader; Miss Ruth Lowrey, teacher and recreation leader; Mrs. G. W. Pomeroy, dean of women and worship leader; Mrs. Gordon Mack, dietitian; Miss Evelyn Vatter, nurse; Miss Merle Whitman, chaperon; Mrs. C. C. Mayo, chaperon; Ralph Lyles, life guard; and Claudius C. Mayo, business manager. Each of these camp programs reached a high spiritual tone and the campers departing reluctantly, expressed a desire to be back next summer and a hope that the 1938 session would be for two weeks instead of one.

A. L. GILMORE,

District Reporter.

MT. SEQUOYAH

The 1937 season for Mt. Sequoyah closed on September 1. In every respect this has been the best season in the history of the Assembly. We have had more conferences and all of them have been large in attendance, far better than usual.

The Young People's Conference was the largest conference ever held on the Mountain, almost 500 in attendance. The cafeteria served some eleven hundred meals per day during this conference. The auto camp, where they did their own cooking, was full and running over.

The weather has been good, plenty of rain and quite cool the entire summer. The spirit of the people has been most excellent, and the type of work done in the school has been very high. The Assembly grounds have never been more beautiful than they are at this time and have been all summer.

Our Boards have given the Assembly splendid programs, bringing to us some of the most outstanding men and women from our own and other denominations. These speakers and teachers have been greatly appreciated by the thousands who have heard them. When our Methodist people leave their homes and their business and come hundreds of miles to attend our programs, it is very gratifying to them to find such leaders as we have had this summer.

Without the improvements made last spring in the cafeteria and on the grounds we could not have cared for our many guests. The work done on Parker Hall and the Woman's Building helped out in a large way. The people coming from all directions were not only highly pleased with their surroundings here on the Mountain, but greatly enjoyed the beauty spots in and around Fayetteville and the Ozarks.

With the splendid season that has just closed and the union of Methodism as

near, the Western Methodist Assembly has never had a brighter outlook. With thousands of people coming to mix and mingle with God's people here on the Mountain and better fit themselves for His service, and to know more of Him who gave us this beauty spot here in a land of a million smiles, I see a new day for Sequoyah. With this new day coming we must make our plans to meet the demands that the Church will expect of us.

May the friends of Sequoyah everywhere join hands and heart for a bigger and better Assembly.

S. M. YANCEY,

Superintendent.

The Great Seal



of the United States

MISSIONARY BRIEFLETS

Concerning the present religious situation in Belgium, the Rev. W. G. Thonger quotes the following, taken from a bulletin on "Revival in Europe:"

"There are three groups of people living in Belgium. First, the Roman Catholics, about 70 per cent; second, Free Thinkers, about 25 per cent; and third, Protestants, about 5 per cent (including foreign colonies). Each of these classes may be subdivided. Among the Roman Catholics there is a minority who faithfully follow the Church. Unfortunately, many of them have become fanatical. The other part of this group are attached

to the Roman Catholic Church for the sake of family tradition or for reasons of employment. These are very often weary of an official religion. In the category of Free Thinkers there are some atheists, but most of the Free Thinkers are really only anti-Catholic because they have never known any other religion. The other part of the Free Thinker group are indifferent, unconscious of their soul's need and their eternal destiny. Among the Protestants there are nominal Christians and also a smaller group of living members of the Body of Christ, who are true lights in the darkness."

Mr. E. B. Stilz was appointed at the meeting of the Congo Mission in 1935 to take over the task of completing the translation of the New Testament into the Otetela language and getting it ready for printing by the American Bible Society. He says: "It is a joy and a privilege to do such work which should be of untold help to these people in their efforts to live the Christian life. There are 57,000 Otetela people in the Wembo Nyama section, 60,000 in the Lodja section, 50,000 in the Tunda section, and probably as many in the Minga section, and since the State is encouraging education there is a great field for the spread of the gospel among these people through the printed Word."

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Mississippi Conference

PERSONAL AND OTHERWISE

Rev. J. H. Moore, Silver Creek charge, has our thanks for evidence of his abiding loyalty to the Advocate cause. He does not intend to quit the field until the year is over.

Mrs. H. H. Mayberry, of Hermanville, has our sincere thanks for two names for our list whom we hope to make fast friends before the time of their subscription is ended.

Rev. J. B. Hollyfield, pastor at Summit & Topisaw, is among the list of pastors who are continuing the work for the Advocate. We appreciate his devotion to the Advocate cause.

The editor appreciates the invitation of Rev. L. L. Roberts to attend the dedication of his new church at Bassfield on September 19, and we regret that our engagements make it impossible for us to do so.

Mrs. Dan P. Yeager, from the parsonage at Camden, sends us an Advocate subscription and a word of praise for the paper which we prize very much. The subscription is from Sharon, where Bishop Galloway began his ministry.

Rev. Otto Porter, pastor at Centenary Church, McComb, celebrates his homecoming after vacation by sending a list of subscriptions to the Advocate. For both the loyalty of Brother Porter and the subscriptions we are duly grateful.

Group meetings for pastors and laymen of the Vicksburg District will be held at Lorman on September 21, and at Oak Ridge on the 23rd. Rev. J. V. Bennett is chairman of the northern group and Rev. J. M. Corley is chairman of the southern group.

The appointment of Rev. H. Conrad Blackwell to fill out the time of Rev. T. A. Smoot, recently deceased, will be of interest to many friends throughout the Mississippi Conference. The church to which he has just been appointed is Epworth, Norfolk, Virginia.

A large number of children and young people were received into Holly Bluff church on September 5. It was the anniversary of the dedication of the church, and at the close of the revival services, in which Rev. L. J. Snelgrove, pastor, had the assistance of Rev. J. B. Cain and Mr. R. L. Hunt.

Rev. A. J. Martin says sending subscriptions to the Advocate "is getting to be a habit" with him. He sends a list of four subscriptions, and he reports a glorious summer. He has been in eight meetings, has three others to hold, and is also caring for the Oloh charge, of which he is pastor.

Miss Louise Killingsworth, whose sailing for China has been delayed by the troubles in Shanghai, is spending some time with friends and relatives at Fayette, her home town. Her sister is now in the Orient—her appointment is China, but she was in Korea at the time of the outbreak of hostilities.

Rev. B. M. Hunt, pastor at Capitol Street, Jackson, is in the midst of revival services in which he has the assistance of Dr. George Stoves, of First Church, Memphis. Brother Hunt made thorough preparation for the meeting and will doubtless realize great good from the leadership of Dr. Stoves.

Rev. H. A. Wood, Conference evangelist, whose report appears elsewhere in this issue, is doing a splendid work in the evangelistic field, as his report shows. He both desires and deserves to be kept busy in the field to which he is giving himself. Those desiring his help can reach him at R. F. D. 4, Jackson, Miss.

Rev. W. B. Hollingsworth, pastor of Shiloh charge, remembers the Advocate with a list of seven subscriptions. Another example of continuing loyalty to the Advocate, and another instance of the determination of all our preachers and people to have an adequate share in the maintenance of a worthy Conference organ.

Rev. J. Melvin Jones, assistant to Dr. J. L. Decell, Galloway Memorial, Jackson, adds nine subscriptions for the Advocate. This brings the total for the charge to 76, and there are still others to be added to the list when the expiration date arrives. We thank both Dr. Decell and Brother Jones for their loyalty to the Advocate cause.

Miss Winnie Lee Davis, of Nashville, Tenn., was the honor guest at Lake City church on Sunday, September 5. Miss Davis spoke to a large group of friends and relatives. For six years she has been at Florida State College for Women, but is now to be with the Board of Missions and the Woman's Council in the field of student volunteers for missions.

That Rev. J. L. Smith, our loyal pastor at Magnolia, is wide awake and on the job can be readily seen by a recent communication which contained the following proof, to wit: Ten subscriptions to the Advocate with check to cover; announcement of revival services to begin on Sunday, September 26, with Rev. R. H. Clegg, presiding elder, doing the preaching, and the following quotation, which covers work already accomplished, summed up in a very few words: "Have had a fine year thus far and hope to go to Conference in a good humor and a full

report." Smith is a happy preacher, and we rejoice with him.

Rev. W. H. Saunders, pastor at Osyka, reports gracious meetings throughout his charge. He had the assistance of Rev. H. E. Raley, Rev. V. R. Landrum, Rev. Ira Williams and Rev. Louis Alford at Muddy Springs, Osyka, Fernwood and Holmesville, respectively. There were eight additions and everything is promising for a good closing out of the year's work. Brother Saunders says that he will close his Advocate quota in a few days. One of the earliest and the most steadfast friends this editor ever had is W. H. Saunders. We came to know him as our pastor when he was a member of the North Mississippi Conference.

LENA CHARGE

Rev. E. W. Ulmer, pastor of the Lena Methodist church, assisted by his brother, David Ulmer, of Jackson, who led the song services, closed the annual revival Friday evening, September 3. Large congregations assembled at each service, especially the evening services, where the Word of God was proclaimed in an unusually strong manner that brought sinners to repentance and caused the strong Christians to become stronger, the back-slidden, the ones that had grown cold and indifferent, the ones that were out of Christian joy, to be reclaimed and reconsecrated for Christian service. Rev. Ulmer preaches the old virtues, such as repentance, confession and restitution, and stresses a close walk with God day by day, with a daily surrender of the Christian's life to the service of God and the furtherance and ongoing of His kingdom here on earth. "Gene" is a wonderful preacher, a fine young man, a good citizen, as he has lived here nearly three years, and very popular despite the fact that he fights sin in every walk of life. With his ready flow of words he denounces sin in the church member, the church official, the bootlegger, the gambler, the town official, the county and state official with equal vehemence and disgust. He possibly reached the zenith of his glory in this meeting when he preached on the "Unforgiving Spirit," where he proved by Holy Writ that hatred in the human heart for a fellow-man was to the spiritual life what a cancer is to the physical life. It was great preaching, therefore a great meeting. Brother David, with his soul-inspiring messages in song, brought us all closer to God and to our fellow-man.

CLAUDE C. WINDHAM,
Charge Lay Leader.

A REPORT AND AN APPEAL

With gratitude to God and appreciation for one and all who have so signally aided towards keeping us busy in the field of evangelism, as Conference evangelist, we are glad to come to you with a brief report of our activities in this highly honored capacity for nearly two years.

It has been our privilege and pleasure during this time to go forth proclaiming the glad tidings of the Kingdom in a half-dozen different states. From city churches to cross road chapels we have striven hard in our revival services to lift the people towards the sunlit heights of glory and of God.

We have had some very busy days, weeks and months in these two years, especially during the revival meeting seasons. In nearly all of these meetings the crowds attending have been large, as the churches were thronged. In many of them Christians have become anxious and careful for souls as ministers were animated and zealous to a white heat. Naturally, of course, we have experienced times of refreshing as the revival fires burned deep, and, we trust, will last long.

We thank God for the very wholesome, blessed and balanced diet set forth in the Divine plan when there is given to the churches, evangelist, pastors and teachers. "And he gave some evangelists, and some, pastors and teachers, for the perfecting of the saints for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." Undertaking to do the work of an evangelist, we are trying to watch in all things and endure afflictions, that we might make full proof of our ministry.

Eagerly desirous of keeping busy in this wonderful field until Conference, we are anxious for calls for dates in the months of September, October and November. Gladly would we hear the Macedonian call, "Come over and help us."

Faithfully yours for service,

H. A. WOOD,

Crystal Springs, Miss.

YAZOO CHRISTIAN CRUSADE

Dear Dr. Duren: We have recently held a unique series of services in Yazoo City, called a Christian Crusade, under the auspices of all the Methodist churches in the county. All of these churches had held their revival services except the Holly Bluff church, which followed the crusade. Most of the churches in the county participated in the services, which were held in the Yazoo City Methodist church.

Wednesday night, August 25, Dr. A. T. McIlwain preached to an appreciative congregation. He spoke again on Thursday morning to the sunrise service for young people. On Thursday night, Mr. R. L. Hunt spoke to the congregation, made up in a large measure of high school and college students. On Friday night, Rev. R. L. Lane, of Benton, who had led the song service the preceding nights, spoke to an appreciative group. Mr. Hunt led the song service Friday night.

Each morning a sunrise service outdoors was held for young people. After

the first morning Mr. H. L. Smith spoke to this group. On Sunday morning this service was held at the Sunday School hour at the church, with more than fifty in attendance.

The climax of the Crusade was on Sunday morning, when Bishop Dobbs brought a great message to a crowded house. This was Bishop Dobbs' first visit to Yazoo City. All of our people will gladly welcome him again. Every church in Yazoo City, including the Catholic and Church of God, were represented in the congregation on Sunday morning. Every pastoral charge in the county was represented.

J. B. CAIN, Pastor.

REV. JOHN CHURCH AT JACKSON

Dear Dr. Duren: Talking to another preacher here in Jackson the other day



REV. JOHN CHURCH

about revivals he said in substance: "Yes, we need revivals in our churches, but where can we get preachers to hold the kind we need?" This man was in earnest, I feel sure, and how many of us who have felt the same way! It took me nearly two years to get John Church

because of him being so busy, mostly among his own brethren in his home state; but I wanted him because of what I had heard of him and felt he would hold a revival of the type needed, and I want preachers of our Conference who can do so to hear him, for I believe you will see in him the kind of an evangelist we need.

After I had set the date for our revival it was decided by the Preachers' Association in Jackson to have a simultaneous revival on the same date, but learning the dates and length of the other revivals in the Methodist churches in Jackson, I wrote Church to give me a week longer if he could so that all who want to in Jackson and elsewhere can hear him, and he was to assist a pastor in his home town just after ours closed, so this good man yielded to my request and gave me one week of his time, so that all who wish to can hear Church and be at the other meetings, too, if they so desire. I wanted you to hear John R. Church!

Here is what Bishop Darlington says about him: "He is a good preacher, but far from being along the sensational order. He is a spiritually-minded man who preaches sensibly, and will do your people good." I didn't know Bishop Kern also recommended him for this work until it was too late to get his testimony. Dr. H. C. Morrison, president of Asbury College, says this about him: "I have known Rev. John Church for several years; we have preached together in camp meetings; he has held revival meetings in a number of prominent churches in the Kentucky Conference. Brother Church is a man of intelligence, deepest piety. I think he lives the sanctified life as beautifully as any man I know. He plows deep in his ministry, and is not abusive at all. . . . I am glad you are going to have him in a meeting."

Preachers and all have a special invitation to hear Church. If you live at a distance and want to spend the night we purpose to have cots in the church, as most of our people have their spare rooms rented. Pray and come—September 19-October 6.

J. A. WELLS.

(Additional Mississippi News on page 16)

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College Expenses for the Freshman Year—\$328.00.

D. M. KEY, President.
Jackson, Miss.

North Mississippi Conference

PERSONAL AND OTHERWISE

Rev. James W. Gibson, pastor at Holcomb, remembers the Advocate with a list of subscriptions for the credit of his charge. Thanks to Brother Gibson and our friends at Holcomb.

Dr. E. Nash Broyles, pastor at First Church, Columbus, places us in his debt for a list of seven subscriptions from that staunch old church, where the editor had four happy years and has many beautiful recollections.

Dr. A. T. McIlwain, presiding elder of the Greenwood District, has sent out a summary of the year's work to date, and with it an insistent appeal that every charge finish the task for the Conference, now a scant two months away.

Rev. E. H. Cunningham, pastor of First Church, Corinth, is sending a very fine group of young people to Millsaps College this fall, according to Dr. D. M. Key, president. Elsewhere we carry a clipping from a local paper giving an account of a going-to-college service in which the students participated.

Rev. V. C. Curtis, D.D., pastor at Aberdeen, sends us a list of five new subscriptions and three renewals which brings his total to fifteen, and he says more are to follow. This he has accomplished despite his illness in a hospital. We are glad to know that he is making headway toward recovery.

Mr. and Mrs. H. M. Wilkinson, of Shelby, Miss., announce the marriage of their daughter, Mary LeMoyné, to Mr. George R. Neblett, of Brooksville, Miss., on July 26, at Hazlehurst, Miss. The happy bridegroom is the son of Rev. and Mrs. R. P. Neblett. The Advocate joins their many friends in extending congratulations and best wishes to the newlyweds.

Rev. L. H. Floyd, pastor of Sturgis charge, adds two more subscriptions for the credit of his work. This brings his total number to one more than his Advocate quota. Brother Floyd says that when he went to the charge he did not find a single Advocate subscriber, and we are more than glad to make acknowledgment of what we believe is one of the best achievements for the Advocate this year.

YOUNG COLLEGE STUDENTS GIVE CHURCH PROGRAM

Young people who are to be students this year in the church-supported college, Millsaps, rendered the Sunday evening service at the First Methodist church. Talks were given by David Hill on the

subject of "A Church-Related College;" Harold Rankin, on "Christian Education;" and Jim Wroten, on "Youth and the Future."

Musical numbers were rendered by Miss Grace Cunningham.

OPENING SERVICES, OXFORD UNIVERSITY METHODIST CHURCH

The opening service of the first unit of the new Oxford-University Methodist Church was held at the 11 o'clock hour on Sunday morning, August 29, with impressive ceremonies, followed by a message from the pastor, Rev. W. R. Lott.

In greeting the congregation in this, the first unit of what should soon prove to be one of the largest and most important churches in the Conference, the pastor, Rev. W. R. Lott, said: "All of us, in some measure, build on the foundations of others. Many who have dreamed of seeing an adequate church building have gone, leaving the torch and task to us. Today we rejoice in the reality of the completion of the first step in this God-given task. It will prove a labor of love. Through the years little children will learn the story of the Gospel; young people will find strength and guidance as they continue their university course of study; some will plight their troth here at the altar. Little ones will be dedicated to God and older people find comfort in this atmosphere. Ministers will find joy in preaching as faithful congregations uphold and obey the truth. Some may bring their sacred dead here to receive consolation. In years these ties will bind us closer together in one common faith, affection and hope. We greet each other and our friends from other churches in that spirit on this eventful day. God has blessed his people. Let us be faithful to His church."

Laying of Corner Stone

At 5 o'clock in the afternoon of the same day, in front of the east entrance to the building, the congregation gathered to witness the laying of the corner stone, the services being conducted by the presiding elder, Rev. J. D. Wroten, as follows:

Hymn—Led by Mr. J. L. Gainey.

Prayer—Rev. J. D. Wroten.

Scripture Lesson—Rev. J. E. Stephens. Historical articles placed behind stone—Rev. W. R. Lott.

Setting of stone in place—R. M. Guess and C. E. Harrison.

Pronouncement sentence—Rev. J. D. Wroten.

Address—Rev. S. H. Caffey.

Benediction.

CHURCH SCHOOLS TO MAKE DRIVE FOR NEW MEMBERS

250,000 IS THE GOAL

The vacation season is over and Church schools throughout Southern Methodism are swinging into action again. The first thing on the calendar of activities is the drive for 250,000 new Sunday school members. Many schools are planning to put on an old-fashioned Rally Day on October 3, or some other convenient date.

Sunday school enrollment has decreased over 200,000 since 1931, and to offset this loss, a special effort is going to be made to secure 250,000 new members. If every Sunday school averages 15 new members, the goal will be achieved. Plans are being laid now for organized drives for new members. In every community hundreds of prospective Sunday school members (children, young people, adults) are going to be invited. Old members who have strayed are going to be contacted.

Rally Day will be a glorious day in the life of every Sunday school by demonstrating that the Sunday school really means something in the daily life of the community. Special care is being taken to see that the Rally Day Program is interesting so that new members will want to come again and again.

DOES THE CHURCH DESIRE UNIFICATION?

(Continued from page 5)

the Negro membership, and that the Plan had been adopted with the understanding that this is an important provision of the Plan. To vote now in favor of the Plan, and also to adopt a resolution declaring a purpose to vote to change the Plan on this vital point at the first meeting of the General Conference of the United Church is so contradictory as to cause one very naturally to raise the question as to what extent this attitude really prevails in the Annual Conferences of the Methodist Episcopal Church and among the delegates to the General Conference from the Annual Conferences of the Northern and Western sections of the United Church.

This situation is not clarified by the utterance of the New York Christian Advocate of May 27, 1937, which declares editorially: "Some of them had not read the document with attention, and did not know the Negro Jurisdiction was a mere matter of statutory provision, not a part of the Constitution."

Zion's Herald, in its issue of June 3, 1937, states editorially: "Some ministers and laymen have thought that all these resolutions should be considered by the United Conference. . . . It is very doubtful whether the United Conference has any power to deal with modifications of the original Plan. It could, of course, pass along these resolutions to the first

General Conference of the new Church for its consideration."

These editorials indicate that these editors think that this provision of the Plan is simply a statute which can be changed at the pleasure of the General Conference by a majority vote, regardless of the general understanding that it is one of the important provisions of the Plan. Unless, indeed, it be true that "the Plan in its four divisions is the constitution until another is adopted by the constitutional process" (as Bishop John M. Moore has stated) the provisions in the Plan concerning the boundaries and composition of Jurisdictional Conferences are apparently statutory provisions, and can be changed by the General Conference by a majority vote, but whether these provisions concerning Jurisdictional Conferences be constitutional or statutory, it is a well known fact that the provision in the Plan as to a Central Negro Jurisdictional Conference was adopted after a full discussion in the Commission and in the Northern General Conference, and that its purpose and effect were clearly understood.

Moreover, it is a fact that this provision does not establish, or even imply any racial segregation which does not already exist in the Methodist Episcopal Church (North). The Negroes do now worship in separate congregations. They do now have Negro pastors and presiding elders. They do now have Negro Annual Conferences. Negro pastors are not appointed to white congregations, nor white pastors to Negro congregations. Negro bishops have never been elected by the Northern Methodist General Conference, except on a separate ballot. With this record of facts staring the Northern Church and the world in the face, it smacks of hypocrisy to speak of a Central Negro Jurisdiction as a new and intensified form of segregation. It is nothing of the kind. It simply carries the segregation method, which already exists in the Northern Methodist Church, one step farther, giving to the Negroes their own Jurisdictional Conference, with exactly the same powers as the white Jurisdictional Conferences have as to the election of bishops, jurisdictional boards, etc., and with equal right for the delegates and bishops of the Negro Jurisdiction to participate in the one General Conference.

Having been present for the greater part of the last session of the Northern Methodist General Conference at Columbus, at that time I discussed this very question with ministers and laymen of that Church from various sections of the country. Moreover, my official relations with Bishops Baker and Lowe on the Pacific Coast for the past three years have been characterized by brotherly courtesy, sincerity, good sense and good faith. And, moreover, having probably had more personal contacts with the leaders, pastors and congregations of the Northern Methodist Church during the past ten years than any other member

of our Church, I have such personal confidence in the sincerity of its ministry and membership that I believe they honestly accept the Plan of Unification as it stands, with no purpose to make any important change, and that the separate Negro Jurisdictional Conference is generally regarded by them as a sane, proper arrangement which is in accordance with the actual facts concerning their relations with the Negroes as they have existed, and as they now exist among them.

I do not, therefore, think that the resolutions of the Conferences mentioned above, or the editorial utterances quoted above, furnish sufficient reason for rejecting the Plan. But I must say without hesitation, and with positive frankness, that should it become evident that a majority of the delegates from the Northern and Western sections of the United Church would call for a change in this provision of the Plan concerning a Negro

ing and sanctified, Christian common-sense in the relation of one section to another. If these are present the Union will be a success. If these are absent no statutory or constitutional limitations or restrictions will make the Union a success. "The letter killeth, but the Spirit giveth life." It would be unreasonable to demand or expect that there be no division of opinion in the General Conference of the United Church. I know that there are certain groups, or elements, in the Northern section of the Church with whose views I would not expect to be in agreement, but that has been true during all my ministry, to a greater or less extent, with certain groups in my own Church. Complete agreement in any body of strong, thoughtful men may be idealistic, but it is rarely found, and cannot reasonably be demanded as essential for the union of American Methodism.

I, therefore, now personally favor the proposed Plan of Unification, not because our Church will be protected by constitutional provisions from some undesirable action of the United General Conference, but because I have such confidence in the Christian integrity and good faith of the ministry and membership of the two sister Churches, that I believe the United Church can work as harmoniously, as advantageously and as successfully as the different groups in our own Church now work, with the added power and efficiency which will come from the Union. To me, therefore, the vital question is whether the great majority of our ministers and laity have sufficient confidence in the Northern Methodists and Methodist Protestants to desire to be united with them in one Church, believing that the three bodies thus united will accomplish more for the advancement of the Kingdom of God than by continuing to work separately. If our people do not have this genuine confidence and brotherly regard, and do not really desire this Union, I think they should openly say so and vote against the Plan. But if they recognize the great values in a United Methodism, and have sufficient confidence in the other parties to the Union, so that we can work together with common hopes, aims and plans more advantageously and successfully for the advancement of the Kingdom of our Lord and Saviour, then they should vote for the Plan. I would vote for it if I had a vote.

I hope that I have made my position clear. It is of such vital importance that in this matter the members of all three Churches should understand each other, should understand exactly what they are doing, and should understand what will be the effect of their action, that I have written this second article.

It is perhaps pertinent to say that the substance of Section Three of this article has been sent to the various connectional organs of the Methodist Episcopal and Methodist Protestant Churches.
Richmond, Va.



Jurisdiction, I should oppose the ratification of the Plan by our Annual Conferences, or if such a fact should plainly develop after our Annual Conferences had voted in favor of the Plan, I should then oppose the ratification of the Plan by our General Conference. And I should do this not on the question of the Negro Jurisdiction primarily, but on the vital ground of a breach of confidence, a breach of a clearly understood agreement, which is basal for the best interests of the United Church, and which agreement was clearly so understood and expressed by the Methodist Episcopal General Conference when it debated the Plan and voted upon it.

In my judgment the real, the vital, the supreme question involved in the matter of Unification is not that of constitutional or statutory legislation—limitations and restrictions to protect one section of the United Church from undesirable, damaging action by another section—but the supreme question involved is that of mutual confidence, brotherly understand-

Christian Education

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON, SEPTEMBER 19

By Dr. J. R. Countiss

CHOICES AND THEIR CONSEQUENCES IN A NATION'S LIFE

Many people expect too much of the religion of the early Israelites, just as they expect too much from new converts to Christianity—and too little from those who have had time for experience and for ripening into sainthood. We can best

study religion by watching its growth. Very patiently God through Moses and Joshua led Israel along the paths of righteousness toward spiritual maturity. They could best learn those first lessons through their senses, through material rewards and penalties, just as a young child is given a sweet or a penny for doing his duty. Much is made of goodly soil and bountiful harvests. Men must be taught to discern God's hand before they are able to look on his face.

Goshen was watered by the overflow of the Nile, fed by waters that fell in far-away, unknown mountains. Canaan was moistened by showers observed to fall from the heavens, and so appearing to come directly from God. The people were taught to feel themselves under God's immediate care. No longer slaves, they were commanded to exercise their freedom of choice. God would teach them and lead them, but he would not coerce them. They and we have the utmost freedom in the choice of conduct, but there is no option as to consequences. What men sow, that they reap. One way of life brings inevitable blessing; the other way brings inevitable misery. Obedience brings reward; disobedience brings penalty. There is no option as to results.

This lesson was kept before Israel as representatives from the twelve tribes—six from each mountain—proclaimed blessing or cursing to the people assembled in the valley between well-watered Gerizim and barren Ebal. Thus the two mountains became symbols of blessing and cursing.

Nations are composed of citizens and the whole can be no better than its parts. Lack of interest is the besetting sin of the citizenship of democracies. Only about half the qualified voters of America exercise their right of suffrage, and so leave the control of elections to the selfish or corrupting minorities who pick their candidates and vote to the last man—at least once, often twice or more. Good citizens are loath to face the ordeal of political campaigns or to accept the responsibilities of office. They rarely commend faithful and efficient officers and infrequently lend them assistance in law enforcement. They do not wish to be regarded as "meddlers." The lawless are more alert. They see that the "right" man becomes a candidate, work early and late for his election, and so bring him under personal obligations which he is not allowed to forget or neglect. The children of the world are wiser and more diligent in securing their ends than the children of light.

Would it be an unholy meddling in politics if men's Bible classes devoted a period to the selection of worthy candidates for public offices, or should that prerogative belong forever to cliques and

clans who expect to profit by their forethought? Would it be improper for such a class to call attention to official negligence, to offer assistance in the enforcement of the law, or to commend publicly an officer for efficiency? One man or one small group may count for little, but the combined influence of the good and true in our country can mold public opinion, control elections, shape legislation, secure law enforcement, and make it a country worthy of the blessings of God.

Authority itself derives all its rights and duties from the sacred realities of a personal experience of which it is but the consecrated, ceaseless servant.—von Hugel.

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The Christian Fireside

AFRICAN ELEPHANTS AT HOME

By J. B. Morse

The great gray African elephants are considered to be the most intelligent of the wild animals of that country. In studying their habits of life I have found out many interesting things that, it seems to me, make them act almost as human beings do.

A herd of elephants living together do not have a regular spot to call home, for they travel many miles from season to season. The African elephants, which are so much bigger than their brother, the Indian elephant, that we see in circuses, naturally require a great deal of water in which to bathe and drink. So, when they have used up all the water in the vicinity in which they are then living, they start on a journey in search of a fresh supply. That journey is called an elephant migration. It is a spectacular sight to see. The huge pachyderms travel in mass formation, stretching like an army for a great distance. The mothers walk on the outside of the line, herding their young in the middle to protect them. The youngsters frolic and play, milling around so that the line often is stopped to straighten them out.

At the end of the journey the animals

establish living quarters only by each choosing a favorite set of trees under which to rest during the heat of the equator's sun at midday. Sometimes, but not often, they lie down. Mostly they stand in the shade of the tree, resting their heavy tusks on a crotched limb. I have often seen such crotches worn thin by constant use. The size of the tusk can well be told by the size of the well-worn groove.

When a baby elephant is about to be born the mother leaves the thick forest and goes out into the open plain. While the little one is being born, other mother elephants stand close about the new mother. Father elephants stand off at a distance to guard her against disturbance.

Those young baby elephants grow to be very playful and mischievous. Often I have seen a mother tap her child smartly with her trunk to make it behave.

There is always a leader in an elephant group and he is the strongest of the bulls. When the herd moves from place to place, however, he does not go in front of the line of march but follows in the rear. He places other strong bulls at the outside of the line and it seems as if he really gave directions as to what they were to do, for, if he makes a sound they all look to him as if to ask what to do.

The elephants feed as they go along and they make a funny rumbling sound in their stomachs which to one who is watching them means that they are not afraid and are quietly eating and happy. The big bull leader is ever on the alert, waving his trunk high in the air, back and forth, back and forth, from side to side, to catch any scent in the wind that might mean danger. For while the elephant's sight is very weak, the sense of smell is very strong. A slight suspicion that all is not well will cause him to flap his ears and perhaps squeal softly. Real danger in the wind makes him fairly scream and trumpet loudly, and with that the whole herd stampedes, mothers looking frantically for their children and the bull guards shoo them into a line. Away they go, pounding the earth so that it shakes and trembles with their weight.

Within the herd there is jealousy of the leader just as there is jealousy among people in a community. The young bulls grow up and want the job and they constantly fight among themselves to prove their strength, trying to become clever enough to fight the leader. Finally, a very strong one will attack the leader, and if he is not strong enough to overcome the younger one he is beaten and the young one takes his place. When the leader does meet his match and is completely vanquished in battle

he must leave the herd, for he is no longer young and hardy enough to hold his place. From then on he will wander alone in the jungle. It has often been noted that when an old bull does leave, a young one accompanies him, staying with his father to guard him in his falling eyesight and sense of smell until the older one dies or is killed. I have seen this happen, and have heard others in Africa say that it is not unusual at all.

A most interesting example of human feeling is shown when an elephant is killed by either a native or white hunter. When the wounded elephant falls to the ground, other elephants will rush to his rescue. I have seen them gather on both sides of him and by thrusting their tusks beneath his body, help him to his feet. Then, pushing and supporting him in this fashion, they hurry him away as fast as they can to safety. They will push down trees and bushes in his path to make his escape easier. If he seems to falter they will almost carry him by force.

At waterholes they will let him rest and they will fill their capacious trunks with water and spray it over him to refresh and cure his wounds. Often elephants have in that way had time to recover their strength so they could walk to where they might in safety get well again.

Because of their keen sense of smell, it is difficult to get near enough to take good elephant pictures. They are so often in the dense bush where the light is poor, too. But one can, however, by staying carefully up-wind and climbing into a tree, watch a herd as it lives at home in the African jungles.—Our Dumb Animals.

CHILDREN IN COURT

By Judge Malcolm Hatfield

Thousands of parents throughout the nation have been eagerly awaiting the opening of the present school year, for they are only too anxious to turn over the rearing of their children to the schools.

This is a task which the schools cannot accept, for such parents serve as examples for their children when they are not in school. Nine or ten months' work of a conscientious teacher can be nullified in an instant if a parent tells a falsehood and is caught red-handed in same.

* * *

A young mother who shielded her son in everything, recently proved the means of laying a foundation for a delinquent career.

Her first step started years ago, when she wrote an excuse to the teacher after Junior had played truant. It didn't take long for the budding youth to reason that mother could always be counted on to protect him. Consequently, his activities expanded until he reached an age where the law was forced to step in and take over the training and discipline which the parents had been unable to administer.

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Methodist Women

LOUISIANA CONFERENCE

By Mrs. John B. Pollard,
1574 Jefferson Avenue, New Orleans, La.

Dr. J. E. Moreland, vice-president of Scarritt College, sends the following message to Mrs. Gilman McConnell, of Baton Rouge, who is chairman of the Louisiana Conference committee on Scarritt Associates:

"As the fall season approaches, we are making extensive plans for the development of our Scarritt Associate work. I am writing to put before you some of these plans and also to advise concerning the progress that has been made during the summer months.

"Since June 1 we have enrolled 224 Associate members. This is more than twice the number enrolled last summer. We are encouraged to believe, furthermore, that with your cordial cooperation and that of our Scarritt representatives, the remaining four months of this year will see the largest increase in our Associate memberships in a like period since the work was inaugurated. We have just completed special plans looking to the increase of our Associate memberships among the men of our Church. As you will recall, substantial progress has been achieved since the first of the year. Letters are now being sent out to hundreds of lay leaders over the Church. We are expecting an early and hearty response.

"Scarritt is deeply grateful for the good reports which have already been sent in from your Conference. May I urge you to put forth every effort to double the number of Associates in your Conference before the end of the present year?"

Mrs. McConnell adds this to Dr. Moreland's message: "We are very anxious to cooperate in this plan, and our 1937 Associate dues are now payable and should be coming in in large numbers, in order to attain our goal by Christmas. We are so proud of the record Louisiana achieved last year and we are sure we will not be disappointed in our 1937 memberships." Associate members, please send money, your name and address, to Mrs. McConnell, Box 356, Baton Rouge.

* * *

The book for study which will be used at the Louisiana Conference Retreat to be held at MacDonell School, Houma,

September 29-30, will be "Practicing the Presence," by Bishop Cushman. Mrs. R. E. Smith asks that all retreatants order a copy of this book from the Methodist Publishing House, Dallas, Tex., and read it before attending the Retreat. The price of the book is \$1.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

North Mississippi Woman's Missionary Society has lost one of its most loyal members in Mrs. Clemmie Short. All who have known her in the past years will wish to add a word to those written below.

Resolutions passed by the Woman's Missionary Society, Como, Miss.:

The Great Seal



of the United States

Whereas, God in His providence has seen fit to remove from our midst our beloved friend and consecrated co-worker, Mrs. Clemmie Tucker Short; therefore, be it

Resolved, first, That in her death our Missionary Society has sustained an irreparable loss, a faithful, loyal, useful member, whose life and teachings were ever an inspiration and uplift.

Resolved, second, That we shall cherish the memory of her untiring service and strive to emulate her example of Christian usefulness in all lines of religious endeavor.

Resolved, third, That we extend to her bereaved loved ones our sincere sympathy.

Resolved, fourth, that a copy of these resolutions be sent to the New Orleans

Christian Advocate, and the Southern Reporter, and a copy spread upon the minutes of the Missionary Society of the Como Methodist church.

Signed:

MRS. T. W. MITCHELL, Secty.
MRS. PHIL POINTER, Pres.

* * *

Batesville, Miss., does not mind the hot weather, Mrs. Will Marshal writes. They have had two monthly meetings all the year round. Because they have a program committee that plans the work weeks in advance, their programs draw the crowds during these dog days.

During the early months of the second quarter they were hosts to both the Sardis-Grenada District meeting and their own zone meeting. Leaders of the Conference attended both these meetings, thus adding to the value of the gathering. Their third group meeting was a preachers' meeting.

For their local fund they continue to use the "Birthday Dollar" and serve Rotary lunches which are alternated among the members of the auxiliary.

Their Spiritual Life Group has been studying "The Presence of Jesus." Now they are meeting at the church each Tuesday at 4 o'clock for a program pointing to the spiritualizing of their every activity.

The Babies and Children have their respective departments with leaders from the Missionary Society.

Stewardship and World Outlook are also on the program.

These are just the formal things that have been done. Many more personal activities are carried on in the C. S. R. Department.

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In Memoriam

J. L. PORTER

Whereas, our Almighty Father, in the exercise of his divine wisdom has deemed it meet and right to deliver from us and this mortal world our beloved Brother, J. L. Porter; and

Whereas, we are sorely bereaved in his passing, fully considering the loss that of a treasured brother and friend, whose godly influence was such a mainstay to our institution, and who was an ever willing and able counselor in the affairs of the church, endowed with a profound understanding thereof, being full of charity for all mankind; holding fast to its precepts, a great influence and power in the building of our present church, an assistant to the pastor, holding the membership together during certain years when the pastor was not physically able to fully serve. A tireless worker on the board of stewards, J. L. Porter was always present to promote the general welfare of our church.

He rendered outstanding assistance through his great services in raising funds for taking care of the maintenance of the present church, as well as for the building fund.

Whereas, it is fitting and proper that this body of the church, which has for so many years been the beneficiary of the constant services of this Christian gentleman, should acknowledge his work, now ceased here by divine command, and express to his family every sympathy in his passing, yet rejoice with them in that he has lived a good life, fought a good fight, has kept the faith, and now has gone to his heavenly home, that home not made with hands, to which he is so justly entitled.

Now, therefore, be it resolved, that the Board of Stewards of the First Methodist Church, Gulfport, Miss., in regular meeting assembled, go on record in sincere expression of the foregoing, asking God's guidance to the family of our beloved brother, J. L. Porter, and to us that remain here, that we may well follow in his footsteps which were so exemplary; and be it further

Resolved, That this resolution be spread upon the minutes of this body as a memorial in time to come; and that a copy hereof be sent to each member of the immediate family of our departed brother.

Moved and unanimously adopted this the 3rd of August A. D., 1937.

I. C. JONES, Secretary;

J. H. BAXLEY,

Chairman of the Board.

RESOLUTIONS BY THE METHODIST MISSIONARY SOCIETY, INVERNESS, MISS.

On the morning of August 19, 1937, a pall of sorrow was cast over the entire community by the sudden death of one of our youngest members, Miss Cornelia Gholston, daughter of Mr. J. D. Gholston, which occurred in the Greenville hospital.

Cornelia was a young woman of unusual ability and talent and multiplied the talent God had given her by giving so freely of it. She was an efficient member of our Missionary Society and served this year as leader of the Mission and Bible Study class.

Whereas, it has pleased our Heavenly Father to remove from our midst our beloved friend and co-worker, leaving us an example of kindly service and humility in doing the Master's work; therefore, be it

Resolved, first, that though we grieve for the passing of such a young, efficient worker, we bow to the will of our Heavenly Father, knowing that she was one whom He so loved that he wanted her now in the full bloom of her youth before letting her live through any more pain and sorrows of this world, so he took her to Himself.

Resolved, second, that we tender our sincerest sympathy to her father, three sisters and two brothers, praying that in this hour of sore bereavement they may find the Saviour very near and "that they may put their trust under the shadow of His Wings."

Resolved, third, that this testimonial of deep appreciation of her faithful service be spread upon our minutes and that a copy be sent to the sorrowing family, to the New Orleans Christian Advocate, and to the county papers.

Respectfully submitted,
MEMBERS OF THE MISSIONARY SOCIETY.

SAMUEL JACKSON HINTON

Mr. S. J. (Sam) Hinton was born near Bay Springs, in Jasper County, Miss., on February 7, 1870, and he died suddenly, of cerebral hemorrhage, on June 28, 1937.

He married Miss Susana Cooley on August 31, 1890. To this union were born ten children, nine of whom survive to mourn the departure of their loving father.

He was engaged in the logging business for almost forty years, and made good in this vocation. For more than twenty years he held a very responsible position with the Finkbine Lumber Co., with headquarters at Wiggins and D'Lo, Miss. He was held in high esteem by his employer, and was respected and loved alike by associates and by employees. To know him was to confide in him, and those who knew him intimately loved him best.

On retiring, a few years ago, from the lumber industry, he moved to McNeill, Miss., where he had purchased farm land, and erected a beautiful farm home and resided there until his recent death.

Mr. Hinton was converted in early life

and united with the Methodist church at Ellisville in 1896. To this communion he proved a devoted and faithful member, serving in an official relation to the local church wherever he made his home. His service was rendered in many offices, but most noted as Sunday School superintendent and as an active steward, which position he held for almost 35 years. And he never refused to undertake a task which he felt was his to do. He was liberal and charitable in his views toward others, for first of all he endeavored to be a real Christian. But he was a loyal Methodist; he believed her doctrines and honored her government, and he loved her hymns and altars. He gave unsparingly of his time, thought and money to the cause, which he often declared, with tears, was above every other cause. He repeatedly urged his Sunday School members to give their hearts to Christ and to his work. He loved to read the great hymns of the Church, and admonish his friends to give first place to Christ—in heart and life.

He was truly a noble character, a useful citizen, a good neighbor, a trustworthy friend, a faithful husband and a devoted father. He sustained to the end of life's day a lively interest in the affairs of his community, and an unflagging zeal for the work of the Lord, notwithstanding his declining health and business strain, due to the ravishes of the recent depression. And when the final summons came he was found at his post, at the plow, in the "Lord's Acre"—a cotton patch, which he had consecrated to the Lord, and planted and cultivated with the help of two (or three) other members in the name and interest of his church; and this he remembered above all his farm crops, and regarded "sacred unto the Lord." To support the sacred cause was, to him, a solemn duty. God had been his partner in his life's work; and to contribute to His Church, financially, was as much a duty and joy as to pray. He had many times expressed his desire to "die witnessing for the Lord, in His service." And so, perhaps, not in the manner as he might have expected, but in the same spirit, as of his prayer, he died, "witnessing for his Lord." And the "Lord of the Harvest" has said, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." In his faith he lived, and loved and labored. And as in this faith he has laid down his armor, so, in this faith he has taken up his crown. "Well done, good and faithful servant; thou hast been faithful over a few things; I will make thee ruler over many things; enter thou into the joy of thy Lord."

C. Y. HIGGINBOTHAM.

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A RARE DAY IN SEPTEMBER

The poet asks, "What is so rare as a day in June?" I rise to say that Sunday, September 5, 1937, was as rare a day as any that any June I know of has produced.

On that day Bishop Hoyt M. Dobbs dedicated three churches within the bounds of one pastoral charge in the Mississippi Conference—the beautiful churches at Mendenhall, Rial's Creek, and D'Lo, in the Mendenhall charge. The good Bishop says he has dedicated three churches in one day before, but never three on one circuit.

It was my privilege to be present at those dedications. More than thirty years ago two of those churches—D'Lo and Mendenhall—were a part of my first appointment in the Mississippi Conference; Rial's Creek has since been added. We had churches in those days—but nothing like the ones that have just been dedicated.

In company with Dr. T. M. Brownlee, presiding elder of the Jackson District, and Bishop Dobbs, I drove from Jackson on Sunday morning to the scene of the day's activities. That was a great beginning of a great day for me—fellowship with two as rare spirits as ever followed the Asbury trail.

Rev. H. E. Raley is pastor of the Mendenhall charge. That he is a good one goes without saying, for no poor pastor ever furnished the leadership and did

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the hard work necessary to have three churches ready for dedication in one day. Of course, he is serving a fine people, without whose loyal cooperation the achievement would have been impossible.

I didn't think anybody could do it, but Bishop Dobbs did—preached three great sermons in one day, morning, afternoon, and night. "There were giants in those days"—and there are some in these days.

Between dedications we enjoyed some noble meals—dinner in the parsonage home with the preacher and his delightful family, and supper with Mr. and Mrs. McIntosh. What hosts they are!

My heart thrilled as I looked again into the faces of men and women with whom I had labored long since. They

The Great Seal



of the United States

were mighty good to their boy-preacher in those days—they did a lot more for him than pay his salary.

"Blest be the tie that binds

Our hearts in Christian love;
 The fellowship of kindred minds
 Is like to that above."

It was a rare day.

H. T. CARLEY.

RESOLUTION

Death has invaded our ranks and claimed one of our best men and one of our most faithful members, Brother M. A. Davis. Brother Davis was a modest, unassuming man, but a man of strong convictions. He was unafraid to take a stand for issues and principles which he believed to be right, yet charitable and tolerant of the opinions of those who did not agree with him. As a steward for twenty years or over, he labored faithfully, lived well and walked worthily as a Christian. In business, diligent, in spirit, fervent, and in every aspect of life, faithful and sincere. In his business, he came in contact with people of every walk of life and, almost without exception, made a friend of every one he met. He was by no means an old man, but his was a life well lived. He has been called home

to be with God, to live forever in the Father's house of many mansions, about which Jesus has told us.

The members of the Men's Bible Class of East End Methodist Church miss him and mourn his going, "but mourn not as those who have no hope." They sympathize with the sorrowing family, commending each one to a tender and loving Heavenly Father who understands and cares, and pray that they and each of us shall so live that one day, in God's own good time, we shall gather in a great reunion in that land of eternal joy and bliss, where there will be no more sorrow or pain, and where we will never say "good-bye." It is therefore

Resolved, by us, the members of the Men's Bible Class of East End Methodist Church, that while we mourn the going of Brother Davis, we treasure the memory of his association with us, appreciate his splendid example and the life lived among us; and be it further

Resolved, that we, and every member of the Men's Bible Class of East End Methodist Church, most sincerely sympathize with Mrs. Davis in the loss of her companion, and with each of the children in the loss of their father, assuring them of our love, and commending them to the care of our Heavenly Father, who has promised to be "a husband to the widow and a father to the fatherless," to Him who understands and sympathizes with us, and who is able, and will keep that which is committed to Him; and be it further

Resolved, that this resolution be made a part of the record of the Men's Bible Class of East End Methodist Church; that a copy be furnished to each member of the family of Brother Davis, a copy be given to the Meridian Star and a copy to the New Orleans Christian Advocate.

Respectfully submitted,

D. H. CALVERT,
 T. C. WALKER,
 O. J. STOKES,

Committee.

Certain Pains Eased

With the Help of Cardui

Cardui, for women, is composed of the extracts of some of Nature's most useful plants. Medical authorities acknowledge their great value in the treatment of conditions which Cardui is intended to benefit. Where there have been functional monthly pains, in the early 'teens, in the years of mature womanhood or in the late forties, Cardui has helped to make women more comfortable. Because Cardui helps to strengthen the entire system, there is less tendency to severe recurring attacks. Women who need Cardui should get a bottle at the drug store and take it by directions. Thousands of women testify Cardui benefited them. If it does not benefit you, consult a physician.

NEW ORLEANS Christian Advocate

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NEW ORLEANS, LA., THURSDAY, SEPTEMBER 23, 1937.

Whole No. 41253.

Behold the Fields

By Earl Morlatt

Vision of Truth that led the pioneers,
Starring the dark and quieting their fears,
Shine forth again upon the forward way
Our feet must tread to meet the coming day.

Give us their faith that sees the farthest good,
Their never-failing zeal for brotherhood,
Their strength that fought a wilderness to found
Thy holy Church on high and holy ground.

Winnow our spirits till they yield, as theirs,
Thy golden grain unchoked by thorns or tares;
Increase our talents till their shining store
Builds on the rock Thy Kingdom evermore.

Then shall we stand amid the ripening corn;
Then shall we see humanity reborn,
Finding along the trail our fathers trod
Our journey's end, the Commonwealth of God.

—Zion's Herald.



Wallet of the Week



TOICHIRO ITO, a centenarian of Japan, is the subject of a curious and an unusual human interest story. According to a Reuter dispatch from Tokyo, he had cherished a lifelong ambition to climb Mount Fuji—the sacred mountain of Japan. It appears, according to the story, that he failed to realize the fulfillment of his dream until he had reached the extreme age of one hundred and nine years. In age and feebleness extreme, but with dogged determination, he attained a goal which taxes the strength of those in the very prime of life and power.

* * *

THE DESTRUCTION OF BRAZILIAN COFFEE at the average of a billion pounds per year, in order to maintain a satisfactory price, has brought into commission all the inventiveness and ingenuity of the Brazilian scientists. They have pressed out caffeine oils and fatty acids for making soap, they have reduced the beans to a pulp from which cellulose has been obtained for making a tough paper and cardboard, and alcohol is extracted from the outer casing of the coffee fruit for making drink. Doubtless other uses may be found for this vast surplus crop.

* * *

ROCK OF AGES, the widely used hymn, by Rev. Augustus M. Toplady, was inspired by an experience which he had near his home in Somerset, England. Toplady was taking a walk when he was caught in a storm. He took shelter under a ledge of rock—in the cleft of a rock, and picking up a playing-card, which he found on the ground at his feet, he wrote his famous hymn on the back of it. The playing-card is still preserved and is said to be in the possession of someone in America. Its great message has been sung around the world for more than a hundred years.

* * *

CABINET MINISTERS OF SIAM have been charged with selling royal lands, and the scandal spoils temporarily an almost thrilling story of political progress. The country has unusual resources in its fertile soil, its copious rainfall, its rich mines of tin and its vast forests of teakwood. During the past few years the government has changed from an absolute monarchy to a progressive democracy, and the sudden transition has doubtless been a great temptation to some public officials who are controlled by selfish motives. Notwithstanding this unhappy incident, the government of Siam is undertaking one of the most ambitious and wholesome programs of development of any nation in the world today.

A NEW YORK PAPER'S outline on, "How to break into society in the eastern United States," lists two items of upkeep for the privilege of being exclusive which reveal the vanity and the folly of our American social caste system. The first item is twenty-five thousand dollars annually for clothes and the second is five thousand dollars for each dinner party given. In view of such self-indulgence, who can blame the army of unemployed, or that greater army who find it necessary to skimp to live, if they feel resentful at such wantonness and waste?

* * *

MISS ANNIE ELIZABETH FREDERIKA HORNIMAN, whose death was reported recently, is said to have been the moving spirit in the idea and organization of the Little Theater development of recent years. She is said to have originated the idea, and by means of subsidies, it is claimed that she made the opportunity which discovered many players in England and America. The *Manchester Guardian* said of her, "She held the light of a candle which shines throughout the world." The remarkable growth of the movement indicates that it is here to stay.

* * *

THE LITTLE TOWN OF BETHLEHEM in Palestine is said to have an archaeological interest which goes far back of the days of the Christmas story which has been recited around the whole earth. It is said to be the site of Bone Beds which supply the earliest traces of man's existence in Palestine, and possibly the earliest evidence of man in the whole world. From these Bone Beds have been recovered the remains of ancient and, as yet, unidentified forms of animal life which are mingled with evidences of human handiwork. London experts are said to have stated that a million years would be a "very moderate estimate" of their age.

* * *

MOODY BIBLE INSTITUTE, Chicago, has completed the razing of a group of old buildings on La Salle Street, which it has used as dormitories for the past forty years. On this site will be erected a twelve-story Administration Building. The money for the erection of this building has been provided by gifts from all parts of the world, and it is part of a program of expansion which will be carried out as rapidly as the money for same can be secured. This building program is part of the international commemoration of the birth of Dwight L. Moody, the founder, and is also designed to meet the growing needs of the Institute and provide for an enlarged student body.

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W. L. DUREN, D.D., Editor

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Manager

EDITORIAL

AN INTERNATIONAL PEACE MEDLEY

A few days ago we read in one of the leading dailies of our section the following headlines: "Religious Fervor Sweeping Europe," and "Nazis Suppress War-like Ballads to Bring Peace." At the same time we read in another publication that Japan is buying huge quantities of American scrap iron for military purposes.

The first headline was followed by a statement from Dr. John W. Phillips, Baptist minister of Mobile, Alabama, then returning from a trip abroad. He said that he found the people of Europe crowding the churches and praying for peace. The second was followed by a statement to the effect that the Hitler Government had inaugurated methods to suppress the type of music calculated to turn the minds of the people to war. The last statement refers to our own country at a time when it is spending millions to transport its citizens from a zone of undeclared war to places of safety.

To our mind, the whole situation represented in these three pictures is a projection of the rankest hypocrisy. There has not been an hour since the World War closed when the diplomacy of the nations of Europe has made peace a real objective, and it is in poor spiritual grace to ask God to do something to defeat the consequences of their international distrust and selfishness. As for Germany and Hitler, what right have they to inhibit anything that would promote hatred and war? The people have been fed on a doctrine of racial hatred and they have lived in an atmosphere of national defiance so long that they must instinctively find vent for their hate in ballads of war. What other type of song could find place in the hearts of fathers and mothers whose sons are enlisted among the battle-scarred hills of Spain? With the world's widest oceans between us and the seething battle fronts, in lordly fashion we preach peace, and for money we arm the nations which tomorrow may be at our own throats. It will be small compensation for broken homes and hearts when the bodies of those whom they loved shall be sent home draped in the flag of their country, but slain by projectiles hurled

from the throats of cannon whose steel was once our own—an innocent pile of junk. The efficacy of prayer can be tremendously heightened by honesty of thought and consistency of action, and that applies to nations as well as to individuals.

THE ALDERSGATE COMMEMORATION

There is probably no immediate interest of the Church more important, or concerning which all are more seriously concerned than the phase of the Bishops' Crusade culminating with the Aldersgate Commemoration, May 24, 1938. At Louisville, Kentucky, last week the Bishops, representatives of the various General Boards, and the editors of our papers discussed thoroughly the tentative draft of the plan which will be offered. Briefly interpreted, the plan seeks to protect the independence and to promote the initiative of every pastor and congregation in the Church. It is designed to develop what might be called an Aldersgate psychology throughout the Church—a church-wide hunger and expectancy out of which may come a deepening of the spiritual life of all our people. It is earnestly hoped that this may be vastly more than an experience of emotional ecstasy, and that it may be an experience understandingly related to the living of all our people. The pastor is to be the leader of his people in the quest which will center about the heart-warming experience of John Wesley, the formative hour in the building of Methodism. It is the plan to reinforce individual effort and initiative by a modest amount of free literature designed to deepen the devotional life of the people and to increase their loyalty to every enterprise of the Kingdom of God. The number of public meetings will be reduced to a minimum. On December 1, 2, 3, district meetings for ministers only will be held all over the Church. These are intended to furnish a spiritual undergirding for the ministers upon whose leadership will depend, to a large extent, the success of the great adventure. During the week of February 28 to March 5, regional mass meetings will be held throughout the Church, and at 8:45 p. m., May 24, it is the plan to hold a great commemorative service

in every congregation of the entire Church. No collection will be asked, and the goals suggested are a doubling of the 1937 increase in membership, a substantial increase in Church school attendance, a substantial increase in the acceptances and full payment of benevolences, an increase in the circulation of general and conference papers, and a definite set of local objectives covering the needs of every charge.

Let it be distinctly understood that there is to be the utmost freedom and flexibility, for the purpose is not to regiment action, but to build the spiritual life of the Church that it may continue to bear a worthy part in meeting the spiritual responsibilities of this disordered age. We believe that every Methodist pastor and member will find the plan entirely workable and that under divine guidance we shall make May 24, 1938, a fitting climax to our two hundred years of history and a significant indication of our continuing leadership in spiritual things.

TACT—A LITTLE WORD WITH A BIG MEANING

It goes without saying that no great measure of success can be achieved without a corresponding measure of personal ability. This personal ability is itself made up of many factors, physical, intellectual, social and moral, and it has many varieties of expression. But the mere possession of marked ability is no guarantee of an effective personality, nor of ultimate success in life's undertakings. Success is not an achievement inside of one personality, but it is the result of the reaction of a personality upon other personalities. It is like the arc which spans the space between opposing electric poles. The strength of the current is primary, but the distance between the poles and the presence of insulating substances have to be considered also. There is a constant resistance between personality and achievement which has to be overcome. Not infrequently a dash of ice in the personality of a man with great natural and cultural endowment puts others clear beyond and outside the range of his influence. This means that the distance between his gifts and his world of operation is so great as to negative the force and impact of his ability. It means also that a man with far less ability, but with a lesser space between himself and his world may accomplish more in shaping the life and thought of his time. On the other hand, the lack of tact, that fine adjustment to the sensitiveness of others, has often intervened to destroy the effectiveness of personality. It does not always create actual antagonism and a reaction

of positive opposition, but the damaging effect of ranking ability as eccentric has often reduced great ability to the level of commonplace achievement. Great success is always advantaged by personal endowment and culture, but no less by great personal poise. The time spent in the study of tactful approaches to persons and problems is never wasted. Success built in part upon a worthy diplomacy is not made less substantial thereby. Let it be remembered that tact is a little word with a big meaning.

Editorial Miscellany

By Dr. H. T. Carley

STARS

"Star light, star bright,
First star I've seen tonight;
Wish I may, wish I might
Have the wish I make tonight."

So runs the jingle that is supposed to have magic power if uttered in connection with a wish when the first celestial point of light is seen as evening falls. As a matter of fact, proved by both observation and experience, there is no more magic in the lines to make a wish come true than there is in turning the hat on the head to avoid disaster when a black cat crosses the road. These charms belong in the realm of make-believe.

Laymen know very little about stars—and astronomers don't profess to know everything about them. Most of us couldn't name a half-dozen single stars; and to point out a constellation is an accomplishment beyond the reach of the average citizen. In partial justification, however, it must be admitted that the worthies who named most of the stars and constellations were gifted with vivid imagination. Ursa Major looks as much like a big she-bear as Leo looks like a lion. A notable exception is Scorpio.

Perhaps it is superstition—and superstition is based on ignorance—that makes us talk about our "lucky stars." Some people give their horoscope credit for all their achievements—and blame it for all their misfortunes. It would seem that their interest centers in the wrong planet!

But with all our ignorance and superstition, the stars have a message for us as they had for the Psalmist—"The heavens declare the glory of God, and the firmament sheweth his handiwork."

Thank God for putting the stars where we can see them!

A HUNDRED LETTERS ON THE PLAN OF UNION

By G. Stanley Frazer

Some days ago I wrote an article for the Christian Advocate (Nashville) on the Plan of Union. I realized that any contribution to the subject before the Church would be interpreted by some as controversial, and that the author would be regarded critically by those who differed from the position taken. I confess with humility that I had not made a careful study of the plan proposed until mid-summer. I am also conscious of the fact that others are far more qualified by position and learning to discuss the proposal. My admiration for the men who compose the Commission is sincere. They are men honored and respected by the Church. No one can find any basis for questioning their integrity. They were appointed by the General Conference to confer with our brethren in other Methodist bodies and recommend a plan on which American Methodism could unite. They have submitted their report and now the verdict is with the General Conference and the several Annual Conferences.

Before forwarding the article to the Christian Advocate I thought it advisable to send mimeographed copies to ministers and laymen in different sections of the Church. I requested their frank criticism. If I had made any statement that is untrue, or if I had written in a spirit that is unworthy of a Methodist preacher, I wanted an opportunity to correct the manuscript or even withdraw it from publication. I have received a large number of replies. The article was forwarded to the Advocate and I have been advised by the editor that it will be published in one of the September numbers. After the article was submitted I seriously considered withdrawing it from publication because other statements on the subject were being published in press and pamphlet and some of these contained similar lines of thought. Today's mail brought eighteen additional letters. They were similar in tone to many others received. A large majority has requested publication with some few suggesting minor changes in the wording.

Personally, I would prefer to remain silent when so many others are better qualified to write on this subject. While approximately 65 per cent of those who wrote agreed with my position, there were others who expressed their disapproval in unmistakable tones. From some of these letters it is apparent that the subject is highly controversial and that already we are in stormy waters. There are moods that come to all of us when we ask ourselves: "Why head into the storm?—far better a quiet harbor and a safe anchorage." And yet we face the fact that Southern Methodism is called upon to decide (almost immediately) the most important question of organization

and administration that has ever been presented to our Church. No Methodist preacher and no Methodist congregation can escape the consequences of that decision. It is folly to say that our churches and our people will never know the difference. They will know it, and whatever hopes we may entertain no one can say with certainty what will be the result of our experiment. But one fact is altogether clear—if the merger is ratified the Southern Methodist Church will cease to exist, and our nearly three million members will almost automatically become attached to a new and different church organization.

From the more than one hundred letters received from preachers and laymen in different Conferences, I have assembled (not originated) the following objections to the adoption of the Plan of Union proposed by the Commission:

1. The majority of laymen, and many preachers, have not made a careful study of the Plan and are not prepared to vote intelligently on so complicated a proposal. More than one has said that some of the church papers have not given sufficient space to the subject, and in some cases have closed their columns to phases of the discussion.
2. The rank and file of our membership should be given an opportunity to make their decision where their church membership is so vitally concerned. One preacher writes: "Yes, we have the legal right to do it, but have we the moral right? Do we need to consult them only when we are in need of funds?"
3. The fact that our Southern Methodist Conferences will be in a hopeless minority in the General Conference of the United Church cannot be ignored—a ratio of 175 to 425 in a General Conference of 600 members. It is inevitable that many questions will arise on which the Northern and Southern viewpoint is at extreme variance. Will this promote the real spirit of unity or will it develop into an organization of groups and factions?
4. The racial question will prove a fertile source of embarrassment. It is needless to talk about prejudice. Our attitude is understood among our people. As a Church and as Christian men we insist on justice toward a race to whose progress and development we have contributed more than any other section of this great country. The Negro does not desire Union. He seeks the opportunity to develop along racial lines and to retain his own religious freedom. One of the most pathetic expressions that has arisen from this whole discussion of Union is that which came from the 22 Negro Conferences in the membership of the Northern Methodist Church. They visualized this proposal of Union as a threat to the freedom they desire. In the "Manifesto on Methodist Unification," issued by The National League Against Racial Segregation (P. O. Box No. 1, College Station, New York City), in leaflet form they print a cartoon on the front and picture the Northern Church with outstretched

arms, nestling close to her side the "race" question, and then the Southern Methodist Church coming in as a wolf with dripping fangs, yet clothed as a sheep. They are honest in their protest against Union and so in the main recorded their votes. Why should Southern Methodism desire a Union whose fruits may become as gall and wormwood? We serve them better when we give them respect and friendship rather than make them pawns in an uncertain contest. Then, too, there are other large colored Methodist bodies—the A. M. E. and the A. M. E. Z., and that Church that we have cradled—the C. M. E. There should be a real Union of colored Methodists without any threat of racial hindrance or discord. We delay that Union when we merge them into an organism over their protest.

No careful student of the Plan of Union will fail to see the anomaly of the Central Jurisdiction Conference—spreading over the territory of the other jurisdictions, and consisting entirely of Negroes—members, preachers, and bishops. The members of the Commission confronted a very delicate task here. Even the Commission itself did not escape its embarrassing moments. Read the article in the Richmond Christian Advocate (August 19), by Dr. J. W. Moore, a member of the Commission. In this article he speaks of "a tense moment in the meeting of the Commission . . . when Bishop Jones made a speech on the tragic place that he had occupied as a colored bishop." Then he tells of "the merciless drubbing" that followed, and how he (Dr. Moore) "felt like pouring in the oil and wine and mollifying the wounds and bruises." Should the proposal of Union become a fact it is not unlikely that this "mollification" process will need to be invoked over and over again and the suggested "oil and wine" come to be regarded as standard equipment for every General Conference, for at least one Conference of the Northern Methodist Church has passed resolutions in which they say that a grievous wrong has been done the Negro (in setting him apart in his separate jurisdiction) and that wrong must and will be righted. This can be done by abolishing the Central Jurisdiction, and placing this colored constituency with its leaders in other areas extending into almost every part of the country.

The New York East, the Southern California, the New Jersey, Wyoming, Troy, and other Conferences of the Northern Methodist Church, have passed strong resolutions on the subject. The resolution of the Wyoming Conference says: "We are not satisfied with this part (provision for a Negro Jurisdiction) of the Plan, and desire our Negro brethren to know our attitude, but, believing that the next General Conference will take steps to modify the Plan at this point, we cast our vote with this qualifying statement, and in the hope that a way will be provided that will be thoroughly

(Continued on page 16)

Louisiana Conference

PERSONAL AND OTHERWISE

On Sunday morning, September 12, Virgil Dixon Morris, Jr., son of Rev. and Mrs. V. D. Morris, Columbia, La., was dedicated to God in holy baptism at the 11 o'clock hour.

Forty-nine persons were enrolled in three classes of the Christian Workers' Training School conducted by the Methodist church at Columbia, La., with 36 credits being awarded.

Rev. Virgil D. Morris, Columbia, La., announces that he has secured Rev. A. W. Townsend, Jr., of New Orleans, to assist him in the annual fall revival, which will be held about the middle of October and run for two weeks.

Dr. R. E. Smith, Centenary College, filled the pulpit of the First Methodist Church, Shreveport, at both services last Sunday, using as his subjects, "My Anchor Holds," and "What God Hath Joined." Dr. Dana Dawson, pastor, will occupy the pulpit on next Sunday after an absence of several months.

Dr. and Mrs. Dana Dawson and Dana, Jr., returned from their trip abroad on Tuesday, September 14. Dr. Dawson, pastor of the First Methodist Church, Shreveport, La., has filled preaching engagements during the summer in the American Church in Paris and in the Hoylelake Presbyterian Church in Liverpool.

The special evangelistic services being conducted each Sunday night at the Carrollton Avenue Methodist Church, this city, is meeting with enthusiastic approval of the membership. The pastor, Dr. D. B. Raulins, is assisted in these services by Rev. H. P. Wall, local deacon, and an energetic worker in the Lord's vineyard.

Rev. G. W. Ridout, who has completed two series of evangelistic campaigns in Brazil, and who is planning to return to Central America early in 1938 to conduct another series of evangelistic missions in Panama, Peru, Chile and Argentina, was the guest preacher in two New Orleans churches on last Sunday. At 8:30 a. m. Dr. Ridout addressed the congregation of the Second Methodist Church, Rev. A. W. Townsend, Jr., pastor, and at the 11 o'clock and evening hours, he delivered two stirring messages at the Parker Memorial Church, Rev. H. B. Hysell, pastor.

PONCHATOUA, LA.

Dear Dr. Duren: Our work at Ponchatoula is in fine shape. Progress has been made along all lines, and we are

assured of a 100% report at Annual Conference. We rank third in the Baton Rouge District in our quota for Conference and General and District Benevolences, and most of our benevolences have been raised and we expect to raise the balance by the first Sunday in October. A member said recently that our congregations are larger than they have been in years.

I am completing my tenth year in the active ministry, but it seems that I have made but little progress as appointments are rated.

I have had two severe blows this Conference year; the first, the unusual demotion I received at the last Annual Conference, and the second, the death of our oldest child. This has been sufficient to discourage any strong hearted man; and I wonder sometimes if it isn't a sin to try to better one's self in the ministry.

I do not know what all the things are that determine one's appointment, but for me, I have determined to preach the gospel (the full gospel) without fear or favor, and leave the final results with God, because the final report will be the most important for eternity.

I trust you are in the best of health physically and spiritually.

Sincerely your friend,

ASHLEY T. LAW.

BATON ROUGE DISTRICT YOUNG PEOPLE HOLD RETREAT

On the week-end of September 10, 11 and 12, the Methodist young people of the Baton Rouge District held, on the beautiful old camp grounds at Bluff Creek, what they termed an Officers', Counselors', and Leaders' Retreat. The object of this retreat was to train present and future officers and counselors for the better execution of their duties in the local departments and unions.

The first evening's program featured folk games in the open, followed by a period of song and getting acquainted. Rev. G. W. Dameron brought this hour to a head by an inspiring message relating to duty.

On Saturday the group was divided into three discussion classes—one on Union work, led by Sammy Kohara, Conference vice president; one on the local department officers' duties, led by W. D. Boddie, Conference president; and one on the six program areas of the department, led by Rev. G. W. Dameron, Executive Extension Secretary.

Saturday evening's program, consisting of folk games, was brought to a close by one of the most beautiful and fun-providing lantern hikes and campfire hours ever held.

On Sunday morning, at 11 o'clock, Ralph Cain, of Denham Springs, rendered an inspiring sermon on "What Will You Do With Jesus?" The Retreat closed in the afternoon with communion under the service of Rev. S. J. McLean. It having been made possible by the untiring cooperation of Conference and District officers, we offer our experiment for your inspection.

ARALYNN HASTINGS.

OAK RIDGE CHARGE

The Oak Ridge charge, made up of the churches at Oak Ridge, Fairbanks, and Crew Lake, has gone through a profitable summer. Each church has had a Vacation Church School, and each church has had a revival meeting.

Rev. Thornton Fowler, of Charlotte, Tenn., held the meetings at Fairbanks and Oak Ridge. Brother Fowler is a young man of deep sincerity and fine capabilities. His work with us was highly acceptable.

Rev. P. B. McCullen, of Plain Dealing, held the meeting at Crew Lake. This was Brother McCullen's "return engagement," so to speak. Having held the meeting last summer, we found that he was still good the second time. Brother McCullen will hold anyone a good meeting. He can hold a crowd and is a good preacher.

Nine members were added to the membership of the charge.

Here's a note of special interest: Miss Rolfe Whitlow, one of our missionaries to China, who teaches in Soochow University, spoke in the Oak Ridge church recently to a large congregation. Miss Whitlow visited relatives in Oak Ridge. She is in America this year for study.

We trust that we will round out the year's work in good form. We are working to that end.

JACK H. MIDYETT, Pastor.

LOUISIANA YOUNG PEOPLE

By Frances Smith

The "All for Christ" Union, Ruston District, held an all-day rally meeting at Arizona church, Arizona, La., August 29, 1937. The following churches were represented: Athens, 12; Arizona, 23; Homer, 19; Haynesville, 5; Lisbon, 3; Dubach, 2; Harmony Chapel, 3. There were five visitors and one pastor present, making a total of 67 present. The rally was held for the purpose of increasing interest in Union work. The Sunday School hour was in charge of the Homer young people. At church Rev. Jack Midyette, of Oak Grove, La., preached the sermon, which was followed by communion administered by him and Rev. Louis Hoffpauir. After church a lunch hour and fellowship period were enjoyed. An interesting afternoon program followed. Reports were given by the following: Faye Barr, Ruston, on the Dubach Camp; Fred McClanahan, Homer, on the As-

sembly at Shreveport; Mrs. Whitaker, Athens, on Mount Sequoyah; W. D. Boddie, Conference president, Sulphur, on Organization of Young People's Division; Louise Deloney, Assistant District Director, Athens, on Recreation Programs of Young People's Division; John Rinehart, District Director, Ruston, on Missions' Pledge; Mrs. Whitaker, Athens, on Worship in the Young People's Division. After these reports a recreation period was conducted by Sammy Kohara, Conference vice president, Alexandria, after which he led the group in a short devotional.

Monroe District

September 9, at 8 o'clock, the "Service Union" met in West Monroe, La. After a brief devotional conducted by Maurice Hart, Mrs. D. C. Metcalf talked to the group on Missions. The program was then turned over to Anna Elizabeth Benton, president. The roll call showed the following count: Bastrop, 19; Fairbanks, 16; Sterlington, 18; Oak Ridge, 7; Gordon Avenue, 8; First Methodist Church, 15; West Monroe, 17; pastors, 5; visitors, 1—making a grand total of 106.

David Caldwell, president of the Wesley Foundation at Louisiana Tech, extended a cordial invitation to all Methodist students planning to attend Tech. Reports on Mount Sequoyah were given by Hazel Bandy, Frances Smith, Elizabeth Benton, Mrs. Jack Midyett and John Rinehart. While Bill Byrd, District Director, was saying that the "Service Union" should be put back where it belonged—and that it belonged on the top, he noisily fainted away. But it was all a joke, since Bill Mayo proved to be the doctor!

Report of the Steering Committee, Mt. Sequoyah, August 24, 1937.

If the church in the world today is to be like Christ, it must actively condemn sin. The world is plagued with war, economic injustices, racial prejudices, and insincerity of purpose in the souls of men. These are man-made. Such social diseases prolong the realization of the kingdom of God on earth.

The church in the world today has responsibilities never before undertaken in the past. It has become the duty of the church not only to teach concerning the love of God—the church in the world today must live before men the Christian principles.

You are a part of the church. The task of the church is your task.

New Louisiana Conference Officers, Directors and District Directors

Executive Committee, Louisiana Young People's Conference: President, W. D. Boddie, Box 29, Sulphur, La.; Vice-President, Sammy Kohara, 1122 Bolton Ave., Alexandria, La.; Secretary, Dorothy Franks, 726 Wichita Street, Shreveport, La.; Treasurer, Charles Morgan, 1312 Jackson Street, Alexandria, La.; Publicity

Superintendent, Frances Smith, —th and Depot Streets, Monroe, La.

Conference Directors: Mrs. Charles N. White, Director of Young People's Work; Mrs. David Tarver, Director of Intermediate Work.

District Directors: Alexandria, Frances Niles, 2404 Beech Street, Alexandria, La.; Baton Rouge, Aralynn Hastings, 205 N. Cypress Street, Hammond, La.; Lake Charles, Claudius A. Mayo, Box 555, Lake Charles, La.; Monroe, Bill Byrd, 507 S. Second Street, Monroe, La.; New Orleans, Ben Petty, 1039 State Street, New Orleans, La.; Ruston, John Rinehart, Route No. 3, Ruston, La.; Shreveport, Ed Trickett, 242 College Street, Shreveport, La.

Associate District Directors: Alexandria, Maude McFarland, 1711 Bryn Mawr Street, Alexandria, La.; Baton Rouge, Lila Curry, 1041 America Street, Baton Rouge, La.; Lake Charles, Barbara Lemmon, 1014 Johnston Street, Lafayette, La.; Monroe, Mrs. Jack Midyett, Oak Ridge, La.; New Orleans, Carolyn Gwinn, 1516 Audubon Street, New Orleans, La.; Ruston, Louise Deloney, 395 1st West Street, Haynesville, La.; Shreveport, Dorothy Parsley, 2939 Jackson Street, Shreveport, La.

REPORT OF THE COMMITTEE ON SOCIAL ACTION, CENTENARY COLLEGE, AUG. 5, 1937.

We are convinced that as Christians we can be content with no statement of our group relations which demands of us less than is called for in the social creed of the churches; we, therefore, request that the General Conference reaffirm it, that our ministers preach it, and that our young people's divisions and unions study it and strive to give it effect.

We believe that God's rule, the coming of his kingdom, means simply but definitely the coming of the family spirit within our hearts and into all human relations. As some of the next steps in realizing and expressing the family spirit, we commend the following projects. From these or similar projects each union and local church should choose one or more:

I. Temperance:

A. Making use of the literature of the Methodist Church and educating in the effects of alcohol on the human body.

B. Original study and investigations of the relation of alcohol to crime, poverty, and accidents in one's local community.

C. Participation in or initiation of local option campaigns.

II. War and Peace:

A. Local peace polls.

B. Request of your congressmen important bills on war and peace and his reasons for voting on them.

C. Make Armistice Day a peace day with peace parades, programs, etc.

D. Insist with national committee-men that the Democratic party fulfill its promise to study the military needs of the nation instead of spending vast sums of money without investigation.

III. Race Relations:

A. Use the race educational materials of the Commission on Interracial Cooperation and of our own Church. Do all we can to promote acquaintance and cooperation among members of various races.

B. Concentrate our efforts for the next year upon the study of the distribution of school funds in Louisiana by such methods as: 1. Getting the state, parish, and local figures. 2. Talking with legislators and officials connected with school funds. 3. Preparing charts and photographic exhibits which compare expenditures for white and Negro children. 4. Make visits to acquaint ourselves at first hand with the equipment of Negro schools and the results of our unequal expenditures.

IV. Family Relations:

A. Promote a study of the best available literature in the field of men and women relations and the family and in consultation with the pastor providing lectures and forums.

B. Conduct such recreation as will set high standards of relations between young men and young women.

V. Economics:

A. Through reading and work of observation familiarize ourselves with conditions in our community and state, directing our attention to such matters as housing, farm tenancy, wages and hours, factory conditions, child labor, and unionization of white and colored workers.

Respectfully submitted: Edwin T. Brock, Chairman; Jack Cooke, W. D. Boddie, Dorothy Franks, Frances Smith; Rev. Claude Nelson, Faculty Advisor.



Mississippi Conference

PERSONAL AND OTHERWISE

With 40 subscriptions to the Advocate and a full report to Conference a certainty, Rev. O. S. Lewis, East End, Meridian, has little to worry him, at least until Conference convenes.

Rev. W. B. Jones, presiding elder of the Meridian District, according to Rev. O. S. Lewis, has been assured by every pastor in the District that everything will be paid in full before Conference.

Rev. H. L. Daniels, Wesson, Miss., continues to look after the claims of the Conference organ. We are in his debt for four additional subscriptions and a promise that there will be more to follow in short order.

Rev. Frank E. Dement, ministerial student at Millsaps College, has been appointed as supply preacher on the Gallman charge until Conference. The pastor, Rev. L. F. Alford, due to illness, has requested a leave of absence.

Rev. W. H. Saunders, Osyka and Fernwood charge, takes time out to send us three additional subscriptions, bringing his total to six, just a few short of his quota, which he intimates will be forthcoming in the near future.

Rev. J. B. Holyfield is now lending his attention toward the completion of his Advocate quota. A recent communication containing a remittance, together with a request for a list of the present subscribers at Summit and Topisaw, bears out this fact.

Rev. S. E. Ashmore, member of the North Mississippi Conference and pastor at Iuka, will assist Rev. O. S. Lewis in a revival meeting at East End Church, Meridian, beginning Sunday, September 26. The congregation is praying for and expecting a great meeting.

Rev. L. E. Alford, our pastor at Moss Point, underwent a minor operation on last Monday morning. While we have not received any news regarding his condition, it is hoped and expected he will be up and about his work in a short while; at least this is our prayer.

We rejoice to learn that Mrs. F. B. Ormond, wife of our pastor at Washington, Miss., is now well on the road to complete recovery. In a recent communication from Brother Ormond, we learn that she is now visiting with her daughter for several weeks in Winston County.

Mrs. Annie C. Lee, 701 Adams Street, Vicksburg, renews her own subscription and pays for an additional subscription for "someone who wants it as much as I do." Mrs. Lee has been a regular reader of the Conference organ for fifty

years and we are happy to learn that it is "hailed with greater delight each week." With such expressions of appreciation reaching our desk from time to time we take courage as we strive to keep faith with our undertaking.

Rev. E. W. Wedgeworth, pastor of the Oak Ridge charge, has our thanks for a list of six subscriptions recently received, with assurances that there will be more to follow shortly. Many pastors who were unable to secure their subscription quotas before the close of the campaign are now finding time to devote to this important phase of the work, and we are still hopeful that the 10,000 subscription goal might yet be reached before the convening of our Conferences.

MERIDIAN DISTRICT LAYMEN'S RALLIES

The eleventh annual week of Laymen's Rallies in the Meridian District was observed from September 6 to 10 in the following places: Sandtown church, on the Philadelphia Circuit; DeKalb, Electric Mills, Vimville, Central Meridian, Decatur, Newton, Quitman and Pachuta. This program was sponsored by Rev. W. B. Jones, presiding elder; W. D. Hawkins, District Lay Leader; C. A. Massey, Associate Lay Leader; P. L. Blackwell, Associate Lay Leader.

At each place pastors and laymen from nearby charges were present. The presiding elder conducted the devotional services and made inspirational talks that sounded the keynote of the rallies. W. D. Hawkins emphasized the importance of the Benevolences, especially the General work. Rev. J. A. Smith, in his inimitable way, delivered inspiring addresses on such subjects as "The Cosmic Significance of a Penny," "The Romance of Renunciation," "Sublime Stewardship," and "Amen." Rev. R. L. Walton, in a fine challenging way, spoke on the Church School, emphasizing the four W's—Worship, Witnessing, Work and Welfare. Rev. John L. Carter delivered his soul on the Challenge of the Young People and converted himself, if not others, on the necessity of doing something about it. Mrs. L. O. Todd, District Secretary of the Woman's Missionary Society, and other women of that great organization, pledged their cooperation and demonstrated their loyalty to the whole program of the Church. As District Missionary Secretary O. S. Lewis spoke on Missions, emphasizing the importance of the Missionary Committee, and called attention to the new Mission Study book, "Out of Aldersgate," by W. T. Watkins, which will be used in connection with the second phase of the Bishops' Crusade.

O. S. LEWIS.

FROM HISTORICAL WASHINGTON

Dear Dr. Duren: We are nearing the close of our second year on the Washington charge, and in spite of various hindrances we feel we can truthfully say we see evidences of progress and an increasing interest in the cause of the Kingdom.

Due to continued illness of the pastor's wife this year, he has been considerably handicapped in his work otherwise than meeting the regular appointments, and we are thankful that no service has gone by default.

The people of the charge have been very considerate and thoughtful of their pastor, and if any complaint has been made about his not visiting, that complaint has not as yet reached the pastor.

Our good neighbor, Brother Schultz, at Natchez, has been of invaluable help to us this year. He assisted us in a spring revival at Natchez Mission and the people were delighted with his preaching, as has been reported to the Advocate; he also assisted in the revival at old Kingston church, and on Wednesday of revival week he held our third quarterly conference in the absence of the presiding elder, and his presiding over this conference demonstrated to all present that he has timber in himself for making a good presiding elder.

We were also favored with the presence of Rev. J. B. Cain, of Yazoo City, a former pastor of this charge; indeed, this was his first pastoral charge.

Brother Schultz has a preacher son, Charles, who held the meeting at Mars Hill church in the absence of the pastor, who was on his vacation with his sick wife.

The brethren at Mars Hill reported a good meeting and all were well pleased with the preaching of our young brother; his father preached two sermons during this meeting.

Recently we have received a splendid young woman into the Church on profession of faith, and also one by certificate.

Finances are much in advance of this time last year, and we are hopeful of making the best report from Washington in several years.

A five-day Vacation Bible School has just closed at Washington, the first school of the kind ever held at this old historic church. There was a large enrollment and good attendance throughout the entire period of five days, and much good came from it, so much so that it was generally declared that such a school should be an annual affair since it has meant so much to the church and the community as a whole.

When one reads the history of the past and thinks of the fact that here he is on historic ground there is a peculiar inspiration and thrill that cannot be described. We have here some of the best people we have ever served who, in the face of heavy difficulties and opposition, manifest the courage of the saints of long

ago—a determination to carry on in spite of difficulties.

Fraternally,
F. B. ORMOND, Pastor.

FROM BARLOW, MISS.

Dear Dr. Duren: May I report just a bit from our charge? The people here received us with open arms and they have really been wonderful to their preacher. We have been pounded by three churches on the charge and a new roof has been put on our parsonage and paid for and a new well put down. Have had good revivals in each of our four churches during July and August.

I noticed that you remarked recently that Rev. J. H. Cameron, the writer's brother, had a new church to his credit at Singleton. It was our privilege to be present when Dr. Brownlee dedicated the new building and we preached a series of evangelistic services following the dedication. We had the presence of the Spirit with us, and a wonderful meeting was the result. I have not seen such interest manifested in many years. The writer has never enjoyed attempting to preach more than he did at Singleton.

We have entered the last stretch before Annual Conference. We still have much to do, but by the leadership of the Spirit we hope to wind up the year's work in a creditable manner and go to Conference with a good report.

Assuring you that we each and all appreciate your work on the Advocate and enjoy the paper,

Your brother,

W. S. CAMERON, P. C.

REV. G. H. THOMPSON HONORED

By Mabel Mason

The Rev. G. H. Thompson, pastor of the Lumberton, Miss., Methodist church, was accorded special recognition at two church meetings this week because of the fact that fifty years ago this month he was licensed to preach by the Mississippi Conference of the Methodist Episcopal Church, South.

At a meeting of the northern group of pastors and laymen, he was given an acclamation by the pastors of the Seashore District and asked to preach the special sermon of the meeting, which was held at Picayune. At the conclusion of the fourth quarterly conference of his own church, a tribute to his store of experience and wealth of tenderness and ability was expressed by members of the official board of the church.

For two years after the Rev. Mr. Thompson was licensed to preach he continued his studies at Vanderbilt University. He was then assigned to his first pastorate, which was at Pascagoula, and since that time he has been actively engaged in the ministry in the Mississippi Conference.

Nine of the years have been spent as presiding elder, during which time he served the Brookhaven, Hattiesburg and Meridian Districts. The other thirty-nine years have been spent as pastor, serving, among other churches, Centenary at McComb, Main Street at Hattiesburg, First Methodist at Biloxi, Brookhaven Methodist, Yazoo City Methodist, and Crawford Street Methodist at Vicksburg. He was pastor of the Vicksburg church when the building there burned, and remained to assist in building the present splendid edifice.

The Rev. Mr. Thompson came to Lumberton following the Annual Conference of December, 1901, and spent four years here then. In 1934 he was returned to this church and is now closing the third year of this term.

In April, 1890, he was married to Miss Claire Ingram, and eight children were born to them. Several years ago this wife died, and in 1932 he was married to Miss Katherine Scott of Crystal Springs, a sister of Mayor Scott of Jackson. She has proved to be an efficient helpmeet in the work of the ministry to which the Rev. Mr. Thompson has given his life.

In 1889, when he began his active ministry, fifteen other young men were admitted to the Conference and given their first assignments as pastors. Of the class of sixteen, only five are still active. Besides the Rev. Mr. Thompson, these are: J. T. Leggett, C. W. Crisler, W. H. Lewis and H. Mellard. The Rev. H. L. Norton has been superannuated, and the ten who have died are: B. W. Lewis, M. J. Miller, W. M. Stevens, H. C. Brown, J. J. Smylie, P. H. Howse, J. R. Whittington, J. C. Ellis, B. H. Barr and M. L. White.

SHALL METHODISTS OF THE MISSISSIPPI CONFERENCE PROVE LESS LOYAL THAN DID THEIR PREDECESSORS?

In April, 1937, the following statements were mailed from Whitworth College to members of the Alumnae of Whitworth:

"We are now in the midst of the campaign to increase the Whitworth College endowment up to \$200,000, that we may fully meet the requirements of the Southern Association of Colleges.

"The school is practically free of debt, and the campaign is to raise \$125,000. Of this amount, Brookhaven was asked to raise \$25,000 and also \$5,000 to cover expenses of the campaign and operating expenses for this year. Brookhaven has raised this amount.

"Seventy-five thousand dollars have been apportioned to the various pastoral charges of the Mississippi Conference where the campaign is to be put on the last week in April or the first week in May. An additional \$25,000 is to be raised among the alumnae and their close friends."

In June, 1937, the following statements were mailed from the College:

"It has been determined by leaders in the Conference Board of Christian Education that unless the endowment can be raised at once to put Whitworth College permanently on its feet, they will have to recommend to the next meeting of the Annual Conference that the College be closed at the end of this session. Of the \$120,000 endowment sought, \$75,000 has been assigned to pastoral charges."

Because Whitworth's need has not been presented nor discussed during the year through the Conference periodical, because Whitworth's campaign has not been stressed in local congregations nor even mentioned on some pastoral charges, many loyal Methodists are not familiar with existing conditions, consequently the districts have failed to raise the required amount.

In August, 1937, the following statements were mailed from the College from the Alumnae—Ex-Student Federation of Whitworth College:

"We are sure you have learned through newspapers that the Board of Christian Education of the Mississippi Annual Conference, at a recent meeting, recommended to the Annual Conference that meets in November, 1937, that Whitworth College be merged with Millsaps College in Jackson not later than June, 1938. As Alumnae and students of Whitworth College, we believe this would be a mistake, and we believe a plan has been proposed whereby Whitworth can continue to live in Brookhaven for future generations.

"The only way the merger can be prevented is to raise between this and the meeting of the Conference an adequate endowment to meet the requirements of the Southern Association of Colleges and Secondary Schools. It is estimated that within five years the 1,000 acre Whitworth tung farm will net the equivalent of \$100,000 investment endowment. If we can keep the college alive in Brookhaven until that time, its future seems assured.

"Just recently one of Mississippi's philanthropists has proposed a plan for keeping Whitworth where it belongs. We are quoting from his letter, as follows: 'If you can get an agreement or commitment from a sufficient number of the ardent supporters of Whitworth College, preferably from the student body and the Alumnae, to agree to pay annually a sufficient sum each, to amount to \$1,000 annually for a period of five years, for the operating expenses of Whitworth College, then, in that event I would be willing to pay in annually \$2,000 or pay semi-annually the sum of \$1,000 for a period of five years. This would be equal to making a conditional endowment of \$50,000 at 4 per cent per annum. Permit me to say at this hour I do not at all approve of the plan of merging Whitworth College with Millsaps.'"

What loyal Methodist, who is loyal to
Continued on page 10)

North Mississippi Conference

PERSONAL AND OTHERWISE

We are indebted to Rev. R. G. Lord, Tunica, Miss., for generous words of commendation contained in a recent communication.

Dr. F. C. Woodard, pastor of the Methodist church of Shelbyville, Tenn., and former missionary to Poland, has been secured by Rev. E. Nash Broyles to conduct the special evangelistic services now in progress at the First Methodist church, Columbus, Miss.

Although the subscription quota for the Calhoun City charge was oversubscribed long before the close of the recent campaign, Rev. T. W. Lewis, our pastor at that place, continues to advocate the Advocate, and we are again indebted to him for a list of renewals with check to cover.

"I am on my feet again," writes Rev. J. C. Wasson, our pastor at Vaiden and West, "but not entirely well. When you get your 'ham string' severed it hinders the running somewhat. At last we have the contractor at work painting and re-roofing the Vaiden church." The same communication contained additional subscriptions, bringing the total for his charge to 19, which is four in excess of his quota.

According to the Bulletin of the First Methodist Church, Columbus, Mr. Rudolph Bangert has severed his business connections and enrolled in Millsaps College, Jackson, where he will prepare himself for the ministry of the Methodist Church. Brother Bangert has been recommended by his Quarterly Conference and has been licensed to preach by the ad interim committee of the Columbus District Conference.

Miss Jimmie Oliver, Tippö, Miss., has entered the University of Mississippi, Oxford, and writes us to change the address of her paper accordingly. Miss Oliver writes: "I shall appreciate your changing my address very much, as I do not want to miss a single copy." The change has been made, and we sincerely trust that the weekly visits of the Advocate will have an even larger place in her life while she is away at college.

LEWIS HOSPITAL FUND, TUNDA STATION, BELGIAN CONGO, AFRICA

An Appeal to Friends

It will be of interest to friends of Dr. and Mrs. W. B. Lewis in Mississippi and Louisiana to know that through your gifts, large and small, we have raised more than \$2,000, a part of which has

been used to install a light plant at the Tunda Hospital, and the balance has been remitted to Dr. Lewis to begin work in building a small but adequate brick hospital in the place of mud and straw buildings, which have so greatly handicapped Dr. Lewis in his growing work there. We now have a balance of \$500. on hand. We will need several thousand more to complete the hospital. We have the prospect of one or two large gifts in the near future. We are making this brief but urgent appeal to pastors and members of the Methodist Church in Mississippi and Louisiana to send contributions, small or large, at an early date, to help in the completion of this most worthy and needful hospital building, which will be known as the Lewis Memorial Hospital.

Since our last report in the New Orleans Advocate the following gifts have been remitted: Woman's Missionary Society, Ripley, \$7.50. S. S. Juniors, New Albany, \$5; A Friend, Charleston, Miss., \$5; M. E. C., S., Ethel, \$2.75; M. E. C., S., Waterford, \$6; Dr. and Mrs. W. S. Wells, Anguilla, \$2.50; M. E. C., S., Tchula, \$45; M. E. C., S., Baldwyn, \$25; M. E. C., S., Calhoun City, \$16.

Pray for the work that Dr. and Mrs. Lewis are so heroically doing and help them by sending your gifts.

S. V. WALL, Treasurer,

Cleveland, Miss.

R. G. MOORE, Conf. Mis. Secty.,
Leland, Miss.

SHALL METHODISTS OF THE MISSISSIPPI CONFERENCE PROVE LESS LOYAL THAN DID THEIR PREDECESSORS?

(Continued from page 9)

the founders of Christian Education in the Mississippi Conference, fails to agree with the final statement of the philanthropist who has so kindly volunteered to help save Whitworth?

Let us remember that Whitworth was a gift for a definite purpose, that the Mississippi Conference might through all the years of its existence have a school for girls, that every donation which has been made to Whitworth since 1858 was made that the Mississippi Conference might have a school for girls—not that the institution when valued at \$413,927 (with endowment in 1937) should be merged with Millsaps and that Whitworth should become only a memory in the hearts and minds of those who love her.

Can we be honest and divert to any other college the gifts which loyal Methodists of past generations have made to Whitworth College that the Mississippi

Conference might have a school for its daughters—so long as there is need for a school for girls under Christian environment?

Can we be honest and divert to any other college the gifts which living donors have made to Whitworth—without their approval—so long as there is need for Christian women?

Can we be honest and not give the friends of Whitworth an opportunity to save her for the girls of this generation?

Whitworth's history is worthy of our consideration.

"The most thrilling chapter in the story of the development of higher education for women has been written in Mississippi.

"Two forward-looking women, who believed in the abilities of women, were the leaders in this accomplishment. The first one, Mrs. Elizabeth Roach, who lived at the territorial capital, Washington, near Natchez, conceived the idea of a school for women that would provide a curriculum equal to that of men's colleges. In 1818, just one year after Mississippi came into the Union, she gave this thought a practical demonstration by offering a campus and buildings to the Mississippi Conference of the Methodist Episcopal Church. The next year, 1819, although the curriculum embraced the same course as the men's colleges, the school was chartered under the name of Elizabeth Academy rather than Elizabeth College, because then very few people believed women capable of a college education.

"After twenty-five years of successful operation, fire destroyed practically the entire plant. It was thought best not to rebuild on the old site, as the capitol had been removed from Natchez to Jackson.

"A few years later a local Methodist preacher, Milton J. Whitworth, on whose property the town of Brookhaven was laid out, set aside a tract of land two blocks west of the depot on which to build a school for girls. And so Whitworth College, successor of Elizabeth Academy, was established.

"In the fall of 1858, Whitworth opened its doors for its first session. Later it was deeded to the Mississippi Annual Conference of the Methodist Episcopal Church, South."

This magnanimous gift to Methodists of the Mississippi Conference was solely for one purpose, that they might have a college for girls—"That our daughters may be as corner-stones, polished after the similitude of a palace"—that our daughters might be educated under its first motto, "Do Right," and have instilled in their hearts and minds the principle expressed in the later motto, "Esse Quam Videri"—to be rather than to seem, that they might become in deed and in truth Christian women.

Whitworth College was given to the Mississippi Conference that Methodists of the Mississippi Conference might have a school for girls so long as Methodists of the Mississippi Conference have daughters.

ters to educate, so long as the Mississippi Conference needs outstanding Christian women.

Whitworth, though now a Junior College, does not lack patronage. The following statement was made by the president of Whitworth College in June, 1937:

"There have been more women of college grade enrolled in Whitworth each year since it was made a standard Junior College than were ever enrolled in any year while it was a non-standard Senior College." This fact indicates that loyal Methodists still recognize the value of Whitworth.

For nearly eighty years Whitworth has served us. For nearly eighty years Whitworth women have become wives and mothers and have made homes and reared noble sons and daughters in the Mississippi Conference. For nearly eighty years Whitworth women have gone forth to teach and to serve their church and state in every needed sphere. For nearly eighty years Whitworth women have proven their worth, thus making evident the value of their Alma Mater.

The record states: "The second woman, Annie Coleman Peyton, one of Whitworth's early distinguished graduates, became imbued with the idea that the higher education of women should be a part of the state's educational program as well as the Church's program. She, with Olive Valentine Hastings, who worked side by side with her, communicated this enthusiasm to others, and together they worked untiringly toward this goal, and after some years effected the founding of the first tax-supported school (in the world) for women, which is now Mississippi State College for Women, at Columbus."

One has said: "The great history of Whitworth College gives to its women a distinction that places upon them a grave responsibility and crowns them with glory and honor."

The following statements were made in May, 1937, by the president of Whitworth College:

"During the past ten years no graduate of Whitworth College has failed in a higher institution. Whitworth women take leadership in all senior colleges and universities to which they go. In the nine years of history of Phi Theta Kappa, the National Junior College Scholarship Society, three of the National Presidents have been Whitworth College girls.

"The marvelous history, the present usefulness and effective leadership of Whitworth graduates in higher institutions and in the Church, constitute a challenge to every consecrated, loyal Methodist of the Mississippi Conference to raise this endowment and secure the permanency of this great old college."

Whitworth, with its stately buildings, its beautiful campus, its majestic oaks, its magic gardens—after eighty years of noble service, discarded, sold, diverted to another college—would stand a silent witness to the injustice done her, a silent witness to the disloyalty of the people called Methodists.

Shall we fail Whitworth now and bring upon ourselves deserved reproach for our failure to keep Whitworth for our daughters?

Should we not rather show our appreciation for the college which such men as Rev. Jno. J. Lee, Rev. G. L. Crosby, Rev. G. F. Thompson, Rev. H. F. Johnson, L. T. Fitzhugh, Rev. John W. Chambers, Rev. A. F. Watkins, Rev. J. W. Cooper, Rev. M. L. Burton, Rev. H. G. Hawkins, R. E. Bobbitt, and the president of Whitworth, G. F. Winfield, have made for us through years of sacrificial service?

Should we not rather honor the donors of past generations who have given liberally that Whitworth might live and serve?

The following is a list of donors of \$1,000 or more to Whitworth College for Women, 1858-1926: Milton J. Whitworth, Harvey F. Johnson, John W. Chambers, M. L. Burton, W. M. Lampton, L. L. Lampton, I. W. Lampton, E. W. Lampton, T. B. Lampton, James Hand, P. H. Enochs, ? ? Enochs, L. O. Crosby, Geo. S. Weems, Inman W. Cooper, Sam E. Moreton, T. Brady, Jr.; Louis Cohn and Bros., George L. Hawkins, W. S. F. Tatum, J. S. Otis, H. S. Weston, J. H. Weston, D. R. Weston, A. C. Weston, John McGrath and Sons.

Loyal Methodists at this time are asked for a donation of five dollars each year for a period of five years. Copy the note which follows, make your pledge today and send to Mrs. Bessie Cooper Hopkins, President of the Alumnae Association of Whitworth College, Hickory, Miss.:

Whitworth College Operating Fund Note

"In appreciation of the distinctive educational advantages offered at Whitworth College and in consideration of similar donations by other Whitworth women, I promise to pay \$_____ to V. D. Youngblood, Secretary-Treasurer of the Board of Trustees of Whitworth College, or his successor in office, on December 1, 1937, and on each succeeding December 1 thereafter for a period of five years. It is understood that this is to be used for operating expenses of the College during this period."

Signed _____

Give your address, and in case a sufficient amount should not be pledged before November, your note will be returned to you. Act now before it is forever too late.

ALUMNAE OF WHITWORTH COLLEGE

OPPORTUNITY

By Rev. Swope Noblin

"As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." For his apostolic fervor and his missionary passion, St. Paul is outstanding among the apostles. He was a man of ceaseless activity and relentless enthusiasm. One thing which particularly im-

pressed me about the Pauline writings is the fact that Paul spoke in universal language. His teachings concern youth as vitally as they relate to the aged. He spoke in unconquerable terms to all ages and to all mankind, regardless of race, color or creed. But Paul never sounded a more personal note nor brought out any point more in keeping with his own philosophy of life than the truth given by him in Gal. 6:10—it is the soul of the man speaking, "As we therefore have opportunity let us do good unto all men, especially unto them who are of the household of faith."

It was very vividly impressed upon my thinking as a barefoot boy that opportunity knocks once at every person's door. And I was reared in an environment which hastened the idea that in the final analysis all men have an almost even chance at success in life. Of course, this is another way of saying that a person can do anything he desires to do provided he wants to do it bad enough. Opportunity does knock at every man's door once. It may or it may not knock more than once. We cannot afford to take a chance; the wise person will not let the opportunity to do good go unheeded. But as he has the opportunity he will do good unto all men.

Never before in the history of the world have there been greater opportunities for Christian service than today. Every well informed person is fully aware of what is taking place in Shanghai even at this hour. In recent months in our own state (Mississippi) we have been brought to humiliation and shame because of lynchings—all of which, of course, are in direct conflict with law and order. Then, too, the spirit of lawlessness in general abroad in this country is obvious to every conscientious citizen. We have witnessed a lowering of group morals and a breakdown in the standard of individual conduct. Financially, men think in terms of selfishness and greed; politically, they think in terms of votes gained and not the method by which they are secured. We are still individualized and not public-minded. Now, these signs and numerous others which I might mention all point to the fact that the Christian today is living in an age of unusual opportunity. But the mere opportunity to do good is not sufficient. There isn't a normal individual outside of God's fold today but who sometime or other had good intentions when at the opportune time he felt the definite impulse to give his heart and life to God. Even among those doomed eternally are those who sometime or other had good intentions but who failed to see them through to realization. But herein is the secret of the successful life—"taking advantage of the opportunity when it presents itself," in other words, bringing one's opportunities to realization.

"As we therefore have opportunity, let us do good unto all men, especially unto them who are of the household of faith." Now, it is easy to smile at those

(continued on page 16)

Christian Education

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CHURCH SCHOOL LESSON, SEPTEMBER 26

By Dr. J. R. Countiss

GOD IN THE FELLOWSHIP OF NATIONS

The religion of God has always been a religion for all people. The only denunciations Jesus ever delivered were those against the groups that thought they had a monopoly of all religion, when in fact, they had no religion at all, except the religion of ritual and of self-

aggrandizement, of pride and of contempt for the rest of humanity. Their missionary zeal but served to make proselytes even more worthy of perdition than themselves, because the proselytes, like our newly rich, excelled in scorn for the group they had recently left for the circle of the "elect." Pride seems to be the besetting sin of the ascendant, the strong, the favored, and it is still true that "pride goeth before a fall." Too often, it requires disaster to teach men the lesson of their common heritage and kinship.

The twenty-second Psalm, from which the first section of the lesson is taken, opens with a cry of miserable desolation and utter loneliness, but out of that depth it advances to confident faith that the very ends of the earth shall remember the Lord and be remembered by him. Then follows an invitation to "all the ends of the earth" to look unto God for salvation, a call that Israel was prepared to herald only after they had suffered the horror of exile and the fate of slaves in Babylon. While prosperity reigned, they had claimed God and his salvation all for themselves. Their sorrows and association with other peoples had brought to them realization of the common origin and destiny of men.

Jesus taught the unity of race, a brotherhood of man based on the Fatherhood of God. There can be no other basis. Economic interests clash and national boundaries become barriers to trade and to good will. Cultural backgrounds cause a varied outlook on life. The one common tie that must bind the world together is the worship of the one God and Father of us all.

The faith of Jesus is faith in the essential worthfulness of every individual, though beset by a very legion of devils. His treatment of the shameless girl of the streets made her lift her head in hope, while it sent her tormentors away in silent shame. He was able to discover the diamond in the darkest matrix of clay and to find the nugget of gold in the hardest of quartz. Not until men can rise to that estimate of their brother men can the world have peace and the kingdom of God prevail over all, nor must distance become the measure of the enchantment of our view. If we can find nothing good in what we see, how can we arrive at love of the invisible? If we scorn the Negro in our kitchen or on our farm, how will God regard our missionary gestures in Africa? If we despise the "Chinks," the "Dagoes," the "Wops" across the tracks, the aroma of our messages of love sent across the seas must become a stench in the nostrils of God and men.

Peace and unity cannot come through diplomacy nor through a "war to end wars." This humanity of ours must grow

together if it is to be one. Peaceful nations come only from peaceful citizenship, from individual obedience to the Golden Rule in our treatment of our fellows. Obligation to do this rests in especial measure upon leaders in thought and action, both in the community and among the nations. It is they who have both knowledge and power; it is they who should set the example for the ignorant and the lowly in whom there seems to be implanted an ineradicable desire to follow "the higher ups." If white men, if Americans, if Christians are really superior folk, let them show it by their works. "By their fruits, ye shall know them."

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Grove's Tasteless Chill Tonic contains tasteless quinine and iron. It quickly stops the chills and fever and also tends to build you up. This is the double effect you want.

The very next time you feel chills and fever coming on, get a bottle of Grove's Tasteless Chill Tonic. Start taking it immediately and it will soon fix you up.

All drug stores sell Grove's Tasteless Chill Tonic, 50c and \$1. The latter is the more economical size.

CARDUI

Cardui is a medicine which eases certain functional pains, and also increases the appetite and improves digestion, helping women to get more strength from the food they eat. Thousands of women praise Cardui for helping them in this two-fold way. A booklet about Cardui, containing many helpful facts about women's health, may be obtained on request from Dept. A, The Chattanooga Medicine Co., Chattanooga, Tenn. (Sent free in a plain envelope.) Cardui is sold at drug stores. (Pronounced "Card-ui.")

The Christian Fireside

CHILDREN'S PRAYERS

Jesus, I love Thee, let me do
Something to show my love to you.
I love Thee, and I want to be
A man who does great things for Thee.

Oh, make me good, and true, and kind,
Filled with Thy great and glorious mind,
In all I do, and think, and say,
And more like Jesus every day.

Show me some heights that I may scan,
Some work, that's waiting for a man,
That so my life may grow and be
In everything I do, like Thee.

—The Christian World.

"MAN'S NOBLEST FRIEND"

American horses—and mules—were in the service of the Allied troops long before the American Expeditionary Forces were dreamed of. But the major exodus of horses and mules from American farms and remote depots really began in 1917 when we entered the war.

No one knows how many of these faithful animals ever were shipped overseas. Certainly no man who served "over there" but can fail to remember his surge of nostalgia as he heard, "Somewhere in France," the whinny of a home-bred horse or the familiar bray of a long-eared Yankee mule.

Many of these American horses and mules were taken prisoners of war by German troops in the early stages of the A. E. F.'s active participation in the war. These animals were removed from the front and taken back to interior Germany where they were exhibited, in their American harness and equipment, to the

admiring civil population.

Today 32 of these horses captured by the enemy from the A. E. F. early in 1918 are still in Germany. They have learned a new language and have new masters. Most of the American horses are on farms in rural Germany. But they are not worked to excess. They are treated with kindness and understanding by the German farmers—wartime soldiers all—to whom they were allotted by the German government after the Armistice.

Each of these horses who served in action during the World War, American horses as well as the German animals, is registered at Berlin and each wears upon the left crown of his bridle an especially cast medal designating him a wartime hero. On the top of this medal is a reproduction of the Iron Cross, under which is the inscription in raised letters KRIEGSKAMERAD ("War Buddy").

All of these veteran horses are assured kind, comfortable treatment for the rest of their existence.—Our Dumb Animals.

POINT OF VIEW

An old legend states that in the older days when knighthood was in flower, two knights, in full armor, rode forth to win their spurs. They met at a cross roads where a shield had been erected. They stopped to salute each other.

"A beautiful morning," said one, "and a beautiful gold shield."

"A beautiful morning and a beautiful shield," said the other, "but it is not gold, but silver."

So the argument began and waxed warm, one maintaining with all his might that it was silver, and the other insisting just as strongly that it was gold. And finally it was agreed to settle the controversy by force of arms.

They rode by for the first charge, charged toward each other at full speed, with knives set. Neither was unhorsed. They rode by for the second charge, when, happening to glance at the shield again they paused, and like true knights each begged the other's pardon. The shield was silver on one side and gold on the other.

There are always two sides to every problem, and when we see both sides, like true knights we will pause and beg each other's pardon. This is the Christ spirit.—Exchange.

CHILDREN IN COURT

By Judge Malcolm Harkness

An unusual case was recently referred to the juvenile court, in which an adolescent girl displayed a pronounced hostility toward the church school and public officials.

A careful investigation by an officer

of the court revealed that the girl's parents had on numerous occasions ridiculed the appearance of certain teachers, ministers, and police officers in her presence. Consequently, her respect for these institutions and law and order was greatly undermined, for she felt that religion was a racket and the average public official a grafting politician.

The wise parent, upholds the church and school teacher in all she says, even though she has made a somewhat hasty decision. It is far more satisfactory to approach a teacher privately and frankly discuss a grievance than abuse her in the child's presence. Once a youngster learns that the home, school and church stand united, she will think twice before she breaks the rules of either.

A certain district learned to its regret recently that it was directly responsible for the dishonesty of several boys. This particular community had been the home of a notorious personage and on his escape from the penitentiary the entire neighborhood openly voiced its hope that the convict would be able to evade the police.

As children love to imitate adults it was only natural for the boys of the vicinity to adopt the language of their hero and model.

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tasting. Many mothers have found that
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dren are bilious, or have sour stomach,
colic due to gas, sick headache, swollen
tongue, yellow complexion, or even sug-
gested as they do not romp or play as usual,
a dose or two of Syrup of Black-Draught
acts on the bowels and thereby causes
a prompt recovery. Sold in 3-ounce glass
and bottle.

Methodist Women

LOUISIANA CONFERENCE

By Mrs. John B. Pollard,
1574 Jefferson Avenue, New Orleans, La.

Under the able leadership of Mrs. R. E. Smith, plans are completed for the Conference Retreat which will be held at MacDonell School on September 29 and 30. The general theme for the Retreat is "Walking and Working With God." Miss Daisy Davies, of Atlanta, Council Spiritual Life Leader, will be the guest and inspirational speaker. Deaconess Grace Gatewood will review the book, "Practicing the Presence." All retreatants are asked to read this book and also a small book entitled "Christianity and Our World," by J. C. Bennett. Both the personal and the social gospel will be considered and discussed.

The mid-year executive meeting of the Conference will be held one day in advance of the Retreat, the first session being held on Tuesday night, September 29.

* * *

Women of the Congo are waking up to the fact that they are not slaves and that there is more in life than just a rice field, according to Dr. W. B. Lewis, in charge of medical work at Tunda station.

The principal work among the Congo women is being accomplished through the missionary societies at the different stations and out-villages. Mrs. Lewis has charge of the work among the women at Tunda, Miss Anne Parker at Minga, and since the departure on furlough of Mrs. William DeRuiter, the missionary society work at both Wembo Nyama and Lodja is being carried on under the supervision of Mrs. A. J. Reid. Many native women are being reached through these missionary societies and the results are most encouraging.

New laws, recently put into operation by the Belgian Government, will mean much to Congo womanhood and greatly help the missionary's work. Child marriages are no longer allowed, and if a father or brother is found who has accepted money for a child with the promise of marriage later on, he is severely punished. When state officials come upon a child marriage, they usually break it up at once, often sending the girl to the mission station for education and training. Another new law is that no woman

can be forced by her male relatives to marry against her will, and the news of this is spreading far and wide among Congo women.

Missionaries are hoping that the day is not far distant when Congo women—especially some who have been trained in the Girls' Homes—will want to undertake some sort of vocations of their own—such as nursing or teaching. Mrs. Lewis recently placed three of the girls from the Tunda Home as apprentice nurses in the Tunda hospital under Miss Mary Moore, and they learned readily and well and wish to continue with the training. Another woman from an out-village recently came in asking for hospital training and is making good.

Women on the mission stations who have been under constant training of the missionaries show the greatest development. Three of the native women at Tunda were recently elected on the official board of the station church.

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson,
2212 Fifteenth Street, Meridian, Miss.

The mid-year executive meeting of the Mississippi Conference was held in Galloway Memorial Church, Jackson, on September 10, with Mrs. Paul Arrington presiding.

Mrs. Gordon Patton led the devotional, using for this an outline which may be followed by spiritual life groups: 1. Sit facing each other if possible. 2. Have time of silence. 3. Have prayer. 4. Have book or study topic for leader. 5. All express thought. 6. Then silent prayer. 7. Time of meditation. 8. Have time of sharing some new experience. 9. Close with prayer.

Literature for these groups should be ordered from Literature Headquarters, 712 Church Street, Nashville, Tenn.

Mrs. D. L. St. John stated that reports show 221 auxiliaries with 5,771 members. While at Lake Junaluska, she, with the District secretaries, made plans for the ongoing of the work, which she presented to the group.

Mrs. C. C. McDonald reported the printing and distribution of the Conference Journal.

Miss Mary Weems stated that \$7,899.84 has been paid on our pledge of \$19,000. This is for the first two quarters of 1937. Many auxiliaries have failed to pay their \$4 Scarritt Maintenance Fund (see page 66, Conference Journal, paragraph 10), and so far the goal of \$5 per capita has not been reached.

At this time mention was made of the death of Mrs. M. E. Owens, of Osyka, one of our honored life members.

Mrs. C. C. Clark asked that more stress be placed on the importance of the fourth Sunday offering being directed as planned. The fall unit for the children, "Christmas Around the World," will be ready December 1.

Mrs. Lillian B. Davis urged the enrollment of babies as a means of supporting welfare work for children around the world.

Mrs. H. E. Frizell spoke encouragingly of the enlistment of the young women into the adult ranks.

Mrs. W. F. Mahaffey outlined the fall study, urging that approved books be used for both Mission and Bible study classes. The message which she brought from Lake Junaluska is "Women, Watch Your Daily Lives," the world studies them!

Mrs. Carl Craig stated that this year a larger number of Negro women were sent by auxiliaries to the Leadership School in Jackson.

Mrs. John Boone reported that only \$259 had been received on the amount needed to purchase a car for the Moore Community House.

Mrs. Stanley Wilson called attention to the special effort, which began on September 20, to reach the 1,200 goal in subscriptions to the World Outlook.

A Letter From Mrs. Boone

Dear Auxiliaries: We are appealing to all auxiliaries and interested friends to contribute as soon as possible to the fund to buy a new car for the Moore Community House at Biloxi. This car will be used to transport children to Church School and to aid the workers in contacting the people.

Send all donations, by October 15, to Mrs. John W. Boone, Superintendent of Supplies, Brookhaven, Miss.

The following have contributed: Brookhaven District—Brookhaven, Bude, Bassfield, Center Point, McComb (Centenary), Crystal Springs, Hazlehurst, Magnolia, New Hebron, Silver Creek, Tylertown.

Hattiesburg District—Collins, Ellisville, Lambert Circle (Ellisville), Student Coaching Day at Hattiesburg.

Jackson District—Brandon, Jackson (Capitol Street), Jackson (Galloway Memorial), Jackson (Glendale), Lake Vaughan, Canton (Patty Harvey Circle), Zone 2 and Zone 5.

Meridian District—Decatur, Meridian Fifth Street (Priscilla Circle).

Seashore District—Columbia, Logtown, Moss Point, Poplarville.

Vicksburg District—Edwards, Germanis, Vicksburg (Gibson Memorial), Zone at Eden.

Rev. B. M. Hunt, Mrs. M. Magee and two other friends.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

Today's column is again used to pay tribute to a life lived in service to her Lord. Because many have felt her love many wish to express that love. The



first is a tribute to Mrs. Clemmie Short from Mrs. Neblett, Conference Secretary. The other is an expression of appreciation from Mrs. Short's Bible Class, which was her outstanding piece of work.

Mrs. L. C. Short

As the evening shadows gathered, surrounded by loved ones in the quiet of her lovely home at Como, Miss., on August 19, 1937, the beautiful spirit of Mrs. L. C. Short took its flight to the land of the blessed. Hers was the life of beauty and loveliness, one of purity and goodness, and a life lived at its best every day. She was always kind, considerate and thoughtful of those around her, and loved, with great tenderness, her friends and loved ones who ministered to her needs and comforts at all times. "I can not say, and will not say, that she is dead; she is just away." Her life is one that will live on and on, for the beautiful threads of her character and ministry will be knitted again into the lives of others along the pathway of life. She had been a life-long member of the Methodist Church and loved it with an ardent devotion. In her younger years she always participated in every phase of church work, but her major activities were centered in the Woman's Missionary Society, having served as Conference officer over a long period of years. While serving as an official in the North Mississippi Conference she was instrumental in securing the first funds for the erection of the Methodist Hospital in Memphis. During her last years, although in declining health, she gave her best to the building of God's kingdom as teacher of the Wesley Bible Class in her church. She had a keen sense of beauty and a deep appreciation of the beautiful even in the commonplace things of life. Her Bible was her constant companion, gathering from it strength and courage and a "Faith that overcomes the world." She fought a good fight, and she heard the words, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord."

Mrs. R. P. Neblett.

* * *

Resolutions of Sympathy and Respect

Whereas, our Heavenly Father has removed from our midst by death our dearly beloved friend and teacher, Mrs. Clemmie Short; and

Whereas, she was a faithful and consecrated Christian, who was outstanding in her loyalty to the Wesley Bible Class, responding to every call of service and contributing generously to the various interests; and

Whereas, her departure has left a vacancy in our ranks hard to be filled; therefore, be it

Resolved, That we, the members of the Wesley Bible Class of the Methodist Church of Como, Miss., have sustained a great loss in the passing of our valued friend. Our hearts are bowed in sorrow at her death, which occurred on August 19, 1937.

Resolved, That we shall long cherish

her unselfish spirit, Christian graces and kindly deeds.

Resolved, That we, bowing in humble submission to the Divine Will, and knowing that she was prepared to meet her God in peace, desire to tender to her family our deepest sympathy in their bereavement, and to commend them to the unfailing grace and help of the God she served so long and indefatigably.

Resolved, That we instruct the secretary to send a copy of these resolutions to the family, the New Orleans Christian Advocate, the Southern Reporter, and that a copy be kept in the minutes of the Wesley Bible Class.

Respectfully submitted: Mrs. Thomas Taylor, Miss Aurelia Baker, Mrs. Thos. W. Mitchell.

In Memoriam

RESOLUTIONS OF LOVE AND APPRECIATION

Whereas, in His infinite wisdom and goodness, our Heavenly Father has seen fit to call to his reward our faithful and venerated fellow-worker and friend, Mr. Samuel Jackson Hinton, of McNeil, Miss., who fell at his post of service on June 28, 1937, and

Whereas, he was a devoted, loyal and faithful member of the Church, an unassuming, self-sacrificing leader in the various activities of the local church with which he was affiliated, an efficient superintendent of the Church School, a diligent member of the Board of Stewards, and at the time of his death he was chairman of the Circuit Board and Lay Leader; and,

Whereas, he was a good man, his life being without reproach, and a good citizen, interested in every phase of his community's life and service, etc.

Be it resolved, by the Quarterly Conference of Carriere charge, Mississippi Annual Conference, first, that we bow in submission to Divine will, knowing that He knoweth all things, and doeth all things well;

Resolved, second, that we acknowledge and commend the life and services of this good man who was faithful to the end. We sustain a great loss in his departure, but his godly influence and counsel shall continue to bless our lives as time passes on. By his virtues we are constrained to be stronger.

Be it further resolved, that we extend our deepest sympathy to his beloved wife, family and friends, and that a copy of these resolutions be sent to his family, a copy to the New Orleans Christian Advocate, and that a copy be spread on the minutes of this Quarterly Conference.

C. A. SANDEN,

M. H. SUMMEROUR,

SARDAN LININGS,

SHELLY SMITH, Secty.;

L. J. POWER, P. E.

Committee for the Quarterly Conference.

MISSIONARY BRIEFLETS

The Kong Hong Institutional Church, Southern Methodism's important downtown church in the city of Soochow, China, has recently taken an active part in a city-wide program for children. Fully 2,000 children took part in a huge lantern procession. Kong Hong Church is co-operating in every way possible to help make children's year a success.

* * *

Rev. J. W. Daniel, who is a member of the faculty of the Seminary at Porto Alegre, Brazil, is also doing some fine pastoral work. About two years ago he took over the work at the little church of "Paulo de Tarso," in Porto Alegre, which has the distinction of being the first independent church in Brazil, since it pulled off from the Methodist Church in 1927. When the membership was reduced to seven, the pastor, who had joined the Spiritualists, went to Mr. Daniel and asked him to take charge of the church. Today, after two years' time, there is a membership of 42 and a live Sunday school of more than 100.

* * *

During 1935, Dr. C. P. M. Sheffey performed 208 operations, 93 of them major operations, at the Mary Long Hospital, in Wembo Nyama station, Congo Mission. The cost of an operation is always expensive, and in America it is the patient who pays for them. In the Congo, however, the natives are so poor that the missionary doctors charge from \$2.50 to \$3.40 for a major operation, and sometimes it is difficult for them to get up this amount. The money goes into the hospital work. Many operative patients walk from fifty to a hundred or even a hundred and fifty miles to reach the hospital.

* * *

Missionaries in Africa are slowly breaking down some of the old customs among the natives. One that is giving way before Christian ideals is that of burying babies alive with their dead mothers. Recently five orphans, one a new-born baby, were brought into Minga station from a village over a day's journey away. They were saved from a living death by a native Christian woman, who insisted that these babies be sent to the Mission. These five babies have been given to Christian mothers in the mission village, who have agreed to take care of them, although they know that the Mission will not be able to furnish a drop of milk for these little ones. Miss Ruth O'Toole, nurse at Minga, says: "Thus an old custom has been broken and our Christian mothers are giving their milk to other mothers' children." The old superstition formerly believed by the natives was that if a mother nursed another woman's child it would mean death to her own children.

History is essentially necessary to religion if only as a corrective, . . . against the delusions of a false mysticism.—von Hugel.

A HUNDRED LETTERS ON THE PLAN OF UNION

(Continued from page 5)

acceptable to our Negro brethren and to those of us who join with them in this conviction."

5. The proposed United Church will add greatly to the cost of administration in every department. One of our most active leaders, one known and loved throughout the Church, writes: "These General and Jurisdictional Conference meetings will almost bankrupt the Church. We are already living on borrowed money." What, then, when in addition we must have offices for boards and agencies and commissions in every separate jurisdiction on a scale almost as large as our present General Boards, etc.?

6. We run the risk of a considerable loss in membership and benevolences. Before me are three letters from presidings elders as far apart as Kentucky, Mississippi, and Texas. The substance of each letter on this point is: "Undoubtedly we will lose many of our members to other Churches. The Southern Methodist Church means something to them and when the Church is dissolved or merged they will go elsewhere." On the subject of benevolences one pastor of a church with 700 members writes: "It will be much harder to interest our people in our benevolences. They will think that so great a Church can get along without what little they have been paying. Chicago or Cincinnati will seem further away than Nashville, human nature being what it is."

7. Some object to what appears to be an inconsistency in the Plan as it relates to the Methodist Protestant Church—a Church whose "protest" has been largely against the Episcopal form of government—government by bishops. The fact is, this had a great deal to do with leaving the old and time-honored word "Episcopal" out of the name of the proposed Church. This was another "tense" mo-

ment, according to Dr. Moore. It was deleted to accommodate our 180,000 Methodist Protestant brethren. But the Commission felt that they must be given a "dosage" anyhow, so they agreed to allow them to choose two bishops from the roll of Methodist Protestant preachers (possibly with the assurance that if they once had a taste of it they wouldn't be without it). Some who were not on the Commission wonder how this "welding of the wooden handle to the pewter spoon" was accomplished.

Several other points have been emphasized in the letters received.

Some are concerned about charters, trust funds, and properties. These are legal questions and no doubt the courts will have ample opportunity to decide them.

Some envision embarrassing moments when the General Conference, made up of bishops and preachers of both races, meets in Southern territory; and when the bishops "take their turn" in presiding.

With but few exceptions the letters voiced the conviction that the people should be allowed to express their decision, and that no Annual Conference should vote on the question before the General Conference.

Several letters declared that a vote by written ballot should be cast when the issue is to be voted on in all Conferences.

Southern Methodism is a strong, homogeneous body—large enough for all practical requirements. Our people are as fine and loyal as will be found anywhere on this earth. Their ability and willingness to respond has been demonstrated time and time again. The Bishops' Crusade was a splendid achievement in lifting the burden of debt from our Mission Board, and its second phase—a deepened spiritual awakening—may be the signal for even greater things. Methodist people long not for greatness in numbers or more powerful machinery. They do not believe that God is always on the side of the heaviest artillery. At heart they sense no real need for an external administrative Union based on "the Southern plan" or any other plan.

Here is a thoughtful sentence in a letter just received from one of the leaders of Methodism in Texas: "Can it be that a feeling of defeatism unconsciously urges some of our leaders into the proposed Union? Our Church has not failed. Before it is the greatest period of progress." How can the external merging of millions into a gigantic ecclesiastical machine supply that inner spiritual power that is our one supreme need?

Mobile, Ala.

OPPORTUNITY

(Continued from page 11)

who smile at us; it is easy to swap compliments; it is easy to love those who have pleasing dispositions and lovely personalities; it is easy to admire that person whose thought in religion, busi-

ness, and social life is somewhat identical with one's own, and we can easily do good unto all such persons. But what about that person who has a hostile attitude toward us, who has said derogatory things concerning our characters, who has a harsh attitude toward us bred of an ill-feeling? Well, to say the least, the average person finds it very hard to do good unto these people. But did it ever occur to you that even these cruel cases afford the opportunity to do good? The best way in the world to whip an evil person is to return good for evil. Contempt breeds hate, but love begets love. Almost two thousand years ago a voice echoed through the Judean hills a message which comes to us through the corridors of centuries, as fresh and as sweet as when it was spoken. It is the voice of the lowly Galilean. He taught us to love those who hate us and to do good unto those who despitefully persecute us. In other words, to do good unto all men as the opportunity presents itself. Or to put it in still other words, "as ye would that men should do unto you, do ye even so unto them."

The opportunity is ours. Therefore let us do good unto all men, especially unto those who are of the household of faith.

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

Alexandria Dist.—Fourth Round

Ferriday, Sept. 26, a.m.
Jonesville, Sept. 26, p.m.
Winnfield, Oct. 3, a.m.
Colfax, at Montgomery, Oct. 3, p.m.
Marksville, at Bay Hills, Oct. 10, p.m.
Melville, at Palmetto, Oct. 10, p.m.
Sicily Island, at Vidalia, Oct. 17, a.m.
Rochelle-Tullos, at Rochelle, Oct. 17, p.m.
Bunkie, Oct. 24, a.m.
Glenmora, Oct. 24, p.m.
Grayson Circuit, at Grayson, Oct. 27, p.m.
Provencal, at Oak Grove, Oct. 31, a.m.
Natchitoches, Oct. 31, p.m.
Montrose, Nov. 1, p.m.
Boyce, Nov. 3, p.m.
Lecompte, Nov. 4, p.m.
Pleasant Hill, at Robeline, Nov. 7, a.m.
Campiti, at Campiti, Nov. 7, p.m.
Pineville, Nov. 8, p.m.
First Church, Alexandria, Nov. 10, p.m.
Jena-Olla, at Olla, Nov. 14, a.m.

Where morning hour is indicated the quarterly conference will be held in the afternoon at an hour to be announced by the pastor. Where p.m. is indicated the quarterly conference will follow the regular evening service, with the exception of Marksville, at Bay Hills, where a devotional service and quarterly conference will be held at 3 p.m.

R. H. HARPER, P. E.

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NEW ORLEANS

Christian Advocate

Vol. 84—No. 39.

NEW ORLEANS, LA., THURSDAY, SEPTEMBER 30, 1937.

Whole No. 41254.

Hidden Sweets

By Anne Charlotte Lynch Botta

The honey-bee that wanders all day long
The field, the woodland, and the garden o'er,
To gather in his fragrant winter store,
Humming in calm content his quiet song,
Seeks not alone the rose's glowing breast,
The lily's dainty cup, the violet's lips,
But from all rank and noxious weeds it sips
The single drop of sweetness closely pressed
Within the poison chalice. Thus if we
Seek only to draw forth the hidden sweet
In all the varied human flowers we meet,
In the wide garden of humanity,
And like the bee, if home the spoil we bear,
Hived in our hearts it turns to nectar there.

—The American Hebrew.



Wallet of the Week



DEAN LYNN HAROLD HOUGH, of Drew University, is quoted as saying that Protestant ministers are so afraid of losing intellectual liberty that they have come to have no convictions on anything. He observed also, "Nobody was ever lifted to a noble life on the insistence that he can go anywhere at any time. This type of intellectual liberty does not mean very much. Christianity is either coherent utterance of a corporate truth having behind it divine authority, or the Christian church is insignificant and the ministry irrelevant."

* * *

NOTHING BEGAN IN PALESTINE is another of the senseless theses for which Mr. H. G. Wells has long been famous. He is credited with the statement: "Nothing began there. Nothing was worked out there," and that "the little region of Palestine . . . no more (in world history) than a part of the highway between Egypt and Mesopotamia." This fulmination, delivered before the Educational Section of the British Association, is probably as accurate and informing as much of his other writings which he has been pleased to label "history."

* * *

THE WORLD JEWISH PROBLEM is reflected in the fact that in the past sixteen years the American Palestine Campaign Fund, an organized effort for Jewish relief, has expended \$28,405,000 in colonization activities. Nearly two million dollars was raised in 1936. The American Jews are now undertaking to reclaim a large body of waste land near Lake Huleh on the Syrian border. It is their purpose to donate one-fourth of this land for Arab use, as a practical gesture on their part of Arab-Jewish amity so much needed in Palestine at this time.

* * *

RUSSIAN SOCIETIES OF THE GODLESS, according to Posener Zietundgienst, have determined to build a ship to be used in carrying their propaganda to foreign countries. It is said also that orders have been issued to sextons of cemeteries instructing them to permit ministers of the Gospel to officiate at burials only in cases where such service has been requested in the will of the deceased. Such prohibitions are doubtless necessary to the progress of the godless societies, and they speak volumes for the moral and spiritual consciousness of the people.

THE AINU, a despised and repressed class of Japan, have for centuries been subjected to the most shameless servitude. They are compelled, under penalty of death, to pay heavy taxes and, until recently, they were even denied the privilege of cultivating the land, and to educate them was a crime. Recently, however, the government appears to have changed its policy and it now seeks to confer larger privileges upon them. The Ainu constitute at least a part of the race problem of Japanese civilization.

* * *

THE RABBINICAL COUNCIL OF AMERICA has injected the Bible into the controversy over Palestine. The Council, an Orthodox group, is said to have addressed a communication to Great Britain in which they ask that the Bible mandate with reference to Palestine be observed. It was pointed out that the Bible distinctly defined the boundaries of the country, and Britain was urged to deal with the Holy Land, not upon political but upon spiritual grounds. The appeal insisted that such was due as a matter of Israel's history, and also to England's consistent devotion to the Bible.

* * *

THE BAPTISTS OF TEXAS have inaugurated a movement to add one hundred thousand active members. Fifteen hundred Baptist ministers discussed the plan for four days, and at the end of that time they decided to put both the plan and their churches to the test. Such a daring program challenges the respect and admiration of all denominations and we confidently expect that the effort will result in a sweeping victory for Texas Baptists. We have heard from unofficial sources that they are already well on the way to the achievement of their purpose.

* * *

FIFTY AFRICAN BUSHMEN recently visited Capetown, South Africa, in order to make appeal to parliament for the privilege of hunting game for food. Game constitutes a chief source of their food supply and, in the effort to save the African buck from extinction, a large part of their hunting grounds has been turned into a game preserve. The African Bushmen are said to be the smallest and possibly the oldest race on earth. General Smuts called them "living fossils," and the race which has been rapidly dying out is now further threatened by the reduction of their food supply.

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W. L. DUREN, D.D., Editor

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EDITORIAL

SECOND-HAND CHRISTIANITY

We read an article recently, by a well-known minister who made attack upon the Christianity which adheres to what he termed a "reactionary," or an archaic and outmoded theology. It seemed to be his opinion that much of the pessimism of Christianity is a projection of creedal concepts representing "a transitional stage of thought" which is now incompatible with the modern doctrine of the Fatherhood of God. He appeared to think that the acceptance of historic tenets is *prima facie* evidence of a second-hand Christianity, and he arrayed against its contentions all the terminology of the scientific rationalism of a few years ago. Personally, we have small interest in the warfare between reactionary and modern theological opinion as such, but we confess with equal frankness our skepticism as to the progressive and forward-looking theology which proceeds at once to nebulous ideas of a "conditional immortality" and "probation" with a purgatorial cast. It is no answer to the theology built upon the revelations of a changeless God to say that we have outgrown such opinions, that they no longer have "moral and religious reality." As we see it, a theology which represents God's dealings with impenitent sinners as "not penal but remedial," is essentially a lame and a compromising apology for all faith. The implications of a theology which represents "only a transitional stage of thought" cuts the dirt from the very foundations of religion. It robs religious thinking and teaching today of that abiding authority which is bound up with Infinite wisdom and understanding. What right have we, as "birds of passage," to call the world to a religious standard which in another generation will be supplanted? What is there in a radically changing theology to give it universal appeal or spiritual pre-eminence? The second-hand religion which we fear is not that which accepts the common denominator of religious experience, but it is that which assumes the relation without either the experience, or the spirit of sacrifice which would share it with others. We find it much easier to adjust ourselves to theological opinion with which we differ, than to rec-

oncile religious pretensions wholly at variance with our conception of God.

ECCLESIASTICAL LIBERALITY

At a service in a London church recently, a Church of England Bishop made some rather unusual concessions regarding the Nonconformist churches. The preacher was Bishop Walter Carey, formerly Bishop of Bloemfontein, and he gave what he called a "heart to heart talk on the subject of reunion." He is quoted as saying: "Among Nonconformists no one can deny that God has blessed every kind of ministry. The Free Churches may have lapsed from historicity, but God has never deserted them. There is an idea in some quarters that Wesley and others who broke away from the Church of England did so in a spirit of contumacy. Not at all, they broke away from a Church at that time dead because they had a living faith. I sometimes wonder whether it is not a mere pride of institutionalism which prevents Christians from coming together."

These were the words of a Church of England Bishop in a church of his own faith and they must be accepted as a fair appraisal of the spiritual values of the unregimented religious forces of England. In these days when we seek again the Aldersgate experience, it is indeed heartening to feel that the spiritual inheritance upon which we have built our Methodist structure is making its appeal, even after two hundred years, to those who were the most vigorous opposers of Mr. Wesley and his lay preachers. But let us never forget that it is not our inheritance, but our own faith and experience which can make powerful and blessed the ministry of Methodism today. Let us seek for a renewal of that spiritual experience which has been our chief credential through the past two hundred years.

BY WAY OF EXPLANATION

Many times we have been crowded with matter for publication, but at no time since we came to the editorship of the paper have we been so overwhelmed as at the present time. We expect to publish all

that it may be possible for us to use, but we are forced to ask that our friends be considerate. Do not get impatient with us, and those sending material can help us out of our difficulty by writing no more than is necessary to make clear their subject. We want all the news that may be of interest to your people, but put it up in a neat and compressed package. Last week we were away from the office and when we returned we found some of our own material shelved, so we are sharing together.

EMERGENCY OFFERING FOR CHINA

The desperate situation which our missions and missionaries are facing in China has made necessary the cabling of \$5,000 for immediate relief. This was done out of current funds and without the necessity for borrowing, but the emergency is such that the Bishops have felt that an opportunity for permitting interested persons and congregations to share in the relief work made necessary by the China situation should be approved. No campaign will be put on, but the Board of Missions at Nashville will receive and transmit any such offerings for the relief of our imperiled missionaries in China. On Tuesday of last week, Bishop Arthur J. Moore announced that all our missionaries were safe at that time, but he said that the situation is one of extreme peril. Emergency offerings should be sent to Mr. J. F. Rawls, Treasurer, Doctors' Building, Nashville, Tenn. We urge that all our churches shall have a part in this necessary measure of relief.

Editorial Miscellany

By Dr. H. T. Carley

WHAT HOGS THINK

One of the little pigs found a crack in the fence and slipped through. He was care-free and happy. He was not old enough to realize that he would be a hog some day; so no fear of impending doom was upon him. He was full of mischief, and he felt a little devilment lurking in his bones. The old sow, his mother, and his little sisters and brothers called to him in hog language and told him he had better come back; but he snorted in disdain, squealed with delight in his new-found freedom, and grunted happily along to see what he could discover in a land in which, so far as he knew, he was a pioneer.

He wandered down a short lane, rooting here and there to see if he might uncover a choice bit of food that would give him a new thrill. A mule in the pasture on the other side of the lane came close to the fence and stuck his head over. The little pig, pretending to be frightened by so huge an animal, emitted a series of startled grunts and scooted to the other side of the lane. He was having great fun.

A little further down, at the end of the lane, he

came to a long, narrow stretch of ground that was something new to him. There was no grass on it; and when he tried to root into it with his little pink nose, he found it harder than anything else he had ever seen, and he stopped rooting and went to pushing hard little pellets with his snout. They looked somewhat like grains of corn; but when he tried to bite them, they hurt his teeth. He was on the edge of a graveled road; but he didn't know it.

On the other side of the road he saw plenty of nice, green grass, and he decided to go over and help himself—like all little pigs, he liked grass. As he started across, he saw a big black thing on wheels come rolling along. He didn't know what it was, but he wasn't afraid of it, because he saw his master roll one out of the little house in the lot that he called home every day, and when he got close to it his master always slowed it down and made it give out some kind of noise that scared him and made him run out of the way. So he wasn't afraid of the one he saw coming now.

But before he knew it something terrible happened. The big black thing didn't slow down and it didn't make the noise that would have made him scamper off into the weeds. Instead, it came on fast, and before he knew what to do, one of those fast-turning round things hit him. It knocked him into the ditch—but even then it didn't stop or slow down.

He thought he was going to die. He hurt all over; and when he tried to walk, he could scarcely move. He called to his mother; but she and his little brothers and sisters had gone to the other side of the lot and he couldn't make them hear him. He tried again to walk; but his hip and back hurt so bad he had to lie still. He had never dreamed that a little pig could suffer so much agony. He thought, after all, he would have to lie there and die. He didn't want to die. He thought of how his mother had fed him; and how he and the other baby pigs had played all over the lot; and how he liked to wade around in the edge of the pond and pretend that he was a big pig and could even swim across the pond if he wanted to. And then he thought how nice and warm it was when they all cuddled down together and went to sleep at night. But how he was hurting now!

And then a colored woman came along and recognized him lying there in the ditch. And she said, "Poor little pig!" and went and told his master. And his master came; and instead of saying "Sooeey!" he picked him up in his arms, and said, "Poor little pig!" And then he felt him tenderly all over, and said, "No bones are broken, and you are going to get all right."

And then he took him to the lot and fixed a nice place for him to stay, and gave him something nice to eat, and he began to feel better. And after awhile his mother sow and his brothers and sisters came to see him and nudged him with their noses and told him how sorry they were that he was hurt, and how glad they were that he was going to get well. And when they asked him who hit him, all he could say was, "I don't know—whoever it was, hit me and ran."

And all the pigs and hogs that heard about it said: "It must have been some terrible kind of monster that would hit a little pig and then run—surely no man would have done such a thing."

DOES THE PLAN OF UNION REQUIRE APPROVAL BY EVERY ANNUAL CONFERENCE IN ORDER TO GIVE IT VALIDITY?

By T. W. Holloman

As a member of the Methodist Episcopal Church, South, I have been greatly interested in the Plan of Union and in the discussions pro and con. Furthermore, I have felt impelled to think through to my own conclusions.

I have reached the conclusion that the Plan cannot be legally adopted without the approval of each Annual Conference, for the following reason:

Section III, paragraph 2, of the Plan provides:

"2. Amendments to the Constitution shall be made upon a two-thirds majority of the General Conference present and voting and a two-thirds majority of all the members of the several Annual Conferences present and voting, except in the case of the First Restrictive Rule, which shall require a three-fourths majority of all the members of the Annual Conferences present and voting. The vote, after being completed, shall be canvassed by the Council of Bishops, and the amendment voted upon shall become effective upon their announcement of its having received the required majority."

The law of our Church gives the General Conference full powers subject to certain restrictions. All of these restrictions may be altered by a vote of two-thirds of the General Conference and the concurrent recommendation of three-fourths of all the members of the several Annual Conferences, present and voting, except the first one.

This First Restrictive Rule reads in our law exactly as it does in the Plan of Union. As to it, our law provides an exception and provides that it "may be altered upon the joint recommendation of all the Annual Conferences by a majority of two-thirds of the General Conference succeeding."

Since the Plan of Union provides that the Methodist Church to be established by the Union may alter this first rule by a vote of two-thirds of the General Conference and three-fourths of the members of the Annual Conferences, present and voting, it follows that the Plan changes our present constitutional provision as to changes in this rule and can only be legally adopted by the joint recommendation of all the Annual Conferences of our Church.

The Constitution of the United States provides that it may be amended by a two-thirds vote of Congress upon the concurrence of three-fourths of the States. Suppose Congress proposed by a two-thirds vote that hereafter the Constitution could be amended by the concurrence of two-thirds of the States and submitted the act to the States and only two-thirds of them concurred, would any one contend that the method of making

amendments thereafter had been constitutionally changed? Certainly not.

The practice of our Church has been in accord with the view taken by me as shown by Bishop Denny in his article in the Christian Advocate of September 10, 1937, at page 30. I take the liberty of quoting him:

"... Originally no one of the Six Restrictive Rules could be altered save with the approval of each Annual Conference. It required each Annual Conference and two-thirds of the General Conference succeeding to alter this requirement, so that thereafter the last five Restrictive Rules might be 'revoked, altered, or changed' by three-fourths of the members of the Annual Conferences present and voting, and two-thirds of the General Conference succeeding, and this alteration received the required vote. . . ."

Furthermore, I do not think that any court could read out this requirement on any liberal construction or equitable or reasonable consideration. It has been our law from the days of the undelegated General Conference and it is reasonable, binding and, I think, conclusive.

Bishop Denny has made a cogent argument that the Plan itself changes an Article of Religion, and, therefore, requires the approval of each Annual Conference. On its face it appears sound. The adaptation of the 23rd Article of Religion to the needs and governmental control of the foreign fields was by the constitutional process. However, in essence and actuality it was but an adaptation of the Article to conditions beyond the territory of the United States. As the Lord looketh at the heart and not at the outward appearance, so the law attempts to give effect to the essence, actuality and intent and not to be governed in a hidebound manner by the form and the words. It is quite conceivable that a court would hold the 23rd Article was not altered but only adapted to the widening work of a World-wide Church. If so, this argument would fail.

It must be said, however, that if the Article was changed, it is no answer to the argument (and in any event it is no answer to my position, above) to claim that the Methodist Church was divided by a plan that provided for a change in a Restrictive Rule, which change did not receive the required Annual Conference approval. This is erroneous.

Smith et al vs. Swormstedt et al, 16 Howard, 288, 14 L. Ed., 942, was a bill in equity filed by our Commissioners and others to recover our ratable share of the "Book Concern." It was a proceeding in equity to secure our share of this fund on the ground that the Church had been divided by a valid act of the General Conference, which submitted its determination solely to the Southern Conferences. Defendants pleaded, specifically that the plan depended in all its parts on the proposed change in the sixth rule and that it failed because the change was not made by the concurrence of the Annual Conferences required by the con-

stitution. Such concurrence actually was not obtained. The portion of the resolution submitting a division to the Southern Conferences was adopted by them.

The Supreme Court of the United States sustained the contention of the plaintiffs (reversing the Ohio Circuit Court) and decided the case on this point. It held that the General Conference had all powers except as restricted by the six rules, that as it might have organized two churches originally, and had actually erected its Canadian Conferences into an independent Church, so it was now competent to provide for this division in this manner. At page 951 of the Law Edition citation, it is said:

"It has also been urged on the part of the defendants that the division of the Church, according to the plan of the separation, was made to depend not only upon the determination of the Southern Annual Conferences, but also upon the consent of the Annual Conferences North, as well as South, to a change of the sixth restrictive article, and as this was refused, the division which took place was unauthorized. But this is a misapprehension. The change of this article was not made a condition of the division. That depended alone upon the decision of the Southern Conferences."

"The division of the Methodist Episcopal Church having thus taken place, in pursuance of the proper authority, it carried with it, as matter of law, a division of the common property belonging to the ecclesiastical organization, and especially of the property in this Book Concern, which belonged to the traveling preachers. . . ."

Smith et al vs. Swormstedt et al, 14 L. Ed., p. 951.

Here, however, in the Plan of Union, the change in the method of amending the First Restrictive Rule is an integral part. Its adoption makes the change. Hence, under our constitution all of the Annual Conferences must concur.

Alexandria, La., Sept. 20, 1937.

WHY I AM OPPOSED TO UNIFICATION

By Rev. John W. Ramsey

I could easily multiply the reasons for my opposition to Unification, but some of them, stated as briefly as possible, are as follows:

1. Because of the quiet way in which some of our leaders, who favor Unification, have apparently been attempting to put it over. Seemingly every possible effort has been made to keep from the membership of the church a knowledge of the proposed Plan. Very little, if anything, has been said about it in the secular press, and only within recent months have the columns of our Church periodicals been open for discussion. Consequently, only a small percentage of the membership knows enough about it to form an intelligent opinion concerning

(Continued on page 9)

Louisiana Conference

PERSONAL AND OTHERWISE

The Advocate staff appreciates a note sent with the remittance of Mrs. Wiley J. Murphy, Arcadia. It is such messages as hers that make easier the grind of our task.

The music for the recent meeting at Pleasant Hill was in charge of Mrs. W. H. Moseley as soloist and Miss Maudie Anderson as pianist, according to Mrs. J. B. Brown. The solos were effective and the music rendered was a valuable contribution to the meeting.

Rev. O. L. Tucker, pastor at New Iberia, paid the Advocate office an appreciated call one day last week. He speaks in an enthusiastic way of the splendid work of Rev. B. F. Rogers, the presiding elder. He also reports progress on the new educational project for his church.

We have a letter from a reader at Winnfield saying that he has some old copies of the Advocate which he asks the value of. We regret to report that separate copies of the paper that old, or of any age, have little value except for articles which may be of special interest to individuals. We have two or three bound volumes of the years in question and the whole volume is worth about ten dollars.

RUSTON DISTRICT NEWS

The Ruston District has enjoyed a number of special blessings during the year. God has been very gracious to us. The development of the oil field at Lisbon has made possible the building of a parsonage, remodeling of the church and the church going to whole time—a new appointment. At Springhill a large paper plant is being erected, to cost at completion approximately \$12,000,000. A housing project will call for five hundred houses at a total cost of \$1,500,000. A new parsonage is being built, the church undergoing repairs and the work going to full time—a new appointment.

The Ruston people are rejoicing over a successful campaign for their new church. Brother Hicks and his people are looking forward to moving into a beautiful church the early part of next year. This is something to rejoice over, because so many contributed—a number of real old-time sacrifices were made. Cash on hand totals better than \$40,000. They will let the contract only when all cash is in hand. Ruston District can really report a \$40,000 surplus at present.

On Friday, September 17, our presiding elder called a meeting of all pastors and board chairmen.

The devotional was led by our presiding elder, Brother Hoffpauir. Following

the devotional we heard the District Lay Leader, Judge E. L. Walker. His was an encouraging message on closing out the year in full; he urged us to see the Spiritual in our money raising. Following this we heard an inspiring message by Brother Hicks on "Our Spiritual Life." His message stirred our souls. Both Brother Hicks and Judge Walker spoke a few words concerning their new church. Following the message by Brother Hicks we heard Mr. Floyd James on "Building the New Church." His high point that impressed us all was the fact that the spiritual life of the church had deepened during their campaign. Then we heard two visitors from the Monroe District, Rev. H. L. Johns, presiding elder, and the District Lay Leader, Judge W. B. Clarke. Each gave us kind words of greetings and congratulations.

The presiding elder then called on the preachers for oral reports on their work thus far in the year and for a statement as to what are the prospects of closing out the year in full. Encouraging reports were made, and in almost every charge a "pay in full" pledge.

The laymen were then heard. Their words were as optimistic and encouraging as those of the preachers.

Last on the program, but not least, was a delicious supper served by the ladies of the Ruston Missionary Society.

To climax it all, Mr. T. L. James invited all the preachers to attend the football game that night between Tech and Oklahoma City University as his guests.

We are proud of our presiding elder and the wonderful things he has inspired us to do, and we are beginning to wonder if the new law of limiting to four years should be enforced in our case.

C. B. WHITE.

POLLOCK CIRCUIT

Dear Editor: I am writing you as pastor of the Pollock Circuit concerning the work we have done so far this Conference year in the three churches that constitute the charge, and the problem of building a new church at or near Tioga, on the site of the old Palestine church which was in full force fifty or sixty years ago, in the days of Ivey Hoffpauir and John F. Wynn.

We have just finished the new Palestine church and organized it on Sunday, the 12th, at 3 o'clock, with Brother Harper, the presiding elder of our District, in charge. We received twenty-eight members by letter or transfer, and at 8 o'clock we had another service. I preached again and baptized one infant and six adults, making the total number of new members thirty-nine. The general sentiment was fine and we are rejoicing over the results. We started a revival

last Sunday and are expecting great results. I ask that the brethren who know me will pray for a victory here. I am only 81 years old, but there is lots for me to do yet.

H. B. McCANN.

TIDINGS FROM THE WEST

Brother Duren: On Wednesday night, August 25, I attempted to go to the downtown Methodist church here to prayer meeting. The church was closed and I noticed they have only the morning service on Sunday. I then went over to the Baptist church, all lighted up, people going in large numbers, auditorium was almost filled by service time. The preacher invited the young people going off to school to the front row, 18 of them, mostly going to denominational school. He made a talk to them along spiritual lines to observe in school, afterwards a number of prayers from the congregation for their keeping and studying, real heart prayer. I noticed on the board nearly 1,000 visitations and phone calls had been made by the Sunday School superintendent. This church has expanded to cover nearly a whole square. I had almost identically the same experience recently in Mobile. Had to go to the Baptist church for prayer meeting. Auditorium nearly filled, prayers and testimonies that would have done an angel's heart good.

Recently I read one of Wesley's sermons on "Awake, Thou That Sleepest." We ought to circulate this sermon in some of our churches, don't you think?

Let's pray.

M. F. WILSON.

REV. GEORGE FOX DIES

Rev. George Fox died at his home in Bonita at 8:25 Saturday evening. Funeral services at Bastrop church Sunday afternoon, conducted by myself with Giles, McCormack, Hebert, Alford and Midyett assisting. Masonic burial at Bunkie Monday, with King, Harwell, Hebert and myself assisting. A true comrade in the ministry has fallen at his post.

H. L. JOHNS.

GENEROUS RESPONSE

We have received several letters like these before you, and of course some of our larger churches have been very generous with our work of mercy. We hope that the time will soon come when the people of every charge will reveal a heartfelt interest in response to their pastor's request on the special day set apart by the three Conferences for presentation of the work of our Memorial Mercy Home-Hospital, 815 Washington Avenue, New Orleans, La.

J. G. SNELLING, Supt.

* * *

Pioneer, La., Sept. 21, 1937.

Dear Brother Snelling: Enclosed please find my check for \$7.20, which represents further offering for the carrying on of our great work. You will remember that we

(Continued on page 16)

AUGUSTUS MIXER MAYO

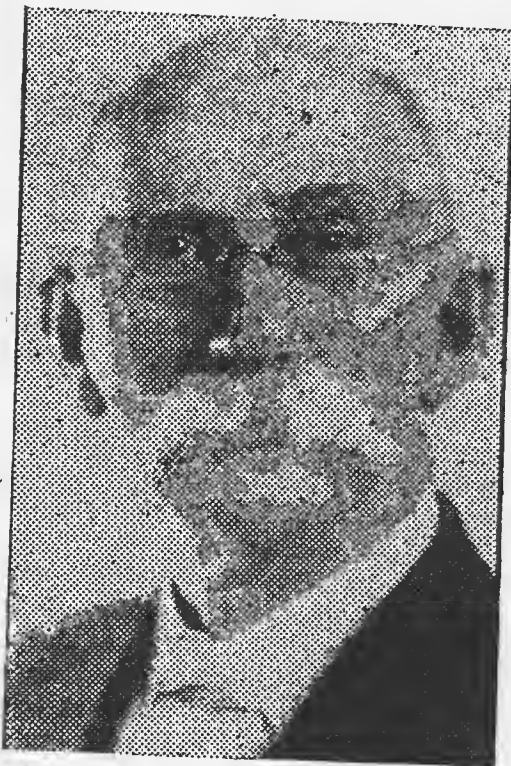
Augustus Mixer Mayo was born in St. Landry Parish on November 4, 1859, a son of Claudius Mayo and Sue Mixer; moved to Opelousas in 1867; joined the Methodist Episcopal Church, South, at the age of nine years; attended school to Calvin A. Frazee. In 1876-80 attended school at the Polytechnic Institute in St. Louis, Mo. In March, 1880, went to Lake Charles and became deputy clerk of court under his uncle, Thad Mayo. In 1887 he founded the first abstract of title business in Louisiana and has continued at its head ever since, which business has just celebrated its fiftieth anniversary. In December, 1887, he married Miss Minnie Knapp, daughter of Dr. Seaman A. Knapp, a real helpmate in every sense of the word. His family consists of two sons, Seaman Augustus and Claudius Herman, and ten grandchildren. His work has been outstanding in the Lake Charles church and Sunday School, having been connected with it since March, 1880. He was elected Sunday School secretary soon, and during the ill health of Superintendent O. M. Marsh, often served as superintendent; was elected superintendent in the fall of 1892, and is now serving in the forty-sixth consecutive year in the same church and school. He has held every office in the gift of the local church for a layman to serve; steward for fifty-five years; secretary of the Church Conference; as recording secretary of the church. He has, since 1883, entered every name on the church register, also the names of marriages, baptisms and deaths; served as a lay delegate to the Annual Conference over a period of forty-five years; served on the Auditing Committee at Annual Conference for twenty-five consecutive years, Conference Treasurer, treasurer of Sunday School and superannuate funds, and as a delegate to five General Conferences.

WHAT ABOUT THAT SERMON ON WORLD PEACE?

By Ellsworth Buck

Yesterday I read in one of our big dailies an account of what was happening in the Spanish war zone. It seems that General Franco was making a forced march across mountainous country, plowing through mud, rain and narrow passes, in order to cut off the water supply of a city of some 160,000 souls. Now, the men are away at war and all that is left behind is a few old men, and the women and children. The good and the innocent must suffer, if the General is successful with his campaign. That the General will do this awful thing is, enough to make one sicken and turn away; but that is just the point, we must not turn our backs on the whole matter and say, "It is their jolly old war, so let them fight it out." We feel that something ought to be done about it. But what can we do? Now, I would be the last man to sug-

gest that we send an armed force down to Spain with instructions to join forces with the right side. Who knows which side is right? I am sure that I do not. Suppose we sent an army down there with instructions to call a conference of both sides and say to them, "Dear Folks: We came down here as friends to both sides and we want to stay on good terms with you and all people. But we have noticed that you have been at each other's throats for a long time. You are mighty poor hands at this fighting business, or you would have finished your little tilt some months past; and what is more, if you fellows keep this up you are



AUGUSTUS MIXER MAYO

going to hurt somebody else and then you will have more trouble on your hands. Now, we do not want to bother you. Far be it from us to interfere with your business; but our Uncle Sam might not like it if we went back home without making some sort of showing. So, we want peace. And if you fellows do not get together pronto, we are going to push the whole kaboodle of you off the map and go on back home. We might even brag about how we made you skeedaddle. Then where will your little old war be?" Such a speech might start something, but I doubt if peace could come to poor old war-torn Spain that way.

Come to think about it, maybe we could get this war business all settled by calling a nice quiet peace conference. We could write a nice letter to both sides and ask them to send delegates to this conference. I think Miami would be the ideal spot to hold this meeting. That city is not so far away and it is noted for its mild weather and orange juice. So no one should get too dry, or get all heated up and walk out on the meeting. Of course, we are considered babes in the matter of international diplomacy, and it might be well to invite several of the older nations to send over one or two of their best to scotch for us and keep us from losing any ground ourselves when the battle of words begins. And since we are going to be the host, we will want some peaceful spirits to stand by just in case anything should happen. We might ask Italy to send over that fellow Mussolini. He ought to be a good hand to have at a peace conference and he should not be very busy now. Germany would be glad to cooperate. Hitler might enjoy a few weeks' vacation. It should be real fun having those two fellows over here at the same time. And just think what it would mean to the city of Miami! These two boys in the same town at the same time! Hot dog! Hold that tiger! Etc.! They are such great stay-at-homes, too. They are such sweet-spirited men, and so unselfish! Just like to go along in their calm, cool way, minding their own business. And the presence of these two quiet neighbors down on our Florida coast would pep up the tourist trade for a little while. Real estate prices would jump like a scared rabbit. And a big building boom would be born over night. Thousands of men would be put to work and many a trailer would be trailing down that way. And while neither of these gentlemen have much of a hankering for land outside of their own country, we might inveigle them into buying a winter home around Miami. I just had a thought. They might buy the old Al Capone home, then they could be together more. Imagine living in the same town with these two boys! But then, I must be dreaming. Because neither of them are bad about getting any holdings in a foreign country. They seem to want so little of anything, much!

(Continued on page 15)



Mississippi Conference

PERSONAL AND OTHERWISE

Rev. J. L. Smith, pastor at Magnolia, is in a meeting for his church. The preaching is being done by Rev. R. H. Clegg, the presiding elder.

Miss Stella Moss, Oakley, responded to the statement from the Advocate office with double the amount, two years instead of one, and a message of appreciation which makes us glad.

Rev. L. T. Nelson, despite his serious car accident, continues his work for the Advocate, and reports that we may expect to hear from him again as soon as he is sufficiently recovered to get among the people.

Rev. W. B. Hollingsworth, pastor of Shiloh charge, has our thanks for a remittance for four subscriptions from his work. This is another of the evidences of a growing and consistent interest in the Advocate.

Rev. L. L. Stokes, Route 5, Gloster, Miss., has our thanks for the renewal of his subscription to the Advocate. He sends also some resolutions passed by his church which we will publish at the earliest possible moment.

On the second Sunday in September, Rev. W. H. Saunders preached at the Baptist church in a union service. He used for a text "Render unto Caesar the things that are Caesar's, etc." It was evidently a theme for Constitution Day.

We regret to learn that Rev. L. E. Alford, pastor at Moss Point, is in the hospital for an operation. The operation was performed on Monday of last week and our only information was before the operation and from Brother Alford himself.

Rev. L. T. Nelson, pastor at Adams, had quite a serious accident about ten days ago. His car was practically demolished, but he escaped with a broken arm and lacerations of his face. He is doing well and will soon be able to be at his post of duty.

Brookhaven District is moving forward under the splendid leadership of Rev. R. H. Clegg, presiding elder. An organization has been effected for pressing the payment of all claims and more than three hundred members have been received on profession of faith.

Rev. D. T. Ridgway, pastor at Wiggins, made a complaint which we regret was necessary, but from which we gleaned a measure of satisfaction. He missed his paper and then added that he "missed it very much." The office cared for the loss and we treasure his interest in the paper.

The editor makes apology to his good

friend, Rev. W. H. Saunders, whose article was crowded out last week. When we returned from our little vacation we found it, but as it had to do with the sesqui-centennial celebration of the Constitution, it is now too late for its publication.

Bishop Hoyt M. Dobbs dedicated the churches at Hazlehurst and at Bassfield on September 19. Dr. Crisler deserves great credit for removing the debt from the beautiful structure at Hazlehurst, and Brother Roberts is equally praiseworthy for the building and dedication of the new church at Bassfield.

Rev. G. H. Jones, pastor at Ellisville, is doing some splendid work for the Historical Society of the Conference. He sends us a series of articles which we hope to publish consecutively, but we dare not promise to do so. He reports that the volume, "Methodism in Natchez," is to come from the press soon.

Rev. R. H. Clegg, presiding elder of the Brookhaven District, calls our attention to an erroneous statement which appeared in the personals of last week. It was stated that Rev. L. F. Alford had requested leave of absence from Gallman charge on account of illness and that Rev. Frank E. Dement had been appointed to supply the work. As a matter of fact, Brother Dement is only assisting Brother Alford with the preaching and Brother Alford is still at his post. We are sorry that the error occurred and we gladly make the correction.

The Hazlehurst church, recently dedicated, has an interesting history. It is the third in a series of buildings for the organization effected in 1860. The first, a frame building, was moved to a more central location in 1864, during the pastorate of Rev. E. G. Cook. The second, built by Dr. I. W. Cooper in 1893, served the congregation until 1927, when it was replaced by the present twenty-room structure and a parsonage of harmonizing design. Dr. C. W. Crisler was the pastor at the time of the building, and he had the honor of completing his task and presiding at the dedicatory service. Bishop Dobbs was the preacher.

RESOLUTIONS OPPOSING UNIFICATION

Whereas, We, the members of Mt. Olive Methodist Church, Meadville & Bude charge, Brookhaven District, Mississippi Conference, do believe that Unification, if adopted, is going to cause our Church to be divided and our members to go to other churches and we will have no Methodist church in this community, and

Whereas, We believe that thousands of other churches will go the same way, and we think it right and just that each church and its members should have the right to vote for or against Unification. Therefore, be it

Resolved, That each congregation in each church in each charge in each District in each Annual Conference in Southern Methodism send a memorial to their delegates from each District Conference asking them to vote for or against Unification, as the church wishes, at the Annual Conference this year.

Resolved, second, That a copy of these resolutions be sent to the New Orleans Christian Advocate for publication and one to our delegates to the Mississippi Annual Conference.

Signed by the officials of Mt. Olive M. E. Church, South, against Unification for our Church: L. L. Stokes, local preacher, Chairman Board of Stewards; Dentis Smith, Assistant Church School Superintendent; Carroll Middleton, steward; H. G. Whittington, steward; A. B. Steele, steward.

MISSISSIPPI CONFERENCE HISTORICAL SOCIETY

This is the first of a series of brief articles that should interest every one vitally concerned about Methodism in the Mississippi Conference. The editor of the Advocate realizes the importance of these messages and graciously gives us this space. Therefore, please look forward to each article, be informed concerning its message, and enlist your cooperation in every possible way.

The meeting of the Historical Society during the Pastors' School probably had the best attendance it has ever had and probably effected the most important legislation—legislation that should interest both layman and minister and affect every church in the Conference.

Among other things, a constitution was adopted with nine articles, stating: (1) the name of the Society; (2) the purpose of collecting historical relics, compiling and writing history of Mississippi Conference Methodism, of marking historic spots, and of promoting anniversary occasions in local churches; (3) the manner and method of keeping the property of the Society; (4) the Society shall have certain officers and curators, all of whom together shall constitute the Board of Curators or the executive committee; (5) all the ministers of the Conference are members of the Society and no dues shall be collected; (6) the Society shall meet each June and shall request an anniversary service at each Annual Conference; (7) there shall be a Historical Commission (which will be the subject for discussion next week); (8) the Society recognizes and shall cooperate with the Hawkins Foundation which shall finance publications for the Society, and (9) how the constitution may be amended. A copy of this constitution may be

secured upon application to the undersigned.

Officers of the Society were elected as follows: President Emeritus, H. G. Hawkins; President, W. H. Lewis; Vice President, C. W. Crisler; Secretary, G. H. Jones; Treasurer, M. M. Black; and Curators: J. L. Carter, O. S. Lewis, W. M. Sullivan, C. C. Clark, and C. H. Gunn. All these constitute the executive committee.

G. H. JONES, Secretary.

WHY I AM OPPOSED TO UNIFICATION

(Continued from page 5)

It, whether it be good or bad. I do not like secretiveness about anything, especially a question such as Unification, which so vitally concerns every preacher and layman of Southern Methodism.

2. Because of the haste with which the vote is being taken. Instead of waiting until the General Conference, the Annual Conferences are now voting. I understood for some time that the Bishops had issued the edict for this procedure, but in a recent article Bishop Cannon asserts otherwise, and states that it was so ordered by the request of the Annual Conferences; but if the Mississippi Conference made any such request, I do not know it. Furthermore, the Conferences have had no official meetings since the close of their sessions of the last Conference year. Hence, there has been no way by which such requests could have been made officially. Therefore, the suspicion is that such requests must have been made by a few leaders of the Conferences to hasten the conclusion of the matter before proper consideration could be given the question.

3. Because I am firmly convinced that the membership of the Church should have the opportunity to vote on a question which so vitally concerns them. I came near saying they should have the privilege, but it is their privilege which is withheld from them. I also came near saying that they should have the right to vote, but it is their right and they are being denied their right. If it be said that delegates to the General Conference can vote for them, this they can and doubtless will do, but I deny that these delegates can vote intelligently without knowing the sentiment of the membership, and this the delegates cannot know if the laity is not allowed to express its sentiment by voting. The Church could not exist without the financial and moral support of the membership. What right, then, have a few delegates, elected not by the membership but by certain Conferences, to vote away the rights and privileges of the membership? I am of the opinion that if our people were allowed to express their sentiment on this question they would overwhelmingly vote against Unification. Does not this fact account for the unnecessary haste and quietness so characteristic of the present movement for Unification? If not, why

are they being denied the right to vote? Will somebody answer that question?

4. Because many of the preachers of the Methodist Protestant Church, at least in the territory of the Mississippi Conference, will have to be placed immediately upon the superannuate list to the great and unspeakable disadvantage of our own superannuates.

5. Because of the overwhelming domination of the Methodist Episcopal Church in the General Conference. In that body, where all the laws and regulations governing the Unified Church will be made, the Northern Church will have seventy-two per cent of the delegation, the Southern Church twenty-five per cent, and the Methodist Protestant Church will have three per cent. Any sane man can readily see what can and may happen with such a large percentage for the Northern Church. Here is danger, and I raise the red flag!

6. Because when my Annual Conference convenes, I cannot vote intelligently for delegates to the General Conference. There has not been enough discussion for me to know "who's who." I am opposed to Unification and naturally I want to vote for a delegation which is also opposed to it. But how am I to know who is for or who against? Under the circumstances, there should be some plan by which those men whose names may be presented for election as delegates to the General Conference can declare themselves so that I and others may be enabled to vote intelligently.

7. Because, after all, the proposed Plan will not be Unification. With the proposed Jurisdictional Conferences, it will be a very disjointed affair—more like a skeleton tied together with wire and hung on the wall, than anything else I can think of.

8. Because I have reached an age when I cannot willingly see the Methodist Episcopal Church, South, lose its identity. I was a local preacher for one year, a member of the North Mississippi and the Mississippi Conferences for forty-five active years, and have been a superannuate for two years, making a total of forty-eight years in the ministry of the Southern Church. If you will add eleven years more of my youth, counting from the time I united with the Church at ten years of age, you will have a grand total of fifty-nine years of my life which I have given devotedly to my Church; and through all these years of sunshine and shadows I have loved my Church with all my heart, more than my life, and have served her to the best of my ability; and now you ask me to pronounce a benediction over her dead body. I tell you I cannot do it—you might as well ask me to read the burial service over my wife's grave.

It is much easier to throw "mummy-dust" in the eyes of people than it is to sweep the cobwebs out of their brains, but throwing dust is less helpful.

ALDERSGATE IN SAVANNAH

In a historic city in a historic year an event of unusual importance will transpire when the General Missionary Council holds its Aldersgate Session in Savannah, Ga., on January 11-14, 1938.

Savannah is the only American city in which Mr. Wesley lived and worked, and in the city and environs there are many spots made sacred to Methodists by his living presence. The year 1938 is the bi-centennial year of the famous Aldersgate experience about which Wesley wrote, "I felt my heart strangely warmed." The Council session will launch the Aldersgate Commemoration. Inasmuch as this is the only general meeting planned by American Methodism in observance of Aldersgate, it is expected that there will be a nation-wide pilgrimage of Methodists to Savannah in January.

The entire program will be built around the Aldersgate event. The theme will be "The Primacy of Personal Religious Experience as Expressed in the Life and Work of Methodism." There will be twenty great addresses covering various phases of the Church's ideals and programs of action, but all will have as texts, as it were, the Aldersgate passage in Mr. Wesley's Journal.

The underlying assumptions of the program are that the primary fact and fundamental element of Methodism and Christianity are personal regeneration of the individual by faith, and that "works" of every kind flow naturally therefrom; that religious experience is spurious unless it issues in moral action and that social programs are impotent unless motivated by personal religious faith. This, of course, is the heart of evangelical theology and Methodist doctrine.

Among the subjects of addresses the following may be mentioned as prominent: The Aldersgate Theology, Racial Brotherhood, International Fellowship, Missionary Passion, Christian Stewardship, Social Morality, Christian Education, Secrets of Evangelism, Christian Patriotism, Can Aldersgate Recur?

Various branches of Methodism will send speakers to Savannah. Prominent on the program will be all the Bishops of the M. E. Church, South, Governor Gordon Browning, of Tennessee; Ambassador C. T. Wang, of China; President W. P. Few, of Duke University; Mrs. Fred B. Fisher, of Detroit; Bishop Frederick P. Leete, of the M. E. Church; Dr. James H. Straughn, of the Methodist Protestant Church; Dean Lynn Harold Hough and Dr. Edwin Lewis, of Drew University. Dr. Ivan Lee Holt, of St. Louis; Dean Umphrey Lee, of Vanderbilt University; Miss Daisy Davies of Atlanta, and Dr. W. G. Cram, of Nashville.

Two unique features will characterize the program. In the afternoons Dr. Paul N. Garber, of Duke University, will direct devotional pilgrimages to the Wesley shrines in and about Savannah. At the vesper hour daily Dr. H. C. Morrison will

(Continued on page 16)

North Mississippi Conference

PERSONAL AND OTHERWISE

Rev. W. O. Hunt places us in his debt for material favors from Kilmichael, and for the further assurance that other such favors are in the offing.

Rev. C. L. Rogers, pastor at Shaw, sends three subscriptions for the credit of his charge. We thank Brother Rogers and his people in that good delta city.

Rev. Tinsley B. Thrower, the alert and aggressive pastor at Drew, adds to the evidence of his loyalty to the Advocate—a loyalty many times demonstrated in the past.

Rev. Guy Ray, pastor at Ebenezer, adds to a business note the statement that everything is moving along fairly well in his charge and he is hoping for a full report at Conference.

Rev. M. Sanford Brantley sends a list of twenty-three subscriptions from Mashulaville charge. This is one more than the quota for that work and is in every way a praiseworthy achievement.

Rev. E. Nash Broyles, First Church, Columbus, held revival services for his church last week. The preaching was done by Rev. Fred C. Woodard. We have received no report of the results, but hope to have a message soon.

Rev. S. E. Ashmore, pastor at Iuka, sends us the obituary of Hon. J. A. E. Pyle whom we recall pleasantly during the time of our service in that Conference. The going of our friend is a reminder of the swiftness of our own travel toward the sunset.

The Advocate family sincerely appreciates the faithfulness and good will of Mrs. Will Marshall, of Batesville, who concludes a delightful letter by subscribing herself, "a devout reader." Mrs. Marshall is Publicity Superintendent of the Woman's Missionary Society of Batesville.

Mrs. E. H. Rook speaks kindly of the Advocate in connection with a business communication. She is the wife of Rev. E. H. Rook, a superannuate, who is now in his eighty-fourth year. We knew Brother Rook many years ago and we trust that the years may deal kindly with him as the shadows lengthen in his life.

THE REVIVALS ON MASHULAVILLE CHARGE

I believe we can say that our charge has had a wonderful revival this year. The interest shown was of the best and the cooperation has been very fine. I believe that we have one of the finest circuits in the Conference.

We had visiting preachers to help us in our meetings in all of the churches, which I believe to a great extent accounts for such great success.

Brother M. H. McCormack, our pastor over at Lambert, helped us in our revival at Vernon. He sure is a fine preacher and a great help in a meeting. He is a man that gets things done during a meeting. The revival was a great success because the results are still working in the church. He is a man who loves the Lord and God sends a revival through him, and when it is over he doesn't pack his suitcase and carry the revival home with him. He is a man who will go with the pastor and do all in his power, with the help of God, to get men to be neighbors and love each other. He is the kind of fellow who will be our brother if we will give him a chance.

Brother J. D. Simpson, our friend and brother of the Mississippi Conference, was with us and brought a great revival through the inspiration of God. He served this work when he began the great task for his Lord. He is a man who is greatly loved by his people and by those he served many years ago. The people of the Middleton community were very much impressed with his sermons and his consecrated life to the task. The results are most gratifying to the pastor.

Brother H. N. McKibben, our pastor over at Ethel, helped us in our revival at Mt. Hebron. Brother McKibben was the writer's former pastor, and during his ministry at my home, when I was younger than I am now, I felt the call to preach under his preaching. He is my father in the gospel. He is a man who loves the Lord and does lots of good wherever he is living or helping any one in a meeting. The people, with the pastor, say that he brought us a great revival from God, and the results are growing from day to day. He is a man who lives Christ in his every-day life and Sunday, too.

Brother J. E. Lawhon, our pastor over on the Macon circuit, was with us here at Mashulaville and brought a great revival from God. It was a success in many respects. It helped the people to believe in each other and love each other more than they have in the past. To some degree it awakened the Christianity in our hearts that makes us love everybody. The people here say that we had one of the finest revivals that they have had in many a day. If so, God be praised.

Brother J. R. Murff, our pastor over at Moorhead, helped us in our meeting at New Hope. Brother Murff was the writer's former pastor and was a great inspiration to me in my young ministry, when I was just licensed to preach. He gave me lots of good advice which has helped me to go forward in the task for

my Lord. He is a wonderful help in a meeting and a mighty good preacher who loves the Lord. He is a man who is loved by all who know him. The results of the meeting will be fine, I am sure.

We have had so far this year twenty-five additions on profession of faith and otherwise on the charge and believe will have others before the end of the Conference year.

We have had a very successful year and look forward to going to Conference with a full report.

Faithfully yours,
M. SANFORD BRANTLEY.

NORTH MISSISSIPPI CONFERENCE GOLDEN CROSS

The District Directors of the Golden Cross are making an effort to get every charge to report something on the Golden Cross this year. The fact that all money collected on Golden Cross goes to help do charity work at the Methodist Hospital, Memphis, Tenn., should make it easy to do this. Remittances should be made to Mr. J. H. Johnson, Treasurer, Clarksdale, Miss., and marked Golden Cross.

T. B. THROWER,
Conference Director.

BALM FOR GILEAD

By Donald George

Recently I wrote an article concerning the need of attention to the rural church, regarding which need I want to point out some thought-provoking statistics. In Louisiana, 79% of the work of the Methodist Church is to be found either in towns of less than 5,000 population (according to 1930 census) or in the open country. Of this group approximately 40% of the appointments are in sections that can be classed as strictly farming or nearly so. It is this latter group I want to deal with in the following discussion. Of the appointments classed as farming, 68% paid less than \$1,000 last year for pastoral support, and 78% of these (or 53% of the total farming group) paid less than \$800. Only 19% of this group paid over \$1,200 for this purpose and none of them paid as high as \$1,500. The annual per capita giving in this group for all purposes was approximately \$5.25 last year as compared with approximately \$12 for the others.

The trouble is not that the country people do not want to give as much as the town people, but rather that they do not have as much actual money. However, people in the country are not to be considered poverty stricken by any means. The difference is simply that the needs and demands for actual cash money are not as great in the country, where a great deal of the families' needs are supplied at home as in the town where everything that is used must come from the store. What, then, can be done about it?

When people themselves live to a large extent from their land the church must do likewise. When people live from the money they make in salaries and wages it is reasonable to expect them to put money into the church, but when people live from the increase of their land it is only reasonable to expect that they should give of what they have for the support of the work of the church.

This idea has been taken in some form or other at various times as special projects to raise money for some specific purpose, but it has never been enterprised on a large scale to take care of all the work of the church. It is, however, the only practical way to raise the financial standing of the rural church so that it will be on the same level as the town church.

There are three different ways in which this may be done, and the practicability of any of them depends on the community and on the will of the people in the area concerned. The final disposition of any of these plans is the same, which is turning produce into cash where cash is needed or using the actual produce itself with due credit for it in cases where it is desirable to do so.

The first of these plans I want to present is that of giving a proportion of that which is raised. It will be generally conceded in rural sections that it is easier to give a part of the particular crop available than it is to give money. Many people in rural sections will not take an active part in the work of the church because they know that when the church is asking for support it is asking for cash money, and cash money is hard to get. On the other hand, if a man knows that when the church is asking for his support it is asking for that which he has on hand, it is not only easier to get him to give but it is actually easier for him to give. I have had men tell me that if I wanted a barrel of corn for the church they could give me that right away, but they would not be able to give twenty-five cents of actual money. This is a condition that holds the year around with most farmers, and there are many who rather than give such a small amount will give nothing at all and lay the blame on their inability. It is easier to get a person to have a proper conception of stewardship when we approach him in these terms than it is when we are continually talking in terms of cash. Furthermore, when a person in a country community decides to tithe he does not think about the things he has in his garden or field which he has planted for his own consumption but rather of the actual money that comes into his hands from the sale of the money crop.

When a person's giving for all the work of the church is based on giving a proportion of what he raises, the rural church can then be placed on a budget system that will amply cover its needs. When it is enterprised to use items of produce for the support of the church as a regular and permanent system, there

will be at any one time a sufficient quantity of any one thing to be marketable, and to make possible a permanent arrangement for handling and storage of the various items.

The second plan I want to suggest is that of setting apart a plot of ground, owned by the church, to which all the people in that church contribute a part of their time in cultivating. If managed properly, and the amount of land used is sufficiently large to meet the needs of the church, this can be made to yield a crop which will be handled in the same way as a person's own crop, and the people in the church could cooperate in disposing of the produce raised. The money gained therefrom may then be budgeted to take care of the particular items it has been designated to dispose of.

The third plan is to enlist every man in the church who is dependent on farming to set apart for the support of the church a part of the land he is cultivating. If, for instance, a man is planting ten acres of land he could tithe by setting apart one acre for the church, and whatever is made from this plot of land would go to the church and the total amount be budgeted. In this plan a person could either give the money that is made from this land or, if the church has established a permanent marketing system, he could give the actual produce itself, so that the church might avail itself of any advantage to be gained from quantity marketing.

I would suggest, further, that the Board of Church Extension could do an admirable bit of work, that would in turn bring dividends to them, by helping rural churches equip themselves for carrying on a project of this sort. This aid would take the form of storage space, transportation facilities, and any other thing required to carry on the work.

Then, further, I would suggest that the Board of Missions might materially aid the cause of the church, and in doing so aid their own budget, by making appropriations of sufficiently large amounts to certain rural churches that the pastor can effectively carry on an organization and to make possible the use of a greater number of trained rural workers throughout the Conference. These appropriations can be gradually removed and used in other places as a church is able to support itself. In view of the large amount of work we have in rural sections, and in view of the cry of the various boards for additional funds, it is obvious that one sure way of increasing these funds by benevolent giving, and they rightly need to be increased, is by aiding the rural church materially, that in doing so the rural people may be more effectively reached spiritually.

It is the duty of the church to serve. It is imperative that we make it possible for those who constitute its membership to have a part in this service.

THE ALDERSGATE COMMEMORATION

By Wm. F. Quillian

The usual schedule for the Educational Council which is to meet in Nashville in December has been revised in order that appropriate emphasis may be given to the Aldersgate Commemoration.

The date selected for the Council is December 9-15. This includes Sunday, December 12. On this date special emphasis will be given to the Aldersgate Commemoration (second phase of the Bishops' Crusade). The program for Sunday will be as follows:

11:00 a. m.—Sermon, Aldersgate Commemoration, Bishop A. Frank Smith.

3:00 p. m.—Mass meeting. Addresses by Bishop Hoyt M. Dobbs and Bishop John M. Moore.

7:30 p. m.—Address, "Aldersgate Re-interpreted," Bishop Paul B. Kern.

The Monday morning session of the Educational Council will be set apart for brief messages and an open forum emphasizing the Commemoration. This particular emphasis will close at noon on Monday.

The General Board of Christian Education is making every effort to cooperate with the College of Bishops in this most important enterprise. Through the Educational Department frequent articles will be presented in our Church School publications and definite courses of study will be offered setting forth Methodist history and doctrine. Through the Department of Schools and Colleges, in cooperation with the authorities of our educational institutions, a Preaching Mission will be conducted and our colleges and universities will consider again the heart-warming experience of John Wesley, the Oxford scholar. Through the Department of the Local Church carefully wrought out plans will be promoted which we trust will result in the reconsecration of our 185,000 officers and teachers and the more than two million members of our local Church Schools to Christ and His coming Kingdom.

The Board of Christian Education and all Conference Boards and officers are committed to this great spiritual emphasis in our Methodism. The nations are confused, sharp lines of cleavage separate class from class. The great Conference at Oxford declared, "The Church of God must be supra-national, supra-racial and supra-class." It is our conviction that the Methodist Movement can be used of God to lift the Church and Christendom to a plane of spiritual life and vision which will help to stabilize our civilization and hasten the coming of the Kingdom of God. The need is urgent. With faith in God and renewed emphasis upon the message of Methodism we must go forward.

Christian Education

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON, OCTOBER 3

By Dr. J. R. Countiss

CHRISTIAN SONSHIP

The love of God is a gracious bestowal upon the universally sinful and undeserving race of men, though the fullness of its benefits comes only to those who hear his voice and enter into his fellowship. The Bible was written that men might understand the love of God and thus receive life. When all words proved inadequate to express his love, "the Word was

made flesh and dwelt among us," spelling out that love in deeds of mercy and kindness beyond man's noblest dreams, and reaching the climax in his dying prayer for his murderers. It is impossible that such love should originate in the passions and selfishness of unregenerate human nature. It could come only from God.

Those who respond to the love of God are admitted into his family, the highest honor that love can bestow, the honor that the groom gives to his bride. When God calls us his children, we are his. It is no fiction, or imputation of qualities we do not possess, but an adoption by which we are able to say, "Abba, Father"—to call him our Father in any tongue and before any company. We are now—not shall be—the children of God. We are shamed by the multitudes who defer Christian privileges and duties to some distant time or place—youth waiting for riper age, age waiting till death shall usher it into another phase of existence—as prospective heirs must wait the death of a testator before they can enter into their inheritance. Jesus has sealed the New Testament in his blood, has opened the way into the very Holy of Holies. Neither here nor hereafter is there a higher estate than that of sonship. It is the highest privilege of earth or heaven. Better sons we may be and should be—more understanding, more efficient, more dutiful—but never anything greater or higher than sons.

The full glory of sonship must, of course, wait the full vision of Jesus, when we shall see him as he is and be like him. Likeness and knowledge are correlatives—likeness growing with knowledge and knowledge with likeness. Happily man was created with at least enough of likeness to God to be able to receive his message and to execute his will. The Christian prepares for what he expects—his very hope is a purifying agent and inspiration, exalting him to a feeling of kinship with God and kindling a desire to be like him, at the same time leading him to avoid those things which would mar his character, and to do that which makes hope more confident.

Sin is lawlessness, and is utterly repugnant to God. The disobedient have turned their backs on God and travel in the wrong direction. The righteous seek to obey God, to travel always in his direction. Any loitering or turning aside brings regret, penitence, and prayer for strength to press ever toward the goal. God measures men not by their goose-step conformity, but by the direction they travel.

The love God bestows finds its fruition in the love it awakens, a love that is unselfish and redemptive, like his own, a love that is not content with mere words, but that finds expression also in deeds

of mercy and good will, deeds which do not need to be repented of, but which bring a glow of satisfaction and peace to the heart of the doer because he feels himself to be walking in the way of his Lord and paying off a little of the debt he is due his fellow men. He has not only the approval of his conscience, but as he walks in the way of truth, the Spirit of Truth bears witness that his steps are right. Sonship need not be a matter of doubt. Going the way of Jesus is evidence of faith in his saving Name.

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For a good, purely vegetable laxative, insist on Black-Draught. About 25 doses in each 25-cent package.

The Christian Fireside

SAYS UNCLE EPHRAIM

"Mirandy," I sez, "what does Sister Dash's hat remind you of?" "There you go again," sez Mirandy with that rebukeful tone. "What do I care what her hat reminds anybody of. It's her hat and I'm not the curious kind. What does it remind you of, Eph?" "An after-thought," sez I. Mirandy looked at me as though she thought I was a case.

"Sure, an after-thought. She puts it on about as careful as Zeke Jones would put a cap sheaf on a wheat shock with the dinner bell ringing. Slap! Bang! Good enough and run!" I goes on with Mirandy pretending not to listen.

"Sister Dash, you know, has mighty good-looking clothes. Her husband goes with her to buy them and his taste is first-rate. She admits that. And her hat probably looks all right on a store shelf. But after she buys it she's always too busy to put it on right. I kin just imagine how she goes out the door bareheaded and then sez, 'That pesky hat; I nearly forgot it,' and jumps back into the house, bangs her hat on her head, and it sits up there like a shy girl ridin' side-saddle on a frisky horse.

"But then her hat's no worse than some people's religion. Some folks make religion an after-thought. Something to be slapped on at the tail-end of a busy day, or given a lick-and-a-promise on a Sunday morning. And what's more, some folks' religion sits on 'em with as little a bit of permanence as Sister Dash's hat. One good jolt and it's gone."—The Religious Telescope.

A HEROIC LIFE

There died recently in one of the Southern states a man who for thirty-one years had been a hopeless invalid, not hopeless in spirit, but in body, and overcoming great physical handicaps he lived the heroic life.

When Grover Lee Mabry was 10 years old he was helping haul a load of wood with a team of mules. The mules became frightened and ran off and Mabry was crushed beneath the load and his spinal cord severed, paralyzing his legs and lower part of his body.

A cripple for life, what was left for the boy?

Many a boy would have given up, but Mabry was not that kind of a boy. He realized as he grew older that others were shut in like himself, and he published a magazine of good cheer called the Sunny South Sunshine Magazine. He set all the type with his own hands, which were well trained skilful hands, and could not only handle a composing stick to set type, but could knit, crochet, tint photographs and make flower baskets.

Much of his time was spent in messages of cheer to other shut-ins. He would lie in a bed made especially for him with his typewriter before him to keep up this wide correspondence.

He also carried a magazine subscrip-

tion project and this with his other activities made him independent of financial help.

One of the greatest joys of his life was playing Santa Claus over the telephone. When calls came to Central Mabry would answer them, and in one season he might answer two thousand calls. For thirteen years he kept up this pleasant role, and now that he is gone, the children miss a friend and the world has lost a noble example of the triumph of a heroic soul.—Industrial School Journal.



Parents-- What Are Your Teen-Age Boys and Girls Reading?

Are you furnishing them with reading material that will develop their Christian character and personality, and at the same time bring them many hours of reading joy?

IF NOT—IT IS YOUR RESPONSIBILITY AS PARENTS TO SEE THAT GOOD LITERATURE IS MADE AVAILABLE TO THEM.

Give Them CARGO A Great Story Paper for Youth!

That thrilling, inspiring, character-building, educational, entertaining story paper that has pleased and greatly helped nearly 100,000 other boys and girls, ages 12, 13, and 14.

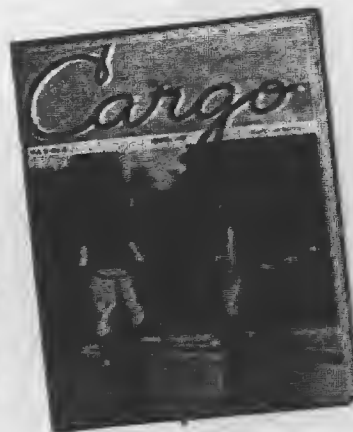
One eager reader writes, "I feel sorry for any boy or girl who doesn't get CARGO."

CARGO contains the type of story and other material that appeals to active boys and girls; stories characterized by reality, action, vigor, literary value—by the best writers of stories for youth. CARGO will hold the interest of any restless teen-age boy or girl.

Try It One Quarter

The aim of CARGO is toward education, culture, and Christian living. It will develop Christian character and personality. A trial will convince you that CARGO meets a real need in the lives of your boys and girls, ages 12, 13, and 14. We suggest that you ask the proper one in your Church school to order sufficient copies of CARGO for the Intermediates in your school. It will be, truly, an investment in Christian character.

The Cost—Only 18½ cents a quarter in clubs of five or more (about 1½ cents per copy per Sunday).



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ALDERSGATE IN SAVANNAH

(Continued from page 9)

conduct a Class or Band Meeting, reminiscent of early Methodism.

It is expected that from Savannah will issue a spirit which will do much to bring about the religious awakening so greatly needed in the nation and the world. All Methodists, of whatever branch, are invited. Vast audiences will be in attendance and every part of the country will be represented. It is not too early to make your decision and plans to attend.

For a detailed program and all other information, address Dr. Elmer T. Clark, Doctors' Building, Nashville, Tenn.

DEMPSEY'S BOOK ON LIFE OF BISHOP J. E. DICKEY READY

A Memorial Edition of the "Life of Bishop James E. Dickey," by Rev. Elam F. Dempsey, pastor of the Toccoa charge, in the North Georgia Conference, with an introduction by Bishop Warren A. Candler, has recently been completed.

The volume contains 300 pages of interesting data taken from the life of this great Methodist leader, and an interesting account of spiritual experiences that will uplift the reader and give him a greater insight into man's relationship with God.

Included in the book will be a list of the names of those persons (but not the amounts) making contributions to this memorial. "Gifts have ranged from \$50 to \$5," stated Dr. Dempsey, "and anyone desiring to become a sponsor may do so by sending in their donation within the next few days, or a subscription for one copy at \$3. These names will appear with others on the sponsors' pages in the book."

Dr. Dempsey has been at work on this book for several years, and Methodist preachers and laymen, especially former students of Emory, will be glad to know that the "Life of Bishop James E. Dickey" is now available.

GENEROUS RESPONSE

(Continued from page 6)

did not send an offering in February, the reason being that we were in the midst of another financial call at that time. In July we took an offering (\$1.80) in one of my churches and sent that offering to you. The present check represents the offering from all three of my churches. The entire charge has thus taken part now, and their total offering was \$9.

Gray's Ointment

USED SINCE 1820 FOR—
BOILS SUPERFICIAL CUTS AND BURNS AND MINOR BRUISES

25c at your drug store.

FOR COLDS—Use our Gray's (Nothol) Nose Drops. Small size 25c, large size 50c at your druggist.

May God bless you in his work.

Sincerely,

A. D. ST. AMANT, JR.

* * *

Carrollton, Miss., Mar. 1, 1937.

Dear Brother Snelling: I am enclosing check for \$11.77 covering offering from North Carrollton, \$7.77, and Teoc, \$4. This finishes my charge with a total of \$27.15. Wish it might have been more, but I have given them a chance and this is the result.

Let me say that Dr. McIlwain's note in the Advocate surely helped to make the offering what it is.

Very truly yours,

L. C. LAWHON.

May 10, 1937.

Dear Brother Snelling: Please find enclosed money order for \$15 from two of the churches from Silver City charge, Vicksburg District, namely, Straight Bayou, \$6.60, and Silver City, \$8.25.

I have one more church to solicit. I worked hard for this; wish it could have been more, but the cause has been neglected, and we will have to educate the folks some.

WESLEY EZELL.

It is unctious, insincere, gushing to disregard the claims of common loyalty to the people who have served you and tell them to put their trust in God.—Maude Royden.

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Octagon Soap
Octagon Soap Powder
Octagon Cleanser
Octagon Toilet Soap
Octagon Floating Soap
Octagon Soap Chips
Octagon Granulated Soap

RUMFORD

Rumford Baking Powder
All Rumford Post Cards have value varying according to size of can.

LUZIANNE

Luzianne Coffee and Tea

KNOX

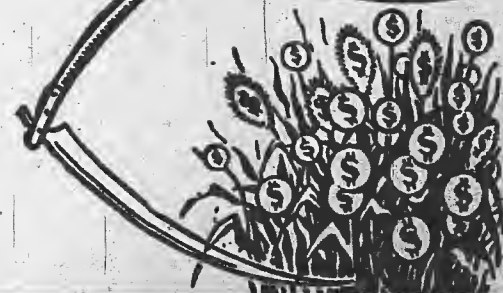
Knox Sparkling Gelatine
Knox Jelly

BALLARD'S

Ballard's Obelisk Flour
All cartons and bags have coupons varying in value according to weight of package.

SAVE COUPONS

AND HELP US



REAP A HARVEST

We need a full Harvest of coupons to reach the goal set for our 1937 campaign. From this large list of household necessities every friend of our work has the opportunity to gather these valuable coupons—which mean so much to us.

Coupons from Soap.....Octagon
Coupons from Baking Powder..Rumford
Coupons from Coffee-Tea....Luzianne
Coupons from Flour.....Obelisk

DOLLARS

FROM

LITTLE

COUPONS

GROW

NEW ORLEANS
Christian Advocate

Vol. 84—No. 40.

NEW ORLEANS, LA., THURSDAY, OCTOBER 7, 1937.

Whole No. 41255.



RINGING IN HEALTH...
and protection against tuberculosis
THE 1937 CHRISTMAS SEALS

BUY and



USE them

The National, State, and Local Tuberculosis Associations in the United States



Wallet of the Week



"SPECIAL SERMONS—any text or subject for \$5.00," is an advertisement which came to our desk recently. The offering says that orders accompanied by remittance are usually filled the same day that they are received, and wary patrons are assured that all dealings are absolutely confidential. Think of it, a prophet of Jehovah an air-mail patron of an institution which offers a service totally indifferent as to whether fish or fowl is required! Then think, if you can, of a minister, called of God to a separate and a holy ministry, peddling gospel moonshine!

* * *

JACK MINER'S MISSIONARY GEESE is a name which has arisen from the fact that stamped on the reverse side of the aluminum tags which bear his name and address is a verse of scripture. For more than a quarter of a century, he has been a student of migratory birds—wild duck and wild geese. His name and address on these tagged birds has brought him a vast fund of information as to the habits of wild fowl—their lanes of travel, the range of migration and length of life. He is probably the greatest authority on the migrations of duck and geese in the world.

* * *

THE SONS OF MINISTERS are to the fore again and in one of the most unlikely corners of the world. It is reported that the most of the men occupying positions in the Native Affairs Department of the Public Service in the Bantu region of Africa are the sons of ministers and missionaries. Their eminence is not due to skill and training alone—they are men recognized for their sympathy and practical helpfulness to the African people. These sons of ministers and missionaries have made a place for themselves in the affections of the Bantu race.

* * *

AN INTERNATIONAL CONGRESS AGAINST ALCOHOLISM, composed of European and American scientists, industrialists, educators and social workers, met in the auditorium of the University of Josef Pilsudski, at Warsaw, Poland, on September 12. The six-day session was devoted to discussions of current phases of the liquor problem throughout the world. It was announced that Polish scientists, who have been making an intensive study of the alcohol question for the past two years, would submit the results of their investigations to the Congress. The program covered the entire field of alcohol's effect upon the individual and upon society, and the resistance of the liquor traffic by temperance forces.

THE SUSANNAH WESLEY is the name with which the mission boat donated for mission work in Alaska has been christened. The enterprise is sponsored by the women of the Home Missionary Society and the Board of Home Missions of the Methodist Episcopal Church, and the Congregational Board of Missions. The staff of ten persons, headed by Rev. Walter Torbet, will hold religious services, distribute Bibles and other religious literature, and lend medical assistance to the natives of the Alaskan villages at which the boat stops.

* * *

THE GRAVE OF JONATHAN BELCHER, royal Governor of the Massachusetts Bay Colony and New Hampshire from 1730 to 1741, is one of the forgotten secrets of historic Cambridge. He was born in Boston in 1682 and is known to have been buried in Cambridge in 1757, but many searches in recent years have failed to discover the place of his burial. Not long ago federal workers discovered a brick-lined tomb in old Christ Church burying ground and the find has given rise to the belief that it may be the lost grave of Jonathan Belcher.

* * *

NORWAY, DENMARK AND SWEDEN are alleged to have no juvenile delinquency and none of the child crime which so blackens the record of our country. This condition is attributed in large measure to the fact that parents in those countries are so alive to their responsibility that neither juvenile laws, nor juvenile courts are necessary. Ninety-eight per cent of the population of the Scandinavian countries are Lutheran, and that Church is said to lay great stress upon the early training of children. The facts of a high order of parental fidelity and the absence of juvenile delinquency should furnish our people food for thought, to say the least.

* * *

THE JEWISH SHOFAR, ram's horn, from tradition and association, has long held almost the sacredness of an altar-piece in Jewish history, but the double use which it has served has made its notes less sacred to others. From time immemorial its blasts have summoned devout Jews to the festival observances of the Hebrew race. Its notes have also summoned Jewish soldiers to battle against their enemies. To those, therefore, who do not share in the great festivals, the notes have only the military implications. Accordingly, it has been found necessary to suppress this time-honored instrument of faith and conquest in order to keep peace between Arab and Jew in Jerusalem, the world capital of Hebrew religion.

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W. L. DUREN, D.D., Editor

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Manager

EDITORIAL

MISSIONS AND ECONOMIC AGGRESSION

A South African native is quoted as saying: "It's a strange thing that when the white man came to our country he had the Bible and we had the land; today he's got the land and we've got the Bible." It is needless to say that this observation is in no sense a just estimate of the result of Protestant missions, for neither in its inception nor in its prosecution is there a selfish objective. But there can be no doubt that one of the great problems and embarrassments of the missionary enterprise is its association with selfish men who ride into the graces of native people on the credit of the missionary. The only connection which such persons have with the missionary is in point of time, but finally they become a serious handicap to those through whom they gained admittance. Interests which seek to exploit native peoples are willing enough to simulate the benevolence of the missionary until they acquire the coveted ends, then they as readily abandon the missionary to the resentment of the native who is not able to distinguish between the man who seeks his property and the man who would liberate his soul. The designing man, under the cloak of missionary purpose, acquires first a modest concession, then a share in political control, and in the end indulges in ruthless exploitation. Conspicuous examples of such exploitation are the gold mines of Johannesburg and the diamond mines at Kimberley in South Africa, and the exploitation of the oil lands of Central and South America. In the end the wrath of a national uprising falls upon the unselfish and the unresisting missionary as well as upon those who are involved in economic exploitation. He may have kept inviolate the purpose and the passion with which he came, but incensed nationals make no distinction in alien persons or interests. They often accept the aid of "lewd fellows of the baser sort" to make difficult the way of the missionary who becomes the shield for a class who have possessed the land, but who are entitled to no credit for the gift of the Bible.

THE CHURCH AND THE CHRISTIAN WITNESS

A recent missionary appeal suggests the comparison of the church with a broadcasting station. It seems to us that the parallels implied are not without value as a parable of church responsibility and opportunity. It is not necessary to argue that the Christian witness is rooted in a positive Christian experience. The immediate consciousness of that experience is a more important factor in the witness of the church than is its doctrinal statement. The one involves the substance of its message, the other the technique of its witnessing. Doctrinal statements may be shared by only a part of those who listen in, but the substance of the witness influences a vast unseen audience of men and women who hunger for the knowledge of God. Again, the power of the broadcasting station determines the area to which it may speak, and in exactly the same way the radius of the circle brought under the spell of the church's witness is fixed by the power available in the unit organization. Obviously a church with little spiritual power is a church with a restricted witness—evangelistic, missionary, benevolent, social, or economic. The lack of power causes its witnessing to a universal kingdom to be dissolved in the silence of things that are not, before the end of the Christian witness is fulfilled. The witness of Moody, Booth, Wesley, Calvin, Luther, Paul and Jesus have been heard down the ages because back of them was the power of truth and certainty. Surely the church today needs the certainty of a great experience to which it may testify with conviction and understanding. There is no aspect of the Christian witness which is not vitally affected by the power of conviction and commitment represented in the organized church. It is that which constitutes the appeal of its evangelism and fixes the measure of its missionary consecration. The power resident in the home church determines the frontiers of the gospel to which we bear witness—Jerusalem, Judea, Samaria, or the uttermost parts of the earth. It affects in no less degree the universal sweep of our passion and purpose as Christians.

BOOKS

The Minister, His World and His Work, by William Adams Brown. Cokesbury Press, Nashville. Price \$2.

These studies of some pressing problems of present day Protestantism form a series of lectures delivered at Southern Methodist University, Dallas, and Texas Christian University, Fort Worth. They are not so much lectures on preaching as they are lectures on the preacher and his task. They deal in a straightforward manner with the problems which confront the minister and which must be met in order to establish a positive credential for the church. The subjects include the Place of the Minister in Our Complex Modern World; the Place of the Church; and the reasons for some of the failures of the ministry and the church. The author gives a striking definition of humanism, as an autonomy of the individual or of society which produces irreducible complexities because it provides no dynamic sufficient for the needs of society. We cannot agree to the doctrine implied by emphasis, that an absence of social and racial distinction is the primary test of the reality of God to man. The book gives a splendid resume of the problems of the ministry, and the point that the teaching function is submerged by pastoral and promotional activities is, we think, all too true. It is a thought-provoking book.

Literature and the Christian Life, by C. A. Bowen. Cokesbury Press, Nashville. Price 35 cents.

In this very suggestive little book, the author gives what might be termed a historical introduction to the Church School literature. Dr. Bowen's official relation to the creation of that literature gives him preeminent qualification for the task which he undertakes. His study of the historical development of the use of Scripture in the training of children is plain and simple, and he creates for his story a natural atmosphere which adds greatly to its impressiveness. It would be difficult to resist the challenging reasons given for the lesson developments of the present day, and Dr. Bowen bases his exposition of the facts upon the elements of human personality which must be dealt with in all age or group conditions.

The Man That Changed the World, by Frederick B. Fisher. Cokesbury Press, Nashville. Price \$2.

In spirit and in culture, the author is a cosmopolite. The cast of his missionary service in India is manifest on every page. It is not easy to analyze the book, for it is an impact rather than an argument. Dr. Fisher is far less concerned for theology than for a practical and a workable social gospel. His style reflects the poetical and the imaginative elements of the people of India, and on every page one meets the zeal and the passion of a man who has been face to face with the problems of the pagan world. The primary emphasis of the book is upon the changed world rather than upon the Man by whom it was changed. His illustrations are drawn from the mission fields and it is strikingly a missionary study. Critical and conservative minds will find many occasions for dissent—the theology is not technically exact, the appropriable power in the Gospel may seem to involve too much rationalism, and social contrasts are exaggerated—but it is, nevertheless, one of the most powerful interpretations of the practical side of the missionary process we have ever read.

A History of Christian Worship, by Oscar Hardman. Cokesbury Press, Nashville. Price \$2.

Dr. Hardman, a professor of Pastoral and Liturgical Theology in the University of London, has placed all Christians

in his debt by this treatise on the development of the forms of worship in the church. In eight illuminating chapters, he presents the intricate story of Christian worship as it is related to epochal changes of national and social life. He deals particularly with places of worship, liturgies and music, baptism and the Lord's Supper. The book traces in detail and with great care the reflex influence of political and social changes upon the forms of worship, and shows how contacts with paganism and heresy are reflected in both preaching and the forms of worship. Aside from the main currents which explain the underlying conception of our worship forms and which show the processes by which our forms have come down to us, the book is a veritable mine of valuable information. It shows the origin and development of many superstitious practices, the evolution of indulgences, the use of the rosary, the homily, and the effect of a low order of culture upon Christian worship. Perhaps the greatest weakness of the book is that it assumes too great familiarity with liturgies and service terminology. Despite that, however, we regard it as the most valuable contribution to this subject that we have seen.

Editorial Miscellany

By Dr. H. T. Carley

"THE LIMIT OF ENDURANCE"

All of us, perhaps, have heard somebody say, in a moment of extreme feeling, "I have reached the limit of endurance." Such words are merely a figure of speech—a hyperbole, to be exact—in which exaggeration is used for the sake of emphasis. The customer in a store, trying on a coat, may say, "This one is a mile too big." What he really means is that the garment is several sizes too large.

The limit of human endurance is an unknown quantity. We may say of a friend upon whose shoulders extremely heavy burdens have been rolled, "I don't see how he stands it;" but he does stand it; and our own limit of endurance would not be reached if we should be called upon to pass through the same trials.

We once knew a man who was on the way to the top financially. He had started at the bottom. Only his closest friends knew how hard he had struggled, what privations he had endured, what discouragements he had met. But he had labored on, until the goal of a brilliant success was almost in reach. And then, by a "trick of the trade," worked by a trusted associate, all was lost. It was the limit! But he started over—and he is happily on the way again.

We knew another man into whose life came a tragedy worse than death. The shame of it was almost as great as the sorrow. His friends would not have been surprised at anything—and they half-expected some desperate act. But, with a breaking heart, his outward demeanor was calm, and he continued to walk humbly with his God. He passed the limit of endurance—and still he endured.

"Man's extremity is God's opportunity."

OBJECTIONS TO SEVEN OBJECTIONS

(See article in N. O. Advocate, September 23, page 5)

By Arthur Madison Shaw

1. "The majority of laymen, and many of the preachers, have not made a careful study of the Plan and are not prepared to vote."

Who has made a careful study of the statistics on that point? How many have made, or will make, a careful study of the next Democratic platform, for which they already expect to vote? Or, the Republican?

2. "The rank and file of our membership should be given an opportunity to make their decision where their church membership is so vitally concerned."

How? By thinking it over? They have opportunity for that! By speaking their minds? Who's hindering them? Many are speaking; and most seem favorable to the Plan! Oh, the objector means they should vote! Why? They have no voice in electing their bishops, choosing their presiding elders or pastors; nor in determining the "Program of the Church"—which they must carry out or suffer censure. Why ask them to vote on a problem more remote and much harder to grasp?

3. "Our Southern Methodist Conferences will be in a hopeless minority."

Are minorities always hopeless? The directors of a bank, the teachers in a school, and the parents in a home usually are minorities—but hopeful and powerful.

"It is inevitable that many questions will arise on which the Northern and Southern viewpoint is at extreme variance."

What questions? A great journalist and idol of the South, some fifty years ago, shouted, "No North, no South, no East, no West; but one undivided country!" All of us echoed that shout when it was a question of whipping the Germans instead of the devil! The smartest of us had no chance to "study the Plan" until the war was over; nor were the doughboys given a chance to "make their decision"—by vote or otherwise.

4. "The racial question will prove a fertile source of embarrassment." "Our attitude is understood among our people."

Indeed! What is it? "We insist on justice toward the Negro!" If that is all, it's an embarrassing position for any portion of the Church and ministry of Christ. Justice would have dammed most of us long ago.

Is there any section without its embarrassing racial question, in this land of many races? Ask New York, Illinois, Texas, California! Politicians, industrialists, labor unions, some farmers, and the Ku Klux, might well be embarrassed by racial questions; but not the Church of Christ! To be specific, is there a dis-

tinctive, standardized Southern attitude toward the Negro problem? I cannot imagine W. W. Alexander and Ernest Freemont Tittle fighting over the issue; nor Bishops Hughes and Cannon, or Bishops Paul Kern and Edgar Blake. I hear of no conflict between the Boards of Missions of Methodism, North and South, over the Negro problem.

5. "The proposed United Church will add greatly to the cost of administration."

Possibly so; but it hardly makes sense. What a pity our great corporations didn't learn this long ago! Why didn't the Allies know it at the supreme crisis of the World War, and reject a unified command?

6. "We run the risk of a considerable loss in membership and benevolences."

Leaders who fight the Plan by appeals to prejudices can make this come true! But not for long. Most of such deserters would soon return. And, a unified Methodism can reach and gain thousands whom a divided Church never can win.

THE VOTE ON UNION

Conference	For	Against
Florida	248	6
Czechoslovakia	37	0
Belgian	28	0
Illinois	30	15
Kentucky	131	34
Western Virginia.....	144	20
Southwest Missouri.....	141	3
Louisville	174	39
Missouri	183	1

7. "Some object to . . . an inconsistency in the Plan as it relates to the Methodist Protestant Church . . . leaving the old and time-honored word, "Episcopal," out of the name of the proposed Church."

Yet, Dr. S. A. Steel, an uncompromising Southerner, advocated just such action by the Southern body. So did the fine old Southerner, Bishop DuBose. I thought of it and wished for it before I knew the mind of either of them. When Unification was being discussed in 1916, I suggested to Dr. Forney Hutchinson (who by his own choice is not a bishop), that "Evangelical Methodist" would be a good name; to which he replied, "I think the name should be simply 'The Methodist Church.'"

The collector of objections warns of perils (which do not exist) to "charters, trust funds, and properties."

How easily banks, oil companies and railroads—in which properties are the main elements—can find means to unite without losses to any, and how some churchmen clamor over properties in peril, when their main interest is supposed to be souls in peril! A property question of which we are none too proud divided us. Shall we therefore say, "Let Mammon divide us forever?"

To the seven objections found in a hundred letters, our brother adds this:

"Some envision embarrassing moments when the General Conference, of both races, meets in Southern territory; and when the bishops 'take their turn' in presiding."

Whom will this embarrass? And why? When my black helper in a Negro Vacation Bible School presided, and I sat by him, it didn't embarrass either of us! When he sat by as I presided, it was the same. When a Negro bishop, invited—and almost coerced—by a white congregation, preached, to the edification and delight of a vast throng in the Arkadelphia (Ark.) Methodist church, a quarter of a century ago—though he was different—no one was embarrassed. Who is embarrassed when the Paine College board of trustees, composed of men and women of both races, meets? Was Lambuth embarrassed when he appeared in the Congo, or in the South, with John Wesley Gilbert? Or Galloway, appearing on the same platform with Booker Washington in the New Orleans Missionary Conference?

No Christian, save he who faces the Law of Love, the Golden Rule, and the parable of the Good Samaritan, with race prejudice in his heart and race discrimination in his conduct, need be embarrassed by "racial questions."

THE ALDERSGATE COMMEMORATION CRUSADE

By the Bishops of the Methodist Episcopal Church, South

Something marvelously transforming happened to John Wesley, May 24, 1738, at 8:45 p. m., in a little meeting house in Aldersgate Street, London. From that hour on for fifty years he was amazingly dynamic in his religion. Religion became his business, and he put all that he had into it. "Christianity in earnest," was what Thomas Chalmers called Wesley's religion.

Wesley said that he "felt his heart strangely warmed" that memorable evening. That was all. Many others have had that experience, but with him that consciousness eventuated in a complete commitment of himself to the continuous proclamation of an essential Gospel of conscious salvation. He carried a flaming torch all over England, and the people had light. That accounts for the rise of Methodism and its remarkable power in England and America. It built a creative faith and expressed a revolutionary experience. Under its divine energy men became new creatures and lived new lives. Wesley's heart warming was only the starting point for Wesley's life commitment to Christ's processes for saving men and women.

The Class Meeting

George Whitfield was as great an evangelist as John Wesley, but he left no continuing agency. Wesley conserved and developed his converts by and in the class meetings. Without the class meet-

(Continued on page 7)

Louisiana Conference

PERSONAL AND OTHERWISE

Rev. A. W. Townsend, Jr., is assisting Rev. Virgil D. Morris in a meeting at Columbia. Rev. Ira W. Flowers is leading the song services.

Rev. Ira W. Flowers, pastor at Gilbert, reports a happy and successful year in that charge. He says that his efforts have met with a splendid response on the part of the people.

Dr. Eugene Connors, whose father is presiding elder of Greenville District in North Mississippi, spent the past summer in Europe and is now back in New Orleans. He is assistant teacher in Tulane Medical College.

Rev. E. C. Taylor reports everything going fine in Homer charge. He expects to have everything in full by the fourth quarterly conference. Brother Taylor is personally popular and has done a splendid work in Homer.

Rev. C. B. Powell began his revival at Melville on October 1, and expects to continue for ten days. He is doing his own preaching and the singing will be done by the local people. Brother Powell asks the prayers of his brethren for a glorious revival.

Rev. C. F. Sheppard reports that the entire amount on benevolences for Hackberry charge was sent to the Conference Treasurer on September 27. That achievement carries forward a good record which Brother Sheppard has made throughout the year.

On behalf of the members of Gentilly Methodist Church, New Orleans, Rev. A. W. Townsend, Jr., extends the grateful appreciation of his congregation to Mrs. A. L. Swan who was instrumental in securing fifty new Hymnals dedicated to the memory of Mrs. L. W. Pigott and other loved ones.

Dr. Dana Dawson lists eighty-nine students who are attending college from his church and the list is not complete. The students are scattered among twenty-five colleges, but forty-two of the number were attending Centenary College in Shreveport, the home-town College.

Last Sunday was an important day in Lake Charles Methodism. It was annual promotion day in the Church School, and there were four hundred and thirty-seven in attendance for the exercises. At the 11 o'clock hour Rev. J. O. Hanes, evangelist of Birmingham, Ala., began a series of services in which Rev. Robert E. Goodrich, Jr., is leading the singing. Dr. W. L. Doss, Jr., is the pastor.

NOTICE

Rev. D. B. Raulins, D.D., 1125 Fern Street, New Orleans, wishes to secure a set of Jones' History of Methodism in Mississippi. Any person having a set of this history will confer a favor upon Dr. Raulins, by sending in communication with him at the above address.

CLAY CHURCH OUT OF DEBT

Dear Dr. Duren: The Clay church has paid out of debt, and is ready for dedication as soon as we can get Bishop Dobbs here for that purpose, which will not be till after the Annual Conference.

This means that this small loyal congregation has raised more than \$500 for the painting and payment on church building this Conference year. They are about out on other things as well and say they will pay every claim in full. The finest spirit of cooperation I have seen in some time.

Wesley Chapel is raising money now for much needed repairs on building, have purchased new song books, and there seems to be a new day just ahead for this old church.

A revival in progress at Quitman now. Bids fair for great success.

W. F. HENDERSON, JR.

GRAND CANE, LA.

Dear Dr. Duren: This year has been the best of our three here at Grand Cane. We have held three revivals. Our meeting at Keithville was held in July, the pastor doing the preaching, with the exception of one sermon each by Rev. J. J. Rasmussen, of Mansfield, and Rev. E. B. Chaney of Shreveport. The membership was greatly revived, and there was one addition by profession of faith in Christ.

At Stonewall we had a fine meeting, the pastor being assisted by Rev. A. J. Martin, of Columbia, Miss. There were six additions on profession of faith.

Now, we have just closed at Grand Cane one of the best revival meetings that I have ever been engaged in. Rev. Jas. B. Grambling, of Epworth Church, New Orleans, preached for twelve days, morning and evening, besides leading our choir in the song services. Truly, we "sat at the feet of Jesus," as the people "took time out" to attend these services, especially those at 9:30 a.m.

It has been a great privilege and pleasure to hear this "man of God," who is really a "pastor-evangelist." Brother Grambling is a splendid preacher, and also a good leader of gospel singing. He is far from being along the sensational order, preaches sensibly, his sermons being planned to build up the church and

assist the pastor, and the church, in their various problems. I think that Brother Grambling lives the message he preaches as beautifully as any man I know. He digs deep in his sermons but is not abusive at all. I am glad to see the people that we had the benefit of his ministry at Grand Cane. The people love him even after ten years' lapse, since he served two years as their pastor.

Some of the visible results were the splendid climaxed consecration when practically the entire membership and congregation pledged themselves to a deeper spiritual life and forward move in all church activities. There were several reclamations, and one fine young man gloriously converted and received into church membership. The church membership at Grand Cane have started a move to take one-half time of the pastor, to re-roof, re-paint inside and out, the church building. These are just a few benefits of the meeting. I am happy to mention. Eternity alone will reveal the final results.

We are expecting to report "everything in full" this year. Hope to see you at Conference in Bogalusa.

Sincerely,

A. R. HOFFPAUER

AN ALL-PREACHER CAMP

We have had our All-American football teams, our All-American golfers, our All-American tennis players but it remained for Brother Joe Beville to set a precedent with an "All-Preacher" camp on Texas river last week.

For a number of weeks, Brother Joe, as he is affectionately called, had been planning a fishing and hunting trip for a number of his preacher friends. Last Tuesday morning this thought took definite form as the Beville caravan moved toward Monroe and the delta region. Joining the party en route were: B. H. Andrews, Haynesville; Dr. Ed Barcus and Cyrus Barcus, from Texas; H. M. Johnson, Arcadia; Louis Hoffpauer, Ruston; H. L. Johns, Monroe; J. F. Dring, Dubach; B. C. Taylor, Homer, and Sam Holliday, Delhi. Those who enjoyed the hospitality of the camp later included: R. W. Vaughan and Guy Hicks, Ruston; Bud White, Hodge; W. C. Scott and Calvin McEachern, Monroe.

At mealtime we heard such comments as these: "My, I never saw so much good food;" "That stew is somethin'!" "Say, boy, this fish is cooked to a queen's taste;" "Man, these hot cakes melt in your mouth;" "Pass them biscuits and the jelly, I just can't quit with these hot ones coming up;" "What, peach cobbler, after all this?" "Give me a little more of that fried squirrel to take this sweet taste out of my mouth;" and the talk went on like a river.

After mealtime we heard statements like this: "I just ate too much, boys;" "Think I'd better lie down for a while;" "I'm mighty uncomfortable for some

reason;" "I can't fish this afternoon feeling like this." On and on the comments ran until they were drowned in sneers, clanging horse-shoes, and running motor boats.

The activities of the camp consisted of horse-shoe pitching, playing dominoes, fishing and hunting, and motor boating.

The biggest fish tale came from the presiding elder of the Ruston District, when he opened the eyes of the brothers by saying he had hung a fifteen pounder that afternoon. This big monster fish took the elder's line, plug and all, and left the elder holding the pole. Upon closer inquiry, it was discovered that this fine catch was nothing more than a nice big "gar."

The evenings at camp were spent in settling problems of The New Deal, Solving the Mysteries of Willard the Wizard, Unifying the Methodisms, listening to Negro stories, speculating on the delegates to the General Conference, et cetera.

Camp broke Thursday with a big round of thanks and a few high powered resolutions for Brother Joe Bevill, who made the first "all-preacher" camp an unforgettable event for everyone present.

B. C. T.

OUR RESPONSIBILITY IN THE PRESENT CRISIS IN THE ORIENT

The missionary responsibility of the Church does not cease when trouble arises. It becomes greater. In charting our present course in the Orient we should consult our faith rather than our fears. Our faith assures us that regardless of present conditions or the immediate outcome of the present conflict, the Christian movement will continue.

In this time of confusion we are keeping clearly in mind three objectives: The conservation of the present work, keeping the door open for future work in all three countries of the Orient, and the protection of our missionaries from exposure to unnecessary hardships and dangers.

The missionaries place the present and future interest of the work ahead of their own personal safety. They are right. The King's business should come first, but this attitude of theirs places upon the Bishop and secretaries the responsibility to guard them, if possible, from undue or unnecessary risks. We are trying to do that. Each missionary has been exhorted by cable and letters to guard his own health and safety and that of his family.

The Secretary of State has advised all American citizens to withdraw from China. We have left the decision on this question to the individual missionary, after consultation with the Executive Secretary and Treasurer on the field. Funds have been made available for withdrawal. We have urged the evacuation from present and impending danger zones of mothers, children, and all other missionaries except those who feel im-

pelled by the nature of their work to remain at their posts. No missionary is kept on the field against his will.

In making adjustments to shifting conditions, decisions must necessarily be left largely to the judgment of missionaries on the ground.

At present most of our missionaries are still in China, and so far all have escaped injury. The same conflict which dislocates and arrests work in some localities increases the urgency and burden of work in other localities and creates new opportunities for service.

Our fellow-Christians are suffering. They are in situations that torture the souls as well as the bodies of people. They need the undergirding of our daily prayers. The channels through which help can be given are still open. We must not fail them.

We are trying to do everything possible to protect our missionaries, to preserve the churches and institutions which are the result of ninety years of sacrificial labor, and to keep open the door for missionary advance when the present crisis has passed.

Signed: A. W. Wasson, Foreign Secretary, General Section; Sallie Lou MacKinnon, Foreign Secretary, Woman's Section; Arthur J. Moore, Bishop-in-Charge, Oriental Fields; W. G. Cram, General Secretary, Board of Missions, M. E. Church, South.

ALDERSGATE CRUSADE

(Continued from page 5)

ings Wesley would have gone out as did Whitfield. Methodism lost its greatest institution when it laid aside the class meetings. Groups formed for spiritual conservation, correction and promotion offer even to this day the surest way of spiritual strength and growth. The class leader in city and in country may yet be God's man in vitalizing and revitalizing the decadent church.

The Commemoration Crusade is a movement for the recovery of lost shrines and areas of lost processes and emphasis. Zeal marked the historic Crusaders as it did the Holy Club and the men who made Methodism. Broken iron can be welded only in the furnace that is hot. Without zeal and enthusiasm and glowing energy even crusades grow dull and come to naught. Revived attention to religion would bring the revival of religion itself. We must get a hearing

for religion through a burning bush by every roadside, and then God will speak to men in His own way.

To the Ministry

John Wesley received his transforming experience while listening to a preacher who was expounding Paul's Epistle to the Romans. The preacher had warming words and illuminating truth. Wesley never got away from the sense that the preacher was responsible for giving light and leadership in saving people. The people went in crowds to hear him because they knew he would speak to them of their souls. They have always gone to the preacher who did so. The crowds followed Jesus. The most sacred interest of every man is his soul, and the preacher who can tell him something about that is the one he wants to hear. The pulpit that specializes in soul treatments will have much patronage and renew much spiritual health. If this Commemoration Crusade could restore to Methodism's pulpits John Wesley's emphasis on the soul, only the years could tell the worth of its observance. Whatever the ways of his sermonic traveling his destination was ever the City of Salvation.

Nothing is more pitiable than a preacher from whom the ministerial passion has departed. The fires are out and only the embers are left to tell their tale of a once joyous day. Service has become perfunctory and hope is centered on securing a better place which some other man has prepared. Interests other than those which took him into the ministry now occupy him so fully that the ministerial passion has no appeal or support.

All this can be changed by a serious return to the first things in the Gospel ministry. If the ministry of Methodism can get back to the serious and sympathetic considerations of the passion, the power and the processes that made Methodism, then the Church will feel the impulse of a reinforced leadership and will arise with a renewed zeal and be quickened to a new loyalty and service. To this end and for this purpose was the Commemoration Crusade set in action. The historic Crusades went on in the passion and courage of their knightly leaders. So it will be in the Church. Lead on! is the response of the Church to the call of its ministry.

To the Laity

This Commemoration Crusade should
(Continued on page 9)



Mississippi Conference

PERSONAL AND OTHERWISE

Mrs. W. E. Bradshaw, Route 1, Benton, has our thanks for a remittance for her paper, and no less for the good cheer manifest in her business note to the office.

Rev. T. M. Browder, D.D., presiding elder of the Jackson District, was a visitor in the city last week. He was in good spirits and reports favorably of the work in his field.

Rev. J. A. Wells, pastor at Millsaps Memorial, Jackson, favors us with a poem written by Rev. J. L. Greenway on his seventy-seventh birthday. It gives us pleasure to print it in the Advocate.

Rev. W. H. Lewis, an unfailing friend of the Advocate, cheers us with a note from Lacedale in which he expresses his rejoicing in the success of the Advocate campaign. In that success, Brother Lewis himself bore a worthy part.

HISTORICAL COMMISSION, MISSISSIPPI CONFERENCE

Here are certain historical matters that every minister and layman should desire to have attended to:

1. The tracing back as accurately as possible the history of their churches, paying particular attention to the date of organization, first pastors, names of persons and families who were charter members, dates of church buildings, parsonages, etc.
2. Seeing that the names of their churches are included in the written history of the Annual Conference, as this history is now being compiled by Rev. J. B. Cain, Conference Historian.
3. Supplying this information by filling out the "Historical Record Blank" sent to each pastor for each church some months ago by Rev. W. B. Jones, Secretary of the Annual Conference. (Copies of this blank may be secured from the undersigned).
4. Holding appropriate celebrations and home-coming days on significant occasions, such as the 50th, 75th, or 100th anniversaries of the organization of a church.
5. Having the name of each church (and possibly the date of its organization or erection of its building) displayed adequately and attractively on each church.
6. The minister filling his Biographical Record for purposes of memoirs, Conference history, and general information. (Most of the ministers have done this, while those who have not may secure proper blanks from the undersigned).
7. Laymen seeing that brief accounts

of truly outstanding laymen of their churches in years gone by are furnished the Conference Historical Society and historian.

That these and other projects might be promoted, there has been organized a Historical Commission composed of Rev. J. B. Cain, Yazoo City, Conference Historian; Rev. H. L. Daniels, Wesson, for the Brookhaven District; Rev. L. D. Haughton, Richton, for the Hattiesburg District; Rev. J. H. Morrow, Madison, for the Jackson District; Rev. V. G. Clifford, Quitman, for the Meridian District; Rev. D. T. Ridgway, Wiggins, for the Seashore District; and Rev. T. J. O'Neil, Vicksburg, for the Vicksburg District.

It is vital that all ministers and laymen cooperate with these commissioners in the immediate future, that these things be accomplished.

Our next article will give information concerning the publication of the Conference history.

G. H. JONES, Secretary,
Miss. Conf. Historical Society

ON HIS SEVENTY-SEVENTH BIRTHDAY

By Rev. J. L. Greenway

Along the dusty road of life
I've reached another mile;
A backward look is well in place,
As here I rest awhile.

The years I've lived are many,
More years than allotted to man;
On borrowed time I'm living,
By virtue of God's gracious hand.

Of those who started with me,
So few are now on the way,
That I am feeling lonely
As here on earth I stay.

My life has been filled with service
For self and my fellow man;
But peace, joy, and satisfaction
Now greet me on every hand.

I've stood in the ranks of men
Who fought for the good and true;
Been true to my honest convictions
Of the things God would have me to do.

I've had my share of sorrow,
But the joys of life have been more,
Even sorrow has brought compensation,
Enriching my life all the more.

Faith in a kind Heavenly Father
Has been my strength and my stay;
In time of stress and of danger
His grace met the needs of the day.

Sometimes I may have forgot Him,
And left Him out of my plans,
Yet He never left nor forsook me,
Safe held in His strong, loving hands.

The least I can do is to love Him,
Who has helped me so far in the race,
Some day I shall go to be with Him
And look on His wonderful face.

Jackson, Miss., September 5, 1937.

TWO FORMER PRESIDENTS OF EMORY HONORED

Linton B. Robeson, Member of 1936 Class, Presents University With Arch

Two distinguished alumni and former presidents of old Emory College were honored recently with the gift of a gateway to the Emory University campus by Linton B. Robeson, Atlanta publisher and member of the class of 1936.

Work on the gateway, already begun, will be completed within thirty days, said President Harvey W. Cox, in announcing the presentation.

Impressive tributes to Arthur Green Haygood and Isaac Stiles Hopkins, both of whom were graduates from Emory and later became presidents of their alma mater, will be inscribed on two marble posts, which will be connected by an overhanging arch of Swedish wrought iron, bearing the illuminated word "Emory" in the center.

The donor, Mr. Robeson, was a student at Emory under both Dr. Haygood and Dr. Hopkins, who were among the pioneer builders of the new south.

\$130,000 for Sermon

In 1880 Dr. Haygood preached a Thanksgiving sermon on "The New South," which was so enthusiastically received that George I. Seney, of New York, contributed \$130,000 to Emory. This was the largest contribution received up to that time by the college.

Dr. Hopkins, who was brought back to the Emory faculty by his friend and classmate, Dr. Haygood, is remembered as the founder of the first technological course in Georgia. One of the first products of his engineering laboratory on the old Emory campus was a steam engine which was bought by the Atlanta Constitution to run its presses.

When the Georgia School of Technology was founded in 1888, Dr. Hopkins was called from his laboratory at Emory to become the first president of the new state institution.

Fulfillment of Desire

"This gateway is the fulfillment of a long desire of mine to do something for the Emory students of today and tomorrow which would remind them that they have a heritage of which to be proud in the old Emory at Oxford," said Mr. Robeson, in notifying the university of his gift.

Mr. Robeson was a member of the Emory board of trustees for fifteen years and served for ten years as president of the alumni association. His home is in Marietta.

LETTER TO SECRETARY HULL

Dear Mr. Secretary: The appeal of Generalissimo Chiang-Kaishek for the intervention of foreign powers to muzzle Japan must stir the sympathy and sense of justice of every fair-minded, right-thinking man. Japan is a signer of the Kellogg Peace Pact, and of the Nine Power Treaty, neither of which has been abrogated. But today like an outlaw, who holds up defenseless citizens with deadly weapons, Japan, without justification, with shell and bomb, is carrying destruction and death to peace-loving China, extending her massacres to defenseless civilians.

Her ruthless conquest of Manchuria branded her as a ruffian among the nations. This new attempt at the spoilation and domination of a peaceful country is an attack not only upon China, but upon the interests of all the great nations which trade with China, and which have commercial, educational and religious investments in that country. The declared policy of the United States has been the Open Door in China. But Japan, with utter contempt for other nations, and with brazen disregard for their rights, is carrying out a policy which is compelling peaceful foreigners to be evacuated from China to save their lives, leaving their properties to be destroyed by the unprovoked Japanese warfare, and their business, educational and religious activities to be terminated.

Has not the time come for the United States Government to join with Great Britain and France and other peace-loving members of the League of Nations to declare to Japan that her warfare against China must cease, and that she must retire from Shanghai and Northern China? Should she refuse to give heed to this combined command of the great nations of the world it is not necessary to declare war at this time, but to declare to Japan that all diplomatic relations will be immediately severed, and that an embargo will be laid on Japanese intercourse with the cooperating nations, including all forms of trading, commercial and monetary transactions. Nothing but the most severe measures, short of actual war, will compel the Japanese war party to give heed and to respect the rights not only of China, but of other nations.

Our Government went to war to liberate Cuba from Spanish misrule and oppression. It joined forces with the Allies to protest against the ruthless warfare of the German warlords. Shall our nation and the great nations of Europe stand on the sidelines and permit a fully armed national bully to attack and conquer an inoffensive, and comparatively unprotected great people to gratify the lust for conquest and domination? Surely the time has come not only to protest, but by combined effort to compel the Japanese Government to give prompt heed to the protest.

Our country is part of the world—one of the great nations of the world—and

as such has a great responsibility to other nations. Neutrality is a proper policy when nations are at war, but neutrality is disgraceful, a shirking of responsibility, when such unjustifiable massacres, death and destruction are shocking the civilized world, with no official protests, or effective measures employed, to end such shameful violations of human rights.

I am an enemy of all forms of aggressive warfare. But I thought that our nation was right when it went to the rescue of the Cuban people. I thought it was right when it joined in the warfare against German frightfulness. I thought it was wrong when it failed to protect the Armenian Christians from unprovoked measures by the Mohammedan Turks. I think it will be wrong if we do not call upon other nations to join together to put such pressure on Japan as to put an end to her bloody aggressions upon helpless China.

I am writing you not as a bishop of a great Church, but as simply one American citizen, believing that I am writing what millions of my fellow countrymen are thinking.

With much respect,

JAMES CANNON, JR.

CONCERNING CHINESE CHRISTIANS

Warfare at its worst is taking a terrible toll of life in China today. The suffering that results is indescribable.

This warfare in Shanghai and the surrounding country is waged in the very heart of the China Mission of our Church. The actions of our missionaries, men and women, are heroic. They, with other Christian forces, are doing their best to bring relief. Many of the Chinese Christians are homeless and in extreme distress. In the heart of Shanghai stands the Moore Memorial Church. Sid R. Anderson has written that he and Z. T. Kaung "are caring for the helpless Christian refugees from the immediate war areas," with Moore Memorial Church as the base of operations.

The Secretary of the National Christian Council for China has cabled, "Funds are urgently needed in Shanghai and northern cities. Disaster spreading. Christian agencies are organizing. Can we rely on the love and support of the older Churches?"

Relief is imperative. Christian love and charity must come to the rescue of suffering Christian men and women and children in China.

With the full consent of the College of Bishops, we are appealing to our people, who are able to make a contribution, to assist in the relief which must be given to save life and to give shelter and food to the starving people so suddenly inflicted with the calamities of war.

Gifts large or small may be sent to Mr. J. F. Rawls or Mrs. Ina Davis Fulton, Treasurers of the Board of Missions. The amounts received will be forwarded without a cent of cost for administration. I am certain the sympathy and love of our

people will come to the help of our brothers and sisters in China.

Signed: A. W. Wasson, Foreign Secretary, General Section; Sallie Lou MacKinnon, Foreign Secretary, Woman's Section; Arthur J. Moore, Bishop-in-charge of Oriental Fields; W. G. Cram, General Secretary, Board of Missions, M. E. Church, South.

ALDERSGATE CRUSADE

(Continued from page 7)

do something to the lay leadership of the churches and congregations. Whether they be stewards, trustees, superintendents, teachers, missionary workers, or heads and officers of the Epworth Leagues, there is not enough Methodist knowledge of Methodist doctrine, polity and program in the pew. Genuine church loyalty should be based upon church intelligence rather than on traditional and social interests.

A set purpose and program to learn Methodism, its beliefs, its orders, its sacraments, its procedure in administration, its missions and mission fields, its colleges and college policies, its church building plans and methods, its Sunday School work and objectives, its provision for the religious training of children and youth would be of incalculable benefit to our church work and to all our Christian work. This is not a plea for denominational sectarianism, but for broad intelligence and denominational understanding as the basis for the largest and most effective Christian service. We would plead that Methodists learn their Methodism.

To Methodist Youth

This Crusade should make a great challenge to our splendid youth. We have too much left them alone to go according to the bent of their own desires. The ministry today needs capable men with genuine native ability, supported by family stock and fiber and equipped for forceful religious leadership among the developed or undeveloped sections of our people. The Church School needs the buoyancy and courage and religious abandon of young men and young women, educated and devout, loyal and self-denying, in its instruction and evangelistic forces.

Too many boys and girls, young men and young women leave the Sunday School and avoid the morning worship. What is the cause? Remove it. What would turn them to participation in the worship? Find it and employ it. The Crusade will not reach complete success unless it makes religion a vital matter to the children, youth and young people already in our folds.

Church School authorities, general and local, the pastor, the superintendent and the people, are called upon to make commitment to Christ central in the life of the Sunday School during the Crusade era. Religion should be made primary in the life and labors of every Church college. Students should be led to see that

(Continued on page 16)

North Mississippi Conference

PERSONAL AND OTHERWISE

Rev. W. L. Robinson, pastor at Hermitage, cheers us with a word of personal commendation, and the evidence of continuing interest in the Advocate.

We appreciate the cordial word of interest in the paper from our good friend, Mrs. A. L. Murphy, Macon. She has been one of our loyal friends since we were pastor there more than thirty years ago.

Rev. W. B. Baker will occupy the pulpit at Lula on the morning of October 31, which is to be a charge rally service and will be followed by the dedication of the church by Bishop Dobbs at the evening hour. Rev. W. T. Phillips, the pastor, has done a splendid work at Lula and Dundee.

The editor acknowledges with appreciation the invitation to share a squirrel hunt at Tehula with Rev. A. R. Beasley and Dr. A. T. McIlwain. We are sorry that we cannot accept. Brother Beasley says that he will report in full at Conference, and he writes enthusiastically of the Advocate.

Mrs. W. W. Mitchell, wife of Rev. W. W. Mitchell, who is a superannuate of the North Mississippi Conference, is under treatment at the Methodist Hospital, Memphis. Brother Mitchell is advanced in years and has fought a magnificent battle against disease. He accompanied Mrs. Mitchell and both are being cared for at the hospital.

Rev. R. H. B. Gladney, pastor at Duncan and Alligator, will ask for the superannuate relation at the approaching session of the Conference. He has been in the active ministry for forty-nine years and he is now in poor health. He will retire without a blot upon his escutcheon, and with the love of all his brethren who will think of him in the quiet of his home in Sardis.

RIPLEY METHODISM HAS A GREAT DAY

Sunday, September 12, was a memorable day in Ripley Methodism. On that day the service was held to dedicate to the worship of God the splendid new organ presented to the church by Mr. S. S. Finger in memory of his wife. The house was filled with interested friends. Other churches of the community gave way their morning services and united with the Methodists for worship. Numbers of personal friends of Mr. Finger came from out of town to attend the service.

The matter being so intimate and personal with Mr. Finger, his family thought

his emotions would be touched too deeply to try to make a formal presentation at the service. Hon. Fred B. Smith, long a close friend of Mr. Finger, read a brief paper written by Mr. Finger expressing appreciation of his church and presenting the organ for use in worship. The paper was appealing in its simplicity and humility, and showed a beautiful spirit of sincerity in its author.

Rev. Jeff Cunningham, pastor, accepted the organ for the church and spoke briefly in tribute to Mrs. Finger, whose memory is to be kept alive in the church by the gracious gift of her husband, after which the organ was dedicated for Christian worship.

The community has been touched by the beautiful act. A new spirit came into being in the church when the fine instrument was given to the congregation. The lovely organ will not only keep alive the memory of a gentle character like Mrs. Finger, but it will also perpetuate in a special way the memory of its donor. Mr. Finger, who a few months ago celebrated his eighty-first birthday, is chairman of the Board of Stewards of the Ripley church, and has long been an outstanding layman. For a number of years he has been a delegate to the Annual Conference. His mind is still clear and each day he goes about numerous duties in connection with his business. He attends the services of the church and the Church School regularly, and is very active in his church's affairs. That he enjoys the respect and esteem of many friends is attested by the large congregation present the day the organ was dedicated.

Mrs. Ira Clayton is the competent organist at Ripley. She conducts the choir in regular practice and furnishes helpful music for each service. The worship services in the church at Ripley have been wonderfully enriched by the music of the memorial organ.

JEFF CUNNINGHAM, P. C.

ABERDEEN MINISTERIAL ASSOCIATION

Ministerial Association held; Pontotoc, Miss., September meeting.

Twenty-three pastors of the Aberdeen District, North Mississippi Conference, met for the regular monthly meeting: Dr. W. P. Buhrman, presiding elder; Dr. V. C. Curtis, E. M. Shaw, W. L. Stormont, O. L. Elliott, W. V. Stokes, J. A. George, W. C. Mattox, J. B. Burns, T. F. Sartain, T. G. Lowrey, Dr. T. W. Lewis, Dr. C. M. Chapman, W. M. Jones, J. A. Biffle, T. H. Dorsey, C. A. Northington, Dr. H. F. Brooks, J. M. Quinn, Luther Nabors, W. W. Bruner and W. J. Dawson.

Rev. E. M. Shaw, pastor of the Houlka

charge, opened the session with devotional.

The sermon was delivered by Rev. T. H. Dorsey, pastor of Water Valley First Church.

The afternoon session opened at 1 p. m. by Rev. W. W. Bruner bringing in a devotional on "Our Task."

The question of Unification was discussed. Is it desirable? The proposed Plan. Are the interests of all concerned properly protected? Rev. H. F. Brooks led the discussion, followed by Rev. V. C. Curtis, C. M. Chapman, T. W. Lewis, J. B. Burns, T. G. Lowrey, W. P. Buhrman, W. W. Bruner, E. M. Shaw and C. A. Northington. There was no action taken by the Association. Dr. Buhrman said he would be glad to assist in getting the proposed Plan in the hands of all so that intelligent action might be taken on the part of all.

G. R. MEADERS, Secretary.

DEDICATION NOTICE

Please announce through the Advocate that Bishop H. M. Dobbs is to dedicate the Lula Methodist church on the 31st Sunday in October, at 7:30 o'clock. All former pastors and presiding elders are cordially invited to attend this service.

W. T. PHILLIPS, Pastor.

WHY GO TO SCHOOL?

This very pertinent question is addressed to the members of the North Mississippi Conference. It is a question which must come to the mind of every young minister in the Conference. Our Church requires a young man to finish at least four years of college work before he becomes a member of the Conference, and he is encouraged to go on and finish his work in a school of theology. Our Church raises money for the support of church colleges and schools of theology. But the question that comes to the mind of the young preacher is, "What's the use?" If you go to college it makes very little difference in the type of appointment you will receive. You will have to wait until the wheels of time turn the machinery of Seniority around to you, and you may be an old man by that time. You will have to serve your time in economic bondage before you will be given an appointment that will furnish you with the necessities of life.

In the North Mississippi Conference we have at least thirty-four men who are under forty years of age. Eleven of these men have not only had four years in college but they have had from one to three years in a school of theology. Last year, only five of these men were receiving a salary of as much as fifteen hundred dollars. Some of these men have been members of the Conference for fourteen years. The question arises, "How long is a man to be on trial in the Conference?" "How long, oh Lord, how long?"

Here is another fact that stares us in

the face. Not a single one of the larger appointments of the Conference is being filled by a man who has finished in a school of theology. That is another reason why the young minister asks, "What's the use?" And this question is asked in all seriousness.

Some one will be ready to say, "You are putting the appointments on a material basis: You can't do that." If that be true, why would that brother not go to a five-hundred-dollar appointment as cheerfully as he would go to a three-thousand-dollar appointment? I do not know a man in the Conference who would do that, and it is not good sense to expect him to do it.

Another brother will be ready to say, "You have to take care of the man. After a man has served so many years, you have to give him a certain type of appointment." It is true that we should take care of the man, but is it not also true that we should take care of the Church? Both sides of the question should be considered in making an appointment.

Still another brother will say, "That is just another Smart Alec. He does not know what it is all about. He just wants another appointment." Let it be said here and now that this preacher is very happy in his present appointment. He has nothing to gain in making these statements. These statements are made in the spirit of brotherly love. They are based on the eternal principle of justice. That is one law you cannot repeal and it is a principle you cannot long ignore without suffering the consequences.

W. L. ROBINSON.

REPLY TO BISHOP CANNON

By N. G. Augustus

Over one or more articles recently from the pen of Bishop James Cannon, Jr., I have observed a caption to this purport, "Does the Church Desire Unification?" This question can be answered in a very simple and plain way as will appear by reference to certain facts of history. When the General Conference of the then united Church met in New York in May, 1844, it developed that on certain matters there was a difference of view between the men from the North and men from the South and that the divergence of views was so marked and deep-seated that there was no hope of adjustment. It was then decided that a division of the Church was the only way out of the difficulty, and a plan of separation written by Dr. Hamline, as Bishop Paine stated on the floor of the Louisville Convention of 1845, was adopted. Dr. Hamline was elected Bishop by that Conference. This General Conference was composed of preachers only.

After understanding had, a Convention of the Southern Conferences was held at Louisville, Ky., in May, 1845, to decide what should be done. It was here de-

cided that a vote should be taken in every congregation and that, if the people had so decided, delegates should be elected by the several Conferences to attend a General Conference to be held at Petersburg, Virginia, in May, 1846, to organize and set on foot a Southern Methodist Church.

Ninety-five per cent of these people voting in the congregation approved the plan, the Conferences elected delegates who met in General Conference in Petersburg and the Church was organized and set going.

The delegates to the Louisville Convention who set on foot this test of sentiment through vote of the people in the several congregations, were all preachers. As the law then stood, they had the right to act of themselves and to set up a Southern Church without consultation with the people. Full powers of church legislation were in their hands. Such actions would have been valid both in State and Church law. But these Southern men took cognizance of the fundamental and axiomatic doctrine of political science that in church and State the sovereign power lies not in governments but in the people. Parliaments, Congress, Conferences are not supreme. They are servants of the sovereign people. The founding fathers exacted no oath of allegiance to any Federal government, but only allegiance to the Constitution as

symbol of popular sovereignty. Ratification of the plan of merger might be in legal form, if attempted by solely Conference action. It would be violative of a great—nay, the greatest political axiom—the sovereignty of people. Our able President attempted a great governmental change by a legislative act perfectly proper in its legal form. But in spirit it violated this axiom and the President got into trouble.

Governmental establishments, not having sovereignty but being merely agents of a higher power, there are some things they may not do from sheer want of power. These governmental agencies are set up not to destroy but to preserve. So for a General Conference to attempt to destroy the Southern Methodist Church by destroying its identity and sovereignty by delivering it over to the will of another, an alien organization, would be an attempt absolutely ultra vires of a General Conference.

The Negro Conferences of the Northern Church are in violent opposition to what may be termed the "Negro segregation" section of the proposed plan of merger. Bishop Cannon, in an article in the New Orleans Christian Advocate of September 16, says that a number of white Northern Conferences are also opposed to this part of the plan. The Bishop should frankly tell us if he expects these

(Continued on page 16)



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Christian Education

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CHURCH SCHOOL LESSON, OCTOBER 14

By Dr. J. R. Connelley

THE CHRISTIAN IN GOD'S KEEPING

As Christianity became popular, selfish persons entered with pagan doctrines from into the church, just as the apostles had foreseen and forewarned. Though false and planned to bring an end to the edification of the saints, he found himself compelled instead to condemn those who had corrupted the grace of God in their own lives and were teaching that this was a part of the Christian privilege. Also he urged the faithful to stand firmly for the pure gospel of Christ, in his efforts to root out heresy and to destroy sin he did not fail to exemplify Christian charity, but with a Pauline affection and courtesy he warns and exhorts the infant church, keeping far from

such scathing denunciation as some later ministers have used (with less of provocation), yet without sacrificing truth or compromising principle. He sought earnestly to preserve the faithful and to guide them in saving those who had fallen into grievous errors.

The heretics found safety in religion and satisfaction in sin. Reasoning that the body could do no sin, they indulged freely in fleshly lusts. They thought of the faith "once for all delivered" as being something to be once for all believed, then done with like vaccination—a doctrine all the more dangerous in our own day because preached with less earnestness and more craftiness. The true Christian faith is continuous and vital. It is not merely believing that Christ followed a certain way, but walking that way with him in daily fellowship. When God made his supreme revelation of himself it was not through an authoritative creed but through a living, loving, working Christ whom men loved not because they comprehended the full measure of his unique personality nor because they understood the full force of his teaching, but because he went about doing good.

After all, our creed is what we live by, not what we frame and hang on our walls nor what we recite at church, but what we practice in daily conduct—what our companions, clients, customers, servants see in our lives. When men failed to understand the teaching of Jesus, he asked that they take his work as evidence of his character. Whether we like or not, we shall be judged in the same manner.

The only going Christian is a growing Christian. The faith of Jesus did not culminate in his baptism but in his crucifixion. Many church members fall for the same reason the little girl fell out of bed—"she went to sleep too close to where she got in." Having made a beginning, they give their attention and interest to other matters and forget all about their religion. Often the church gives little attention to this infant mortality, being content merely to add new names to the register. Even in Paul's day there were those who had continually to be fed on milk because they had not grown strong enough for meat.

Growth comes by nourishment and exercise. One does not grow of and out of himself. Jude enjoins communion with God through prayer and activity in the interest of the unsaved. Prayer puts men in the attitude of receivers and prepares them for the message of the Spirit of God. It opens the way for the light of the Bible to penetrate the heart with its truth. It reveals nearness or distance from God. It cultivates personality by contact with the greatest of Persons. In the light of God one's true condition is

disclosed as in no other way. Sin is repented of and pride remains away. Assurance is given of a power able to keep us from falling under temptation and to endure under trial or persecution. Peace comes naturally to the lips and "to the only wise God our Saviour" is ascribed "glory and majesty, immortality and power, both now and ever."

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The minute you feel a chill or fever coming on, start taking Grove's Tasteless Chill Tonic. This good, old medicine will soon fix you up.

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The next time you suffer an attack of Malaria, don't take chances with new-fangled or untried preparations. Get Grove's Tasteless Chill Tonic. It's pleasant to take as well as effective.

All drug stores sell Grove's Tasteless Chill Tonic, 50c and \$1. The latter size is the more economical.

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Every person who suffers with headache, Neuralgia, periodic pains, Muscular aches and pains, from inorganic causes should be relieved quickly.

Capudine eases the pain, soothes the nerves and brings speedy relief.

It is composed of several ingredients which blend together to produce quicker and better results.

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CAPUDINE

The Christian Fireside

CAN YOU GUESS?

A was a traitor found hung by his hair,
B was a folly built high in the air,
C was a mountain o'erlooking the sea,
D was a nurse buried under a tree,
E was a 1st born bad from his youth,
F was a ruler who trembled at truth,
G was a messenger sent with good word,
H was a mother who lent to the Lord,
I was a name received at the ford,
J was a man who threw his life away
K was a brook Jesus crossed to pray,
L was a pauper begging his bread,
M was an idol, an object of dread,
N was an architect, ages ago,
O was a slave you all should know,

HOSIERY

Ladies' and Misses' Chardonize Hosiery, 5 pairs postpaid \$1.00. Guaranteed, write for NEW CATALOGUE.

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P was an isle whence a saint looked above,
Q was a Christian saluted in love,
R was an obscure, yet a mother of kings,
S was a Danite who did wondrous things,
T was a woman Peter raised from the dead,
U was a man whose blood David shed,
V was a queen whom a king set aside,
Z was a place where a man wished to hide.
—The Religious Telescope.

LOOKING BACKWARD

Constant looking backward on what might have been instead of forward to what may be, is a great weakener of self-confidence. This worry for the old past, this wasted energy for that which no power on earth can restore, ever lessens a man's faith in himself, weakens his efforts to develop himself for the future to the perfection of his possibilities.

Do in the best way you can the work that is under your hand at the moment; do it with a good intention; do it with the best preparation your thought suggests; bring all the light of knowledge to aid you. Do this and you have done your best. The past is forever closed.

No worry, no struggle, no suffering, nor agony of despair can change it. It is as much beyond your power as if it were a million years behind you. Turn all the past with its sad hours, its weakness, and sin, its wasted opportunities and graces, as many lights in hope and confidence upon the future.

The present and the future are yours; the past has gone back, with all its messages, its history, its records to the God who lent you the golden moments to use in obedience to His law.—C. S. Heim.

CHILDREN IN COURT

By Judge Malcolm Hatfield

A juvenile court judge recently assigned a trained social worker the task of educating the parents of a sixteen-year-old girl before she could again be placed in their custody.

In his instructions the judge said: "These parents have six younger daughters at home and they must be taught never to evade one of their children's questions. Take great pains to impress on them that it is far more satisfactory to frankly discuss with an inquisitive girl all phases of reproduction than put her off with generalities, as they did in the case of their older daughter. Explain that to fore-warn an adolescent girl is to fore-arm her against future situations over which parents have no control."

YOU MAY SEARCH US

There are still fifty of the old ten-thousand-dollar bills in circulation. So announces the Treasurer of the United

States, and he wants to call them all in and exchange them for notes of smaller denominations. It just happens that we are clear out of ten-thousand-dollar bills at present. If the Government doesn't want to take our word for it and cares to take time to search us, we are perfectly willing.—The Religious Telescope.

Prayer is the echo of the motives, moods, and acts which make up life.—von Hugel.

John R. Dickey's Old Reliable EYE WASH

Soothes, relieves and gives comfort to irritated eyes.

I'M FEELING FINE THIS MORNING
— FREE FROM
THAT THROBBING HEADACHE
AND READY FOR
A GOOD DAY'S WORK.

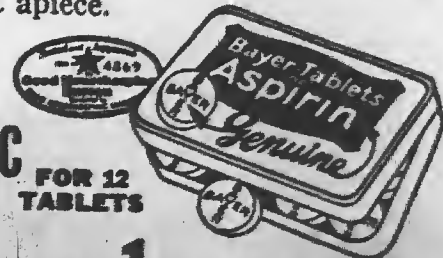


All people who suffer occasionally from headaches ought to know this way to quick relief.

At the first sign of such pain, take two Bayer Aspirin tablets with a half glass of water. Sometimes if the pain is more severe, a second dose is necessary later, according to directions.

If headaches keep coming back we advise you to see your own physician. He will look for the cause in order to correct it.

The price now is only 15¢ for twelve tablets or two full dozen for 25 cents — virtually, only a cent apiece.



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Help Kidneys Don't Take Drastic Drugs

Your Kidneys contain 9 million tiny tubes or filters which may be endangered by neglect or drastic, irritating drugs. Be careful! If functional disorders of the Kidneys or Bladder make you suffer from Getting Up Nights, Nervousness, Leg Pains, Circles Under Eyes, Dizziness, Backache, Swollen Joints, Excess Acidity, or Burning Passages, don't rely on ordinary medicines. Fight such troubles with the doctor's prescription Cystex. Cystex starts working in 3 hours and must prove entirely satisfactory in 1 week, and he exactly the medicine you need or money back is guaranteed. Telephone your druggist for Cystex (Siss-tex) today. The guarantee protects you. Copr. 1937 The Knox Co.

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"Oh! What a terrible headache! Now I'll have to stay at home all day and endure it!"

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STANBACK

Methodist Women

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson,
2212 Pilsbush Street, Meridian, Miss.
The Foreign Secretary Tours in the Congo

Miss Jellie Lee McKinnon, foreign secretary, Women's Work, who sailed July 7 for a visit to the Methodist Mission in Africa, gives an interesting account of her long journey by boat, train, and automobile. Excerpts from her letters follow:

"July 26, 1937.—Today we have seen Africa for the first time. We are off the coast of Dakar, Senegal. The air is hot, probably because Senegal is on the edge of the desert. Half the passengers, even the tiny children, are wearing sun helmets.

"July 30.—We have crossed the equator. All our party had crossed before except the two new missionaries. The weather has been surprising. The first days were really cold, and even the day we crossed the equator a coat was needed on deck.

"August 5 (on train).—We left Lobita Bay by train. Misses Norene Rohken, Annimae White and I were fortunate enough to secure a compartment alone with our many suitcases piled in the fourth berth. The train is jolting and slow and indescribably dusty. This is near the end of the dry season and the dust has covered everything. My hair is gray. I have been obliged to discard my glasses on a chain, for they go out into the grit on my neck that it became painful and raw. There is only a small basin in our room with a dribble of water.

"Yesterday we reached the Congo border, and the scenery has been more

wooded with less dust. At Dilola, the border stop, missionaries of the Plymouth Brethren met the train and invited us to their house, where they served us tea with scones and cake. Our host told us that on their first trip to the Congo they had walked 300 miles, and for their first furlough they had to walk 300 miles, two of their children having measles and malaria en route. That was not more than fifteen years ago! So what kind of a missionary am I to be disturbed by desert sands on a train?

"Our first sight of the real African was that of natives unloading the ship's cargo. Black, slender bodies, dressed much like a group of Negroes who would do such work at home. As the train has come through, crowds of Negroes have gathered around, seemingly gay and contented. We have seen all stages of dress, from the string to the uniformed attendant, or station master. Natives have brought fruit to the station to sell and this has been delicious. I continue to be surprised by and enjoy the coolness.

"August 6.—At nine o'clock tonight we reach Luluagare, where our own missionaries are to meet us. We were due to arrive at 4:30, but I suppose are fortunate to have traveled all these days and be only four hours behind schedule.

"In the Congo the stations have mail only once a week. Even a telegram or cable received at Lusambo for our Mission must be sent by a man on a bicycle 125 miles to our nearest station, and then on to the next. I suppose one should rejoice in roads for bicycles instead of the old trails.

"Today we see beautiful forests with great trees of many varieties, and vines and flowers instead of the semi-desert of the earlier part of the trip.

"It is a month today since we boarded the Eupora in New York. In every way the trip has been a good one. I am most pleased with our new missionaries. They have a fine contribution to make. Miss White has been a perfect guide. When we changed trains yesterday the native porters were highly interested in the fact that three women were traveling alone and had a woman 'kapita' (a person in charge of a group). They must also have been struck with her ability, for we had no trouble in getting our sixteen pieces of hand luggage transferred."

* * *

Miss Louise Killingsworth sailed on September 3 for Havana, Cuba, where she will teach at the Colegio Buenavista until she is able to go on to China as planned.

To circulate counterfeit coin does not make it genuine.—von Hugel.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Martins, Miss.

Today we bring you a message direct from Mrs. Cunningham concerning Searritt. We hope it will interest every man, woman and young person who reads her letter. If it does, speak to your friends or classes about this opportunity of service.

Searritt College, our institution for the training of Christian workers, has set for its goal this year the gaining of 1,000 new Associates. If this goal is to be reached, 500 names must be added to the list by Christmas. An appeal has been made to the women of our Conference. Surely we will do our part! The number of Associates in our Conference should equal the number of auxiliaries. We have enrolled not quite one-sixth of this goal.

At the fourth meeting in all the zones of the Conference, which will be held soon, this matter will be presented to the women and they will be asked to enroll at least five new Searritt Associates per zone. These Associates need not be only from the missionary societies. All friends of the College who will aid in its work should join this fellowship.

Becoming a Searritt Associate means just this—"Because I believe in the thorough training of Christian workers for social and religious service and desire to have a part in their training, I will contribute one dollar." You will then be an Associate member of Searritt College for one year. You will receive a membership card and interesting material about the College. You will not be asked to make other contributions this year. Your money will go into scholarship funds for the use of those who wish to train themselves for the Master's service.

At this time one zone has held its meeting and reported. The leader, Mrs. W. H. Williams, of Sumner, has sent in a splendid contribution.

MRS. JEFF CUNNINGHAM

* * *

From a report of the Starkville auxiliary we send you this message, hoping it will interest all who read it in sending a gift to Mr. Wall at Cleveland. This fall would be a fine time to close up that account for the Hospital we have promised Dr. and Mrs. Lewis.

Last night, September 23, we had a letter from Mrs. W. B. Lewis, Belgian Congo, acknowledging gifts from one of our adult classes. The letter was written on August 16, 1937. She stated that Miss McKinnon, Miss White and Miss Parham had arrived. All at the station were well and happy. Every one was rejoiced over the new arrivals. They meant relief for the overworked missionaries, and fresh enthusiasm for everyone at the station."

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808 Broadway
Nashville, Tenn.

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Yours very truly,

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Imparts Color and
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Hilcox Chem. Works, Philadelphia, Pa.

In Memoriam

MISS LILLIE HAVENS

A Christian home and many hearts were saddened a few days ago by the death of our beloved friend and church member, Miss Lillie Havens. On September 10, 1937, the spirit of this saintly woman took its flight to another world for its abiding place and left behind a host of friends and relatives to mourn her departure. Miss Lil, as she was commonly known to every one, will always be remembered for her loyalty and devotion shown to her aged parents. Her mother, who had been an invalid for a number of years, passed away a little over a year ago, leaving behind her husband, known by every one as "Uncle Jeff," and Miss Lil, besides a number of married children, grandchildren and great-grandchildren. What a sweet assurance it must have been to "Aunt Mary" in her last days to know in her passing away she would leave behind one so devoted and untiring to care for "Uncle Jeff" as Miss Lil.

Having come to the Mississippi coast as one of our pioneer Methodist ministers, "Uncle Jeff" married, built his home and settled in the Vancleave com-

munity over sixty years ago and reared a family of children of which any father could be proud, Miss Lil being among the number.

She was not very active in church and community affairs, attending only when she could carry her parents with her. But her devotion and attention to these saintly old souls more than made up for her work in other places. Having lived in a Christian home and reared by Christian parents, Miss Lil was herself a consecrated Christian and a member of the Vancleave Methodist church. The life that she lived and the example that she set proved that she was an apt pupil in all Christian teachings and influence given her by her parents. She will be missed by those who knew and loved her but she will not be forgotten, because she is leaving behind that intangible something that is possessed and kept only by godly people who know and fear the Lord.

Besides her aged father, she is survived by two sisters, Mrs. Kinch, of Lucedale; Mrs. Green, of Perkinston, and one brother, Bill Havens, of Vancleave, Miss., and numerous other relatives, to whom everyone is extending sympathy and words of consolation.

On September 10, 1937, the body of Miss Lillie Havens was laid to rest in the family burial ground just a few miles above Vancleave. The services were performed by Rev. Olin Nix, pastor of the Vancleave Methodist church, assisted by Rev. R. L. Vaughan.

Because of her loyalty and devotion to her aged parents and her work in the home, the writer knows of no scripture that can more fittingly be quoted at her journey's end than this: "No greater love hath man than this, that he lay down his life for his friend."

MRS. F. O. ALLEN.

JOHN ALVIN EVERETT PYLE

John Alvin Everett Pyle was born on October 18, 1858, near Birmingham, Ala. When four years old his parents moved to Winston County, Mississippi. He attended school in Iuka, Miss., in the late eighties, and received his law degree from Cumberland University in 1890. The same year he married Miss Alice Hyatt, of Iuka, and they made their home in Texas for the next three years. In 1893 they came back to Iuka where he made his home until he passed to his reward, July 27, 1937.

He is survived by his widow and eight children—John Everett Pyle, Calvin Pyle, Thomas Pyle, Wm. J. Pyle, Ida Lee Pyle McDuffie, Evelyn Pyle Alsebrook, Virginia Pyle Richardson, and Alice Pyle Bozeman.

Mr. Pyle united with the Methodist church in early life, and during his long life he was faithful to his Church and served it well as a steward, Church School superintendent and as teacher of an Adult Class. He was always loyal to his pastor and faithfully supported him in his work.

Mr. Pyle was a devoted husband and

father. He provided well for his family and lived for their happiness. He believed in education, and saw that each of his children received a college training.

Mr. Pyle was an outstanding citizen. He always took a stand for civic righteousness. He served well his County in the State Legislature for one term. He was also mayor of Iuka at one time. He was upright, honorable, and honest in all his dealings with his fellow men.

On Wednesday, July 28, 1937, a large crowd attended his funeral, which was conducted in his home by Rev. J. H. Holder, Rev. L. C. Wilson and the writer. His body was laid to rest in Oak Grove cemetery under a large offering of flowers.

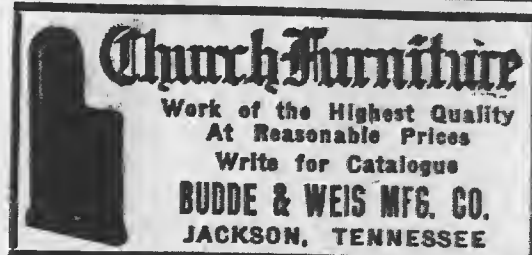
I counted him as one of my best friends. Truly he lived a victorious life.
SAM E. ASHMORE.



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A DEERLATE CRUSADE

(Continued from page 11)

religion is not so much a problem as a pursuit. Teachers should be the pathfinders in youth's quest for the reality of religious experiences. All who direct youth should ring them squarely face to face with the challenge which Christianity and the Church make in this materialistic age.

No Financial Objectives

This Commemoration Crusade has no financial objectives. It is not set up to raise money, but to raise morale. The sense of stewardship comes not from a collection agency but from religious commitment. A man puts his money where he puts his heart. If religion really

counts with a man he will see to it that it does not lack the support. Sometimes investment in religion's liberty leads to a freshened flow of religious experience. You all like the Crusade would have Church people think.

One thing is now known to many Church people, to which we again call their attention. A very large percentage of our pastors live on salaries far below their needs. When men and their families must live on \$200 and \$300 and provide food, clothing, school books, the necessary automobile and gasoline for the service to their charges, they are constantly in mental distress. This Crusade should lift the level of our thinking regarding the care of God's ministers.

This Commemoration Crusade offers to our Church the opportunity to renew its spiritual strength, recapture its evangelistic passion and reassert its powers for a new movement in Church life. The outcome will depend altogether upon the participation. It has tremendous possibilities if its tide is taken with vigor and devotion, determination and consecration. Perseverance in observance will get only ardor in return. The heart-warming will come only to those who seek the fires of God's own kindling. "Not by might nor by power, but by my Spirit, saith the Lord."

Signed: John M. Moore, U. V. W. Burlington, W. N. Answorth, James Cannon, Jr., Sam R. Ray, Hoyt M. Hobbs, H. A. Boss, Arthur J. Moore, Paul R. Kern, A. Frank Smith.

REPLY TO BISHOP CANNON

(Continued from page 10)

Confidence to stand for such modification when the merger is effected. He at least seems to dread such an attempt.

We quote from the Bishop's article, "These editorials (from Northern Methodist papers) indicate that these editors think that this provision of the plan is simply a statute which can be changed at the pleasure of the General Conference by a majority vote, regardless of the general understanding that it is one of the important provisions of the plan." Why not? Where and what is the "Constitution" of the proposed plan? What would prevent such a vote?

Notwithstanding, Bishop Cannon would have us go in, on the basis of confidence. There are millions of good people in the North, but what of their collective action to us? Alexander H. Stephens says the only Northern book fair towards the South is the "Origin of the War," by George Lunt, a Whig lawyer of Boston. Mr. Lunt says the North has never kept an agreement with the South. So much for state. The agreement in the plan of separation written by them has never been kept, in deed or in spirit. This is one of the saddest facts in our history as a nation.

The desire of the Church can be learned by a vote of the people in every congregation. So our fathers did 92 years

ago. Let the NEXT General Conference provide the means.

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Thousands of mothers have found that Syrup of Black-Draught really does give Syrup of Black-Draught—and that they can rely on it to relieve children's constipation. It contains an extract of the same dependable, approved medicinal plant that gives the popular oil well known, powdered Black-Draught its effective action. The SYRUP in this form is convenient to give children, helps to straighten out many little upsets due to faulty elimination. Sold in bottles containing 3 fluid ounces, price 30 cents.

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THOUGHTS OF JOHN WESLEY

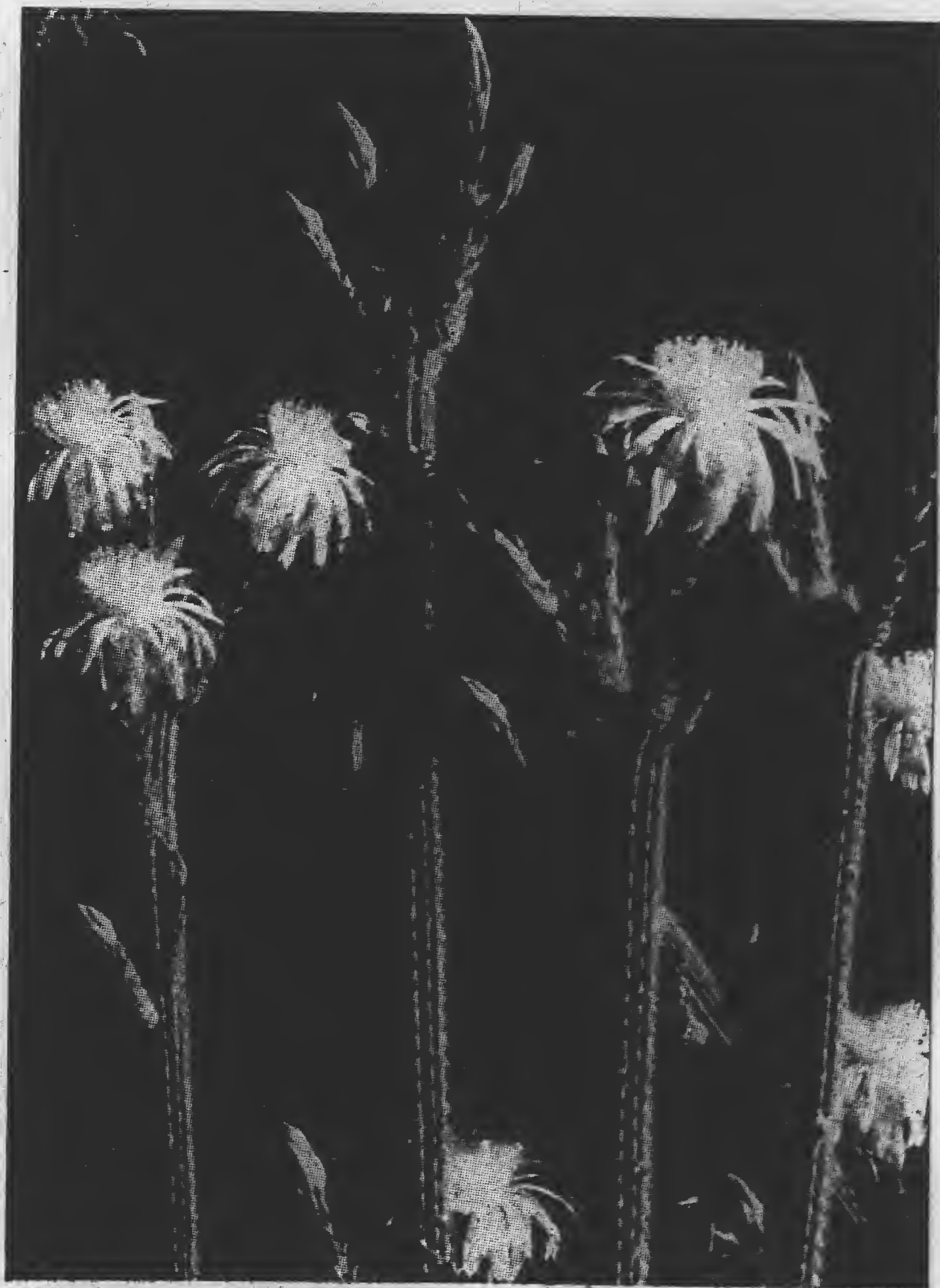
If we could once bring all our preachers, great and local, uniformly and steadily to insist on these two points, Christ for us, and Christ reigning in us, we should shake the trembling gates of

DOWN THE ROAD

North Mississippi Conference
at Clarksdale, November 4

Mississippi Conference at Hat-
tiesburg, November 10

Louisiana Conference at Bogalusa,
November 17



Blossoms of the Night Blooming Cereus, most beautiful of the cactus flowers. It blooms only in the evening, usually about 9 o'clock, and the blossoms remain open for only an hour or two. The photograph of the blossoms in this picture was taken in the garden of the home of Mrs. L. H. Manning in Tucson.

(Arizona Highways)

Wallet of the Week

A WRITER IN AN AMERICAN MAGAZINE recently undertook to account for the fascinating attraction of a church. He traced out all the things which reason and thought have in the room. After all, they belong to a proper cause. Defense rather than pleasure, industry and association with one's self. Religion against church and religion usually accepts a defensive position, or an attitude of defiance. One thing, then, the power of the altar is a little different from the other things the synagogue, but often with more a common root—personal determination.

THE FAMOUS FRIGS of history do not include the two frogs of the Japanese story. The famous frog played a part in the scientific discoveries which have blessed mankind. The frog in whose foot Wagnon studied the tiny tubercles of the body and completed Harvey's discovery of the circulation of the blood. The frog whose twitching muscles helped Galvani to lay the foundations of modern electric science. And the frog in the web of whose foot Lister observed the processes of inflammation and through which he discovered the master key of surgery.

THE REACTION AGAINST LIQUOR was unmistakable in the recent dry victory in the State of Tennessee. A wet press has sought to minimize the result by citing the smallness of the vote, but they have not found enough comfort to enable the saloon folk to shake off the fact that the electorate of Tennessee has refused to endorse liquor. Not less significant was the result of the local option election in the Keystone State. There seventy-one communities voted to outlaw hard liquor while only forty-two extended hospitality. These facts will be hard to laugh off.

THE FIRST CHURCH ALTAR ever erected in America is said to have been on a spot near the present site of the city of Norfolk, Va. At that crude altar more than three hundred years ago, is believed to have occurred the first celebration of the Lord's Supper on American soil. The record left by Captain John Smith is, "We did make an awning (which is an old sail) to shadow us from the sunne. The altar was a bar of wood nailed between two neighboring trees." On June 13, the three hundred and thirtieth anniversary of the service was commemorated on the spot where the altar was erected by the early colonists.

WIMBLEDON STREETS, just across the street from City Road Church, London, is the most famous burying place for Nonconformist dead in all England. It is not a large plot of ground, but according to the records, the bodies of one hundred and twenty-eight thousand persons are buried there. In that quiet spot are the bones of John Bunyan, Samuel Wesley, Daniel Defoe and a host of others. It is located in a crowded district where recreation takes its toll, and proposals are made from time to time that the city turn it into an open space for public use.

A CHURCH ATTENDANCE SURVEY conducted by General Foods Corporation, New York City, discloses some interesting facts concerning American girls between the ages of eighteen and twenty-five. The tabulations show that practically two out of every three attend church regularly and that the percentage of out-and-out indifference to religion is very low. It is also indicated that the lure of the city does not break the charm of the church for the American lassie, but the conviction as to its importance is deeper and more firmly held by the girl from the country.

THE STATE OF CALIFORNIA, says an exchange, is the wettest in the Union. It is alleged that liquor licenses have been issued for an average of one for every eighty-six persons in the state—a total of sixty-six thousand licenses. It is said also that there is not a single square foot of dry territory in the state, and that saloons are licensed beside schools and churches, ignoring all protests. It is difficult to understand the moral reactions of people who refuse to regard the sacredness of children or the feelings of those who would worship God.

THE ANNOUNCEMENT OF THE ITALIAN GOVERNMENT that no missionary work by other nations would be permitted in Abyssinia, is reported to have led to the development of an Italian Protestant movement of great promise. The Waldensians are said to form the nucleus of this development. The Roman Catholic Church, in order to gain the people who are mainly Copts, have given large recognition to that religion. Another step taken by the Italian conquerors of Ethiopia is manifestly designed to make Catholic absorption of the Copts easier. It is the proposed separation of the Abyssinians from the Coptic Patriarchate of Alexandria, Egypt.

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W. L. DUREN, D.D., Editor

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Manager

EDITORIAL

WESLEY CREATES A SCANDAL

On Sunday, March 29, 1789, Mr. Wesley arrived in Dublin, Ireland. He had been very ill on the passage from England, and he had William Myles to read prayers and preach. At the conclusion, Mr. Wesley undertook to administer the Lord's Supper to about five hundred people. He became so weary that he gave the cup to William Myles, his unordained assistant, who passed it to the communicants. This breach of ecclesiastical usage started a controversy and raised a furor which lasted for three months. The attacks in the Dublin Evening Post called it an offending innovation and a scandal, and some of the richest members left the society on account of it. If the incident had been altogether disconnected, there might have been little to the controversy, but the situation was embarrassed by the fact that Wesley was at that very moment engaged in an effort to suppress the irregular practices of Thomas Hanby whom he had ordained for Scotland, but who insisted upon continuing his ministerial functions after his return to England. Less than a month later he wrote a letter from Carlow to Dickinson, Creighton and Moore in London, with whom he advised regarding Hanby's ecclesiastical rebellion. His act was further aggravated by the fact that it had been to save American Methodism from that very scandal that he ordained Dr. Coke and two presbyters—the nearest approach to historic usage and precedent possible for him. Mr. Wesley was decidedly against permitting priestly functions to unordained men, and his act at Dublin was not even remotely intended to give comfort to any form of ecclesiastical rebellion. He held the historic view of the Sacrament of the Lord's Supper. Certainly he would not look with any degree of allowance upon the innovators of our day who mutilate the service to such a degree as to reduce the Sacrament to the level of an act of communal fellowship, and who, against historic precedent and the law of the Church, introduce into its administration laymen who serve the communicants in their pews while the minister sits back as a detached observer. We raise the question, Why the minister at all?

MR. JUSTICE BLACK AND THE KLAN

We have no personal reason to be interested in any angle of the controversy now in progress concerning the new Justice of the Supreme Court. At no time have we been a member of the Klan, nor of any similar organization, and we are not in the least obligated to appear for the defence of the order. On the other hand, we do not know Justice Black, except as a man in political life, and we do not know any reason why we should assume the role of a partisan of his. We sincerely regret the incident which has called forth the tirade against him. The vociferous denunciations of the new Justice make us wonder, however, if the obligation to be just does not precede the right to be severe, and if a faultless life may not be the necessary antecedent of a counsel of perfection? We wonder if the instance of Jesus and the woman taken in sin may not have a legitimate application to the uncompromising severity of those whose voices are blended in this hue and cry? After all, is a Klan relation a sin for which there is forgiveness neither here nor hereafter? We cannot think so, and we wonder if the fanatical zeal of Justice Black's pursuers may not have been influenced by certain strongly prejudiced and interested opinion, not always immaculate in its own behaviour? Perhaps those who are so aggrieved on account of a Klan taint might be willing to seek some explanation of a persistently alleged preponderance of influence in American office holding. We do not know the facts; we wish we did. We do know that the reports are quite as insistent as were those regarding the Klan connection of Justice Black, and if these rumors be true, they offer a serious affront to the rank and file of American citizens, for such would be no less subversive of a fundamental principle of American government. No man is required to compromise his views on the issue of an orderly administration of justice, but neither can we afford to make an incident in a man's career a pretext for exhibiting the soul of a savage.

WHAT ARE THE PLANS?

The article "The Only True Basis of Unionism" written by Bishop James Cannon Jr. which appeared in the Herald of September 2 and in an editorial "Early Voting in the South" which was published in The Christian Advocate New York of September 2, are two of the most important articles in the current literature on the general subject of Methodist union. Bishop Cannon makes two certain points in the North as well as in the South. First, the plan of the plan, and then the provision for a Negro jurisdiction in the territory not constitutional in the future. He also mentions the effect of a provision that would keep the Negro jurisdiction in the North. The General Conference of the merged church. The editor of The Christian Advocate says that "the Southern point of view is not at all that the Negro jurisdiction is undesirable." He speaks also of "some provincially minded men" who fail in vision for union and in breadth of outlook.

What are the facts concerning the points emphasized by Bishop Cannon and the editor of The Christian Advocate? Both in the General Conference and in the Annual Conferences, the arguments used perhaps more frequently than any other by the most ardent opponents of the plan to convert those who opposed it on the ground of its racial discrimination was "Take it now and adjust the Negro jurisdiction question later," and "The Negro jurisdiction provision is not a constitutional item; it can be changed simply by a majority vote in any General Conference." Indeed, Bishop Edwin H. Hughes himself, in his eight-point interpretation of the plan, said: "Sorely, we have, therefore, been careful not to fashion minor matters into a constitutional mold. The number and composition of the Jurisdictional Conferences are not tied up so that only laborious constitutional procedures can make changes." Let it be said also that a number of strong Annual Conferences in the North, such as the New York East, the Southern California, the New Jersey (the Advocate editor's own Conference), the Wyoming, the New England (Lay), and the New Hampshire (Ministerial), raised scruples about the plan and urged a change in the discriminatory provision. Are the members of these Conferences "provincially minded?" We are interested in the facts.—Editorial, Zion's Herald.

BOOKS

The Essentials of an Effective Ministry, by Bishop H. A. Boaz. Cokesbury Press, Nashville. Price \$1.

These five lectures were delivered before various groups of pastors, first in 1932 and upon several occasions in the years which followed. To the lectures, Bishop Boaz has added a sermon on "The Great Question." They are published upon the request of the various groups before whom they were delivered. It would be too much to expect that a work of this nature could be strikingly new in its content, but Bishop Boaz presents with the vigor of his own style this

new vision of the present ministry and the future of the individual pastor of the Christian Church. The author's message is all through permeated by the highest idealism and ability to be prophetic. The author's message is all through permeated by the highest idealism and ability to be prophetic. The author's message is all through permeated by the highest idealism and ability to be prophetic.

THE FIRST FALL FIRE

By Dr. H. T. Carter

Along about the middle of August, when the grass is in a brownish tinge from the heat and the leaves are in their pining on the shady side of a log, if somebody should suggest building a nice fire in the fireplace, he would be considered a fit subject for the lunatic asylum. The mere thought of a fire is enough to make cold shivers run up and down your back. The rigors of last winter are dug in in the mental temperature of the present summer.

But, unfortunately, summer does not last forever. After awhile, September rolls around, and pretty soon somebody will be saying, "There's a tinge of autumn in the air today." And in a little while somebody else will say, "We'll be having frost pretty soon." It still seems impossible for it ever to get cold enough to make a fire comfortable—but the wise man will begin to look to his woodpile, and start to figuring on where he will get kindling.

And then one day along toward the end of September a rain will come up, and a breeze will begin to blow from the north. By night, everything is soggy; the leaves patter down from the branches of the trees as if they were seeking shelter in the warm earth; the pigs in the pen whine uneasily, and the chickens go to roost early. It looks like winter.

After the chores are done, you sit down in your accustomed chair in the hall to blow a little before supper—but, somehow or other, you are not happy. You go back to the kitchen—and the warmth of the kitchen stove has a soothing effect. You settle down comfortably on the wood-box and blurt out, "Some hot biscuits and sausage would taste mighty good tonight." Winter is coming!

After supper, without saying anything to anybody, you go to the woodpile and pick up a few sticks of wood and a little kindling. You go in the house and take the screen from the fireplace. Pretty soon you have a sparkling fire—not a very big one, but bright and cheerful. You draw the old armchair out in front of it and settle down as if it were the dead of winter. It's not so very cold—but this is the first fire of the fall, and it is as welcome as a dear friend whom you have not seen for months. You will have plenty of fires before the winter is over—but this first one is the best you'll have in a long time.

What would be a bane in August is a blessing later on.

UNIFICATION AND CHURCH PROPERTY INTERESTS

By Collins Denny and Collins Denny, Jr.

Three months ago, when we first called to the attention of the Church those provisions of its Constitution which require the approval of each Annual Conference for the valid adoption of the pending Plan of Unification, we stated that should this Plan be adopted dangerous involvements of Church property were likely to result. To some small extent, by specific instances, we elaborated on that theme in our recent pamphlet, "An Appeal to Men of Reason and Religion," etc. Our original suggestion has caused some discussion of this question; the New Orleans Advocate of August 19 and the Christian Advocate (Nashville) of August 20 each carries an article dealing with it.

In part, these articles cover the same ground. They each point to the decision of the U. S. Supreme Court in *Watson v. Jones*, 13 Wall. 679, 20 L. Ed. 666, and to certain of the cases growing out of the Union of the Cumberland Presbyterian Church and the Northern Presbyterian Church (one citing the Indiana and the Mississippi cases, the other the Illinois case); they each point to the case of *Smith v. Swormstedt*, 16, How, 288, 14 L. Ed. 942, wherein the division of Methodism was held to be valid, and we obtained our share of the funds of the Book Concern and Chartered Fund; they each point to that provision of the pending Plan which directs the Uniting Conference to provide a plan for the control and safeguarding of all permanent funds and property interests of the three Churches and the interests of the persons and causes for which these funds were established.

Then they point out, in the one case directly and in the other by inference, that generally a court will accept the concessions of ecclesiastical tribunals on all ecclesiastical matters, particularly so when the matter involves the rules, regulations or "laws" of the Church. They reach the conclusion, one that trust and corporate properties can, in no way, be jeopardized, the other that the decisions of the Uniting Conference will be conclusive even "as to the status of all property owned or controlled" by the three uniting churches.

This important question cannot, however, be thus disposed of. The issues go deeper. We heartily agree with one of these distinguished writers—the M. E. Church, South, is, in law, nothing more than a voluntary association. We would add that persons in the association (i. e., the members) are united by common rules of government, discipline and faith. But this voluntary association owns no property, it is incapable of owning property. (*Fitzgerald v. Goggett*, 115 Va., 112, 155 S. E. 129). So far as we are aware, the Church itself, this voluntary asso-

ciation, legally owns not one dollar of property. What then is the property we speak of as Church property?

First, there is the congregational property—the church buildings and parsonages. These are owned in many different ways, depending upon the law of the State in which they are located. In Virginia, West Virginia and perhaps elsewhere, under the statutes of the State, they are owned by trustees appointed by State courts, who hold title for the benefit of the congregation without whose consent nothing can be done with the property. It has consequently long been believed that the trust clause directed by our Discipline to be placed in all deeds is in these States nothing more than meaningless surplusage. As that trust clause conflicts with the Statutes of the State, which alone govern real estate matters within the State, there is nothing that the Church, through its legislative bodies, can do that will deprive the trustees appointed by the Court or the members of the congregation of the full authority and control vested in them by State law. We would not hazard a guess

THE VOTE ON UNION

Conference	For	Against
Florida	248	6
Czechoslovakia	37	0
Belgian	28	0
Illinois	30	15
Kentucky	131	34
Western Virginia.....	144	20
Southwest Missouri.....	141	3
Louisville	174	39
Missouri	183	1
Baltimore	217	99

concerning the method in which in other States congregational property is owned, for we are not willing to put our ignorance against any one's knowledge. We understand that some States permit individual congregations to incorporate, and in such instances the corporation owns the property, its powers over it, and the interests of persons therein being governed solely by the law of the State granting the charter. In other States congregational property is probably owned in some other manner. It may well be that if the Plan of Unification be validly adopted according to the "law" of our Church, the congregational property in certain States will automatically pass into the control of the new church or those adhering thereto. But let no man labor under the delusion that this will be the universal result, for we reiterate that in other States the members of the congregation are vested with final authority and control over their congregational property, and although under the prevailing procedure now being adopted they are given no voice in determining whether unification shall be accomplished, they are by State law given control over their own property and can de-

termine whether they and it will "unify."

Next, there is what we call the Conference property. An Annual Conference, as established by the "law" of our Church, is also a voluntary association, incapable of owning property. In some instances we understand these Conferences have incorporated and can, therefore, own property. Generally speaking, however, the Annual Conference owns no property, but by proper action, it has caused "agencies"—such as orphanages, publications, boards, committees, etc.—to be incorporated, and these corporations own the property and are governed by the charter given them and the law of the State which granted it. The charter is amendable, if at all, only in accord with that law and the rights of individuals in the corporate property are to be determined by that law. Over these corporations, which are true "agencies" of the Conference, the Conference generally retains control through a provision in the charter reserving to the Conference the right to elect directors, or by some provision analogous thereto. Other corporations are frequently spoken of as Church or Conference "agencies" when, in law, they are not such, for the governing board or trustees are self-perpetuating. For instance, the great Randolph Macon College System is frequently erroneously spoken of as owned or controlled by the Baltimore and Virginia Conferences. Actually, however, it is owned and governed by a self-perpetuating board, and only by "gentleman's agreement" legally binding on no one, are the names of new trustees submitted to the Conferences for approval. By virtue of a similar loophole, found by the Tennessee Court to exist, was Vanderbilt University "taken" from the Church. If this Plan of Unification be legally adopted (i. e., if it receive the approval of three-fourths of the members of the several Annual Conferences present and voting, and of each Annual Conference and of two-thirds of the General Conference succeeding) no change will result in those instances in which the Conference has no control over corporate property. Serious questions, however, will arise in connection with those "agencies" controlled by the Conference. The ultimate control lies, in these instances, in an Annual Conference of the Methodist Episcopal Church, South, and this by virtue of the law of the State granting the charter. Will that law permit the control to be exercised by an Annual Conference of the Methodist Church? Will it permit the particular charter to be amended? If not, can such an Annual Conference exercise rights given to one of our present Annual Conferences? In some instances these questions will undoubtedly be answered in the affirmative, in others in the negative. The limits of space, as well as of our knowledge, prevent us from attempting to take up all the hundreds, indeed, thousands, of specific instances. Let it be specifically understood, however, that over these "agencies" the Uniting Con-

(Continued on page 10)

Louisiana Conference

PERSONAL AND OTHERWISE

Rev. R. F. Kattel, pastor at Covington, made a day call at the Advocate office last week. We are sure that we did not have a longer time with him.

The annual meeting of the Board of Trustees of the Southern Methodist Assembly was held at the Assembly Grounds at Biloxi last Tuesday.

Mrs. Dorris E. Mader, Cochen, Oklahoma, is renewing her subscription for the paper. "Thanking you for the Advocate and the many good things got from it."

Rev. J. F. Dring, pastor at Dubach, sends a list of subscriptions for the credit of his charge. We thank Brother Dring for his sturdy and unflinching support of the Advocate.

Dr. H. Wynn Rickey, son of Rev. and Mrs. H. W. Rickey, of Iowa, is now head of the Department of French in Southern Methodist University, Dallas. Dr. Rickey and his family are delighted with their new home.

Mrs. W. E. Westmoreland, Ponchatoula, friend of the Advocate who waits not for a special urge, sends us a list of subscriptions for the credit of Natchitoches charge, for which she is Advocate representative.

Mrs. H. B. McEachern, Haynesville, has our thanks for evidence of her continuing and unflinching loyalty to the Advocate cause. The loyalty of our friends independently of any special effort is a source of sincere gratification to us.

Rev. W. J. Newsom, a local preacher of Tangipahoa, remembered the Advocate with a call while he was in the city on business last week. We enjoyed talking with him about his kinsman, Rev. J. D. Newsom, late of the North Mississippi Conference.

We regret to learn that Mrs. W. B. White, of Rayne Memorial Church, New Orleans, was stricken rather suddenly last week. Mrs. White is well known for church, social, and civic connections and we trust that her illness may be of momentary duration.

We regret to learn that our good friend and Louisiana correspondent for the Missionary Society, Mrs. J. B. Pollard, has suffered a painful attack recently. We trust that she may soon be fully recovered and that her notes may appear again in an early issue of the Advocate.

The Calendar of First Church, Shreveport, for the first Sunday carried the installation service for officers and teachers of the Church School, and it listed one hundred and seventy names of those who

were installed for service as officers and teachers. Dr. Dana Dawson is the pastor.

Rev. and Mrs. H. Seret, of Belgium, remembered us with a message and a beautiful post card picture of the Louvain cathedral upon their return from a visit to the United States which brought them to New Orleans. Brother Seret is the father of Dr. Adrian M. Seret, presiding elder of the Shreveport District.

In a letter to the editor, Rev. Rowland W. Faulk tells of his movements since entering the Chaplaincy Corps of the Navy. He spent two weeks at the Marine Base, Quantico, Virginia, then went to Washington in training, August 27. He is now being transferred to San Diego, California, for further training before taking up work as Chaplain aboard USS Idaho, November 25. Brother Faulk is enthusiastic as to his opportunity and work.

BATON ROUGE DISTRICT PROSPERS

At a meeting held recently in Ponchatoula, the condition of the Baton Rouge District was found to be excellent, both spiritually and financially. The charges in the District were represented by both laymen and pastors, who made reports of the progress of the work of the church in their charges.

Over five hundred members have been received into the church during this Conference year by the various pastoral charges and it is possible that this number may be augmented by the time of the Annual Conference.

In a number of the charges the Conference benevolences have already been collected in full and it is expected that every charge in the District will pay out everything in full by Conference time. Presiding Elder J. Henry Bowdon has appointed a flying squadron to visit those places that may possibly need help, but only three places in the District indicated that any assistance might be needed.

In addition to inspirational talks by Brother Bowdon, and the reports of the pastors and laymen, fine messages were brought by District Lay Leader T. H. Henderson and by Miss Aralyn Hastings, District Director of Young People's Work. After the meeting was over, all of those who were present enjoyed a fine dinner at one of the restaurants in Ponchatoula, where a special dining room had been engaged by the presiding elder. It was the sense of the meeting that the Baton Rouge District is going over the top.

R. L. CLAYTON, Secretary.

Man is to live forever, and it is his business here to shape and fashion himself into a life that is fit for eternity.

CENTENARY COLLEGE

The Sexton Memorial Campaign of Centenary College, a memorial to one who possessed the unconquerable spirit and was always for progress, "upward and onward" ever being the keynote to his inner being—Dr. George S. Sexton, beloved former president emeritus of Centenary College, was launched on September 16, with a \$500,000 goal in view.

Bishop Hoyt M. Dobbs, chairman of the Board of Trustees of Centenary College, has accepted the general chairmanship of this financial campaign, and under his direction and with complete assistance and cooperation of his co-workers, the Sexton Memorial Campaign is rapidly going forward toward its goal.

Since September 16, campaign groups have been working steadily, and they will continue their solicitation of prospects until every possible contact has been made.

A new science building is to be constructed from part of the funds collected where research will be done in oil, lumber, paper and other industries valuable to the South.—From News Bureau.

WINNFELD HAS FIELD DAY

Last Sunday, October 10, was a day of special days at the Winnfield Methodist church, when the following special days were observed: Rally Day in all departments; Orphanage Day, when an offering was received in the Sunday School for the Louisiana Methodist Orphanage; Church Attendance Day, when every member of the church and those who have no other church home, were invited to attend at least one service during the day; Family Day, when families were invited to attend church and sit together; Home-coming Day, when all who have ever attended the Winnfield Methodist church or Sunday School or Epworth League, including those who have moved to other places, were invited to be present; One-day Revival, when the evening service was given over to an old-fashioned revival service; Enrollment Day, when Methodists in Winnfield and nearby whose church membership is elsewhere were invited to enroll by placing their membership in the church here, and those who preferred the Methodist Church were given an opportunity to unite with the Church; and when those who were not attending Sunday School were invited to enroll in the Sunday School, and the young people who were not in the Epworth League were invited to enroll in that department.

The goal: Two hundred in attendance at Sunday School, which met at 9:45 a. m.; fifty in attendance at the Epworth Leagues, which met at 6:45 p. m., and every seat occupied at both the morning and evening services.

The subject for the pastor's sermon at the morning hour was, "Rally Day," and at the evening hour, 7:30 o'clock, the subject was, "Sin, Confession, Forgiveness." G. A. MORGAN, Pastor.

THE RIGHT TO SUPERANNUATE AND THE SUPERANNUATE'S RIGHTS

Every itinerant Methodist preacher is a prospective superannuate and responsible directly or indirectly for his Conference procedure in the matter of making superannuates. And remember that a precedent set in the matter of superannuating preachers today will become an established mode of procedure tomorrow, unless repudiated by action of the Conference.

It can hardly be denied that the "modus operandi" of superannuating preachers these days is both reckless and lawless and not infrequently smacks of persecution, the antecedent cause is made the occasion of demotion, and if nothing else can be done to show disapproval he is granted a superannuate relation.

The superannuate does not forfeit either his membership or his franchise in the Conference; his vote in the Conference is equal to any other member, but otherwise his relation to the Conference is much like that of a naught on the left side of a unit.

The active member of the Conference may ride into prominence on the coat-tail of his elder, and some do, and others may possess themselves of the chief seats in the synagogue and places of steeples churches and princely salaries by cunning favor of the Chief Priest, and some do. But the superannuate can do none of these things, but is consigned to a place of obscurity and a state of penury. True, he still has a relation to the Conference—with a big, long title, "Superannuate Relation," dubbed "honored," though it be but the quintessence of the mode of elimination. He is bidden to consider himself "honored." When his name is presented the Conference votes him the relation and feels as smug about it as if they had done something truly magnanimous, and to the looker-on you would suppose the honored title coined with it the content of compensation, and that hereafter he would be some-what—but no such things materialize. As for material aid, he finds himself reduced to a beggarly hand-out that will hardly provide a shelter over his head, to say nothing of food and clothing and the ordinary comforts of life.

Brethren, many of these men are in age and feebleness and all are supposed to be worn-out. John's exhortation, "Let us not love in word, neither in tongue, but in deed and in truth," is timely. But, says one, "Doesn't the Conference provide a living for these old worn-out preachers?" In theory, yes; in fact, no. The collections for Conference claimants have been woefully misapplied by reason of abuses of the superannuate relation that has fallen upon evil days, turning it into a kind of clearing house on the one hand and a penal institution on the other hand; and as a result there are too many to feed upon so small a pie—

too many disqualified preachers have been made beneficiaries of the monies raised for the support of legitimate superannuates.

The inequality of distribution of these monies under the present regime is a travesty upon justice and smacks of partiality on the one side, and you will take what we give you on the other.

For example: According to the record (Louisiana Conference Annual), one superannuate is paid at the rate of more than \$33 per year served in the Conference; another is paid at the rate of \$7; another is paid less than \$8, while yet another is paid more than \$12. And so on throughout the list.

Between the presiding elders and the Annual Conference the superannuate relation has been forced upon men who neither desired it nor could they qualify if examined upon Disciplinary requirements, so that whatever their disqualifications for the itinerate service, strictly speaking, they could not qualify for the superannuate relation. Yet they were superannuated.

The Annual Conference needs to look back to the law and testimonies in the matter of superannuating preachers. This business of superannuating preachers for every cause has provoked many a look of askance, which implies, "Now what have you done?"

Now the presiding elder, by virtue of his office, may be the instigator and prime mover in this regime of lawlessness, but the Conference is certainly "particeps criminis."

The Conference needs to reaffirm the law of the Church and demand that the disciplinary requirements must be met by all who may apply or who are recommended for the superannuate relation. See paragraphs 199-200 of 1934 Discipline.

Furthermore, the Annual Conference should devise a more equitable plan of prorating the superannuate fund among the superannuates, and not leave so vital a matter to be settled between the elders and the Board of Finance.

For example: Some plan like as follows would obviate many a mistake or other irregularity: Let the superannuates be compensated upon the basis of years served as an itinerant minister in the Church as members of an Annual Conference, provided that no superannuate shall receive less than \$100. For in-

stance, the record of the 1936 Annual shows 26 superannuates. Hence, multiply the \$100 by the 26 and you have the sum of \$2,600. Subtract this amount from the total appropriation for superannuates, which in this case is \$6,730. The remainder, \$4,130, divide by the aggregate number of years served by the group of superannuates and you get the average yearly pro rata of each individual of the group. Now multiply this average by the number of years of service by any one of the superannuates and the amount thus obtained plus the \$100 will be his just and equitable share of the superannuate fund reported to the Annual Conference.

I respectfully suggest that the Annual Conference take some action to determine the maximum amount of the superannuate fund to be set aside as a sinking fund—a moderate sum, say \$500; this amount to be subtracted from the grand total appropriated for Conference claimants before any division is made. That the injustice done the 1936 superannuates of tying up \$1,699 of their living in a sinking fund may not be repeated in the future.

Just stop and consider the wrong done these dear old brethren in their helplessness and extreme penury—to have a sum equal to 28 per cent of their living held back from them.

Why should these old men who are in sore need and present distress for relief be made to contribute so heavily to a future possible need that has no being? Such a procedure is enough to scandalize the Conference and put a blush of shame on every face.

S. S. BOGAN.

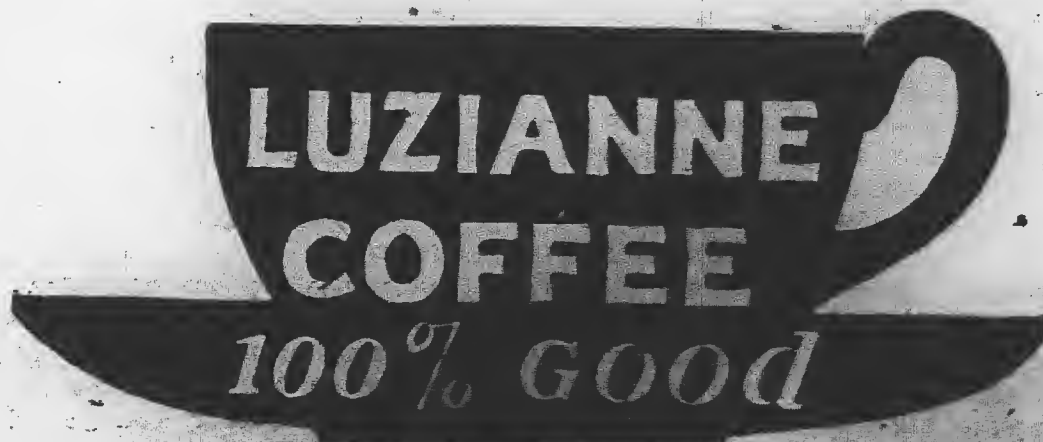
Converse, La., Oct. 2, 1937.

REV. L. E. ALFORD MAKING GOOD RECOVERY

Dear Brother: I am back home again after spending two weeks in the Jackson County Hospital, and am feeling fine. But the orders are for me to stay in bed another week, and then move softly for another week.

I find that I am not so important after all, for the town went on with its work, and my church also just about the same while I was out. And yet the flowers and messages from my friends made me feel like they do appreciate me after all.

L. E. ALFORD.



PERSONAL AND OTHERWISE

Rev. H. W. F. Vaughan, pastor of
Green Springs Church, has not
difficulty for the end of special efforts
despite the season the harvest and winter
for the Arkwoods. He is doing a splendid
work at Green Springs and is especially
the key in the Arkwoods.

By Dr. D. M. Key

One of the motives of Major Millsaps in founding Millsaps College was to provide education for the poor boy. Now every boy in Mississippi has at hand a tax-supported junior college where he

Whether the Conferences should now merge all college work at one institution as proposed by the joint resolution of the Boards of Education and the trustees of Whitworth and Grenada, passed at Jackson on July 21, is for the Conference to decide. It seems clear from the satisfactory enrollments at all three of the institutions that our people believe in the Methodist colleges enough to patronise them. But it has at last become plain that the actual available support funds, from church assessments, from endowments now in existence, and from the local communities is, and in all human

probability will be, inadequate to maintain three institutions on an efficient basis. The situation that faces Mississippi Methodists is like that which confronted the Conferences of Arkansas, as stated in the words of a presiding elder of one of the leading districts: "It wasn't a question, in Arkansas, of whether three institutions were more effective than one—it finally simmered down to the hard problem of reducing our lines to the point where they could be supported financially. With students paying less and less of the cost of their education, Methodists in Arkansas had reached the point where they could no longer operate three institutions with the financial resources at their command."

I believe that the Mississippi Conferences had already reached that point in 1932 when the first joint commission met in Jackson and proposed the Millsaps System of Colleges. As a member of that commission, I said then that we had a fighting chance to keep our junior college for girls but not to keep two. Each year since has weakened each institution and also hampered the fullest support of other Conference interests.

There is some advantage, in a state like Mississippi, where belief in the separate education of women is still found among our people, in keeping a junior college for girls under Methodist auspices. But the record of the years shows that our people do not adequately support such a program, either by annual assessments or by response to the frequent campaigns for capital funds. Unless some individual is ready now to endow one of our junior colleges with, say, two hundred thousand dollars, the question presented to the Conferences will be one not of ideal educational purpose but a very practical one—three colleges or one.

It is my judgment, knowing as I do, from a fifteen years' service on the Higher Commission of the Southern Association, the cost of maintaining adequate educational service of colleges and junior colleges, and considering the actual support we give to our college work, that the Methodists of Mississippi will be justified in concentrating all of their college work at Millsaps College. For unless Millsaps is greatly strengthened it can not maintain its present standing, its educational efficiency, and its present or an increased enrollment.

So far as Millsaps is concerned, there are three possibilities. The first is to continue as we are doing. Under present conditions, this college which has gained national as well as regional recognition and accrediting, will within two years be dropped from membership in the Southern Association or put on probation on account of inadequate educational expenditures per student. Second, the trustees can reduce the faculty and student body about one-half and continue, with present resources, to maintain a small college of distinction and high educational efficiency. Third, by concen-

trating all our resources we can continue and maintain Millsaps as one of the leading colleges of the Methodist Church.

For the past six years all the college work of junior and senior level of the Methodist Church in Mississippi has already been merged at Millsaps. No finer or more wholesome young people ever were assembled in a college community. Their educational attainments here have been highly creditable to their previous training. They have made the reputation of Millsaps and have been excelled in no line of college endeavor—except athletics. Over four hundred of them have graduated in these six years and almost without exception they have found a place of useful service. They are the chief outcome and demonstration of Methodist college effort in Mississippi.

The question before the Conference will be: "What is the best we can do for them and their successors—one college or three?"

NOTICE, PASTORS' MEETING

The pastors' meeting for the Northwestern Group of the Seashore District met at Picayune on September 16 with the following program:

Morning devotional, Rev. J. O. Ware; Preparation of Sermons, Rev. C. Y. Higgingsbotham; What the Benevolences Are, Rev. D. T. Ridgway; Collecting the Benevolences, Rev. J. O. Ware; Sermon, Rev. G. H. Thompson; Afternoon devotional, Rev. V. R. Landrum; Presiding Elder's Message, Dr. L. J. Power.

D. T. RIDGWAY.

HOMEWOOD STEWARDS' MEETING

The stewards of the charge assembled at the parsonage in Homewood, Miss., on September 30, at 10 o'clock a. m., with Brother Westbrook, our faithful pastor, to attend to business.

Brother Edd Lane was selected to conduct the devotional, reading the 16th chapter of St. Luke, and had just begun talking when, to our surprise, our beloved and efficient presiding elder and his wife walked in. Needless to say, we were all glad to see them and enjoyed having them with us very much.

Bro. Lane, being swept off his feet, just turned the service over to Brother Brownlee, who, in his quiet and efficient way, gave us a real heart-to-heart talk on spiritual welfare and on going forward with our work in putting over all things for the Lord's cause that may come to hand. Brother Brownlee also led in prayer. During the prayer, Brother L. J. Cooper, a traveling Baptist evangelist, came up playing on his loud-speaker radio that wonderful old gospel song, "The Old Rugged Cross." It just seemed to me that heaven and earth had come together again. It reminded me of that old saint, John Wesley, and his faithful few under the old oak tree. People, you

surely did miss something by not being present.

Let me appeal to all official members especially to be careful and diligent in carrying on your part of the task, always striving to be in your place and doing your part in building up the kingdom of God.

After prayer, Brother Cooper was introduced by Brother Westbrook, and he made a talk. His subject was, "It Can Be Done." He admonished the stewards and laymen to press forward with their work, always putting the Lord first. After this talk, the stewards and laymen present went into closed business session. The committee made a report on parsonage repairs as follows: A masonite roof put on parsonage, stove repaired, and paid for lumber on back porch floor, leaving a balance of \$46.75 in treasury. It was decided to use this money for repairs on parsonage when needed. There being no other business, we were entertained with a beautiful dinner, served by Sister Westbrook and the missionary society of Homewood church. Did Dr. Brownlee eat! You could just see him over his plate; and Brother Cooper enjoyed that old-time egg custard so much that he was called upon to make acknowledgment to the ladies for the good dinner, after which we were dismissed at the table with prayer by Brother Cooper.

Respectfully submitted,

J. P. CRAIG, Secretary.

TO THE PASTORS AND GOLDEN CROSS DIRECTORS, MISSISSIPPI CONFERENCE

The following charges had remitted to the Conference Treasurer to October 7, 1937:

Brookhaven District—Adams charge.

Hattiesburg District—Bay Springs, Bonhomie, Bucatunna, Collins, Ellisville, Magee, Matherville.

Montrose—Shubuta, Sumrall, Taylorsville and Waynesboro Circuit.

Jackson District—Canton, Clinton, Forest and Homewood.

Meridian District—Lauderdale & Electric Mills, East End, Meridian; Hawkins Memorial, Meridian; Wesley, Meridian; Philadelphia, Porterville, Scooba & Union.

Seashore District—Bay St. Louis, Coalville, Ocean Springs, Picayune, Vancleave, Wiggins & Epworth-Wesley.

Vicksburg District—Silver City, Yazoo City and Woodville.

I appeal to pastors and directors, District and church, to do everything possible to have each charge in the various districts to do something for the Golden Cross. Our goal was an enrollment in each charge in the Conference, and I hope that you will do something yet, for it is not too late to make some offering to this very worthy cause. Send the money to F. Y. Whitfield and be certain to indicate that it is for the Golden Cross.

W. D. HAWKINS,

North Mississippi Conference

PERSONAL AND OTHERWISE

The August report of the Conference Treasurer showed \$3,830 for Aberdeen District, which is a continuation of the lead of the Conference on payments for benevolences.

Rev. T. G. Lowrey, pastor of Vardaman charge, has built a nice little church at Pyland, one of his appointments. It was opened for service at the time of the second quarterly conference.

Dr. V. C. Curtis, pastor at Aberdeen, is making full proof of his ministry since his recent indisposition. We have another list of subscriptions from him and again the notation, "more to follow."

Dr. Buhrman, the presiding elder, writes that the underwriting of a large church debt at Aberdeen is one of the real achievements of this year. The work under the leadership of Dr. Curtis is in prosperous condition.

First Methodist Church, Columbus, has three delegates to the approaching session of the North Mississippi Conference. They are Mrs. E. Nash Broyles, T. E. Lott, and Mrs. L. P. Wasson. In addition to these, Dr. T. T. Box and Mrs. C. T. Humphrey are alternate delegates.

Rev. J. V. Stewart, pastor at Guntown & Saltillo, sends two subscriptions for the Advocate. We appreciate the fact that the Advocate is not lost sight of in the press of closing out the Conference year. Through just such loyalty, our weekly intake is sufficient to meet our pay-roll.

Rev. L. B. Wimberly has been released from Buena Vista charge by Bishop Hoyt M. Dobbs, according to announcement of Dr. Buhrman, the presiding elder. Brother Wimberly is going to West Texas where he hopes to regain his health. Rev. J. T. Lockhart will take care of the work until Conference.

Rev. H. D. Suydam, pastor of Shannon charge, is building a brick veneer church at Pleasant Grove, replacing an old wooden building. He expects to have the new building finished by Conference time and will go to Conference with benevolences paid in excess of the amount assumed for the year.

Rev. C. A. Northington, Verona charge, has collected about fifteen per cent more for benevolences than was assumed by his charge. He has succeeded, with the splendid cooperation of his people, in greatly improving the parsonage, and every department of the work is showing the effects of his capable leadership.

Rev. Seamon Rhea, pastor at Como, sends a list of subscriptions which brings

his total to twelve on a quota of eight. He reports his work as moving well and says that all claims will be met in full at Conference. Some of the most beautiful and stately homes that we have ever seen are in that little city of North Mississippi.

Rev. D. R. McDougal reports a storm at Hickory Flat which swept the deepest emotions of the parsonage. No, it was not a windstorm, but it was a storm of groceries, for which Brother McDougal and his family are profoundly grateful to the good people of Hickory Flat. Sounds to us like Brother McDougal might go back for another year.

Rev. E. Nash Broyles sends a list of four subscriptions to the Advocate and requests that Brother J. T. Quinnelly and his committee be given the credit for this, as for the other lists sent in. Brother Broyles reports that Brother Quinnelly assures him of "many more." We appreciate the interest of all who are contributing to advancement of the Advocate cause.

Among the charges of the Aberdeen District reporting roofs, painting and other property improvements are: Nettleton, Algoma, Becker, Bellefontaine, Buena Vista, Derma, Eupora, Calhoun City, Greenwood Springs, Okolona, Pittsboro & Bruce, and Tupelo. This is a remarkable show of progress, and the expenditures for improvements are in excess of the previous year.

Rev. W. V. Stokes, who has one of the twenty-five circuits of the Aberdeen District, has had a good year. The parsonage has been improved, the salary is practically "paid in full," more than was assumed for benevolences has been paid, and fifty-seven members have been received into the churches. This is the third charge of the District to report excess payments on benevolences.

Rev. and Mrs. B. D. Benson, of Tremont charge, have greatly endeared themselves to the people of their circuit by their faithful and helpful service. Mrs. Benson had the joy of seeing her entire music class of 16 girls received into the church—a tribute to her personal influence. Through the cooperation of the Missionary Society with the pastor, extensive improvements have been made on the parsonage.

Mr. M. B. Aldeson, of Hollandale, presented to the Methodist church of that little city a beautiful imported tapestry to be hung in the alcove at the rear of the pulpit. The subject is "The Adoration of the Wise Men," and it was dedicated to the memory of Mr. J. B. Drew. Mr. Aldeson is a public-spirited Jewish citizen and his friendship and generosity have deeply touched his many Methodist

friends of Hollandale, where Rev. W. C. Galceran, Jr., is pastor.

Miss Mary Jane Roberds, District Director of Children, reports thirty Vacation Church Schools for the Aberdeen District. The total enrollment was 1,015 children and 122 workers. Most remarkable of all, is that nine churches of the Greenwood Springs charge held Vacation Schools, and this is the second year that the charge has had a perfect record. The report this year shows an increase over last year of approximately 33 per cent. We thank Miss Roberds for her good word concerning the Advocate visits to her home.

THE CHINA SITUATION

Dear Sir and Brother: I have just finished reading an article from Bishop Cannon, Jr., to the Secretary of State Hull.

Bishop Cannon has my feelings exactly when it comes to sympathy for suffering China. I believe that the United States should join with other great nations to peacefully settle this awful injustice that is being done China. I believe they should use all peaceful means to stop it, even to a boycott of Japan. But Bishop Cannon seems to be ready, if necessary, to feed up another million of our boys for cannon fodder on foreign soil. I am not in favor of such action. I have a boy who has been in Shanghai for two years. He is a lieutenant in the Marines, and, if Bishop Cannon was in my place, anything would suit better than war.

The pulpits of this country started this same tune in 1917 and helped plunge this country into a war where we had no business, and for which we did not even get thank you for fighting. We lost several billions and multitudes of our best youth. We were told we were fighting to end war and to make the world safe for democracy. The result was dictatorship and confusion that the world had never seen before. We cannot keep the Orient and Europe straight.

S. W. HEMPHILL,
Pastor Wier & McCool Charge.

UNIFICATION AND CHURCH PROPERTY INTERESTS

(Continued from page 5)

ference can exercise no control. The law under which they are created vests that control in an Annual Conference, and the Annual Conference cannot delegate that authority or vest it elsewhere, save with the consent of the State, and pursuant to its law.

Next, there are what are known generally as "Church funds"—great funds held by corporate "agencies" established pursuant to action of the General Conference, and in the few instances which we have investigated controlled by that Conference through the power to elect the managing trustees, reserved to it. Many of the charters, if appropriate pro-

vision be made, can unquestionably be amended so as to provide that that control be vested in the General Conference of the new Church, if the Plan be legally adopted. But here again no general statement can safely be made. As we have pointed out in the pamphlet above referred to, the charter of the Publishing House, and perhaps other great corporate agencies, cannot be amended, and under that charter and perhaps others many individuals have vested property rights. Here again the field is too large to attempt to generalize. Before any man speaks regarding any particular property, let him first study carefully the charter and the law of the State which governs it. Unquestionably, over some of the connectional properties, if the Plan be legally adopted, the Uniting Conferences may exercise control, but only within certain limits. For instance, there are instances in which it could not direct a merger with the similar agencies of the other churches. Corporations can merge only if the State law permits merger (*Jones v. Rhea*, 130 Va., 345, 107 S. E. 814). The Board of Missions is, we understand, a Tennessee, non-stock, non-profit, eleemosynary corporation. We have been unable to find in the Tennessee Code and Acts of the Legislature any provision permitting such a corporation to merge with a similar corporation. If in this we are correct, the Uniting Conference can resolve from now on until doomsday that such a merger shall be effected, and none will result.

Lastly, there are trust properties, held by trustees, to be administered according to the terms of a will or deed of gift. If the will or deed directs the property to be devoted to a particular purpose, the Trustees violate the trust, if they devote it otherwise. If the will says it is to be used for superannuated preachers of the M. E. Church, South, or for missionary enterprises of the M. E. Church, South, etc., can the will now be re-written so that the fund will go to such preachers of the Methodist Church or to such enterprises of that Church? We freely admit that under the law of some States a will may be so re-written, but we believe that the learned writers of the two articles, which have appeared, will likewise freely admit that under the law of other States the will may not be so re-written, and that there is nothing the Uniting Conference can do to save the property.

So far, we have dealt with this problem upon the presupposition that the Plan will be adopted by our Church in accordance with its "law." Even then great confusion and uncertainty exists. Suppose, however, that the Plan does not receive the approval of each Annual Conference, but that it does receive the three-fourths vote in the Annual Conferences and that the General Conference, despite more than one hundred years consistent interpretation of our "law," should approve it by a two-thirds vote and attempt to carry it into effect. Then we shall have confusion worse confounded.

It is true, as Judge Stevens and Mr. Newby point out, such a situation will present a case in which the General Conference by its action will have expressed the opinion that the Plan is legally adopted, and generally Courts will not go behind the interpretation of Church bodies on questions of the Church "law." When the question of the Presbyterian merger was before the Courts, a number of them held that they would not inquire into the question whether the Cumberland Presbyterian Church had complied with the requirements of its "law," but as the official bodies of that Church had considered that the requirements of its "law" were fulfilled, the Courts would consider that decision as binding upon them. So held Illinois, Indiana and Mississippi in the cases cited by those gentlemen or one of them, and so held the Courts of some other States. In so holding a number of these Courts reversed the view theretofore adopted by them. But all Courts did not so hold. For instance, the highest Court in Missouri in *Boyles v. Roberts*, 222 Mo. 613, 121 S. W. 805, held, by a divided Court, that if the case submitted to the Court involved property rights, then it was the duty of the Court to inquire whether the requirements of the Church "law" had been met. The Court inquired, and found that the Cumberland Church had not complied with the requirements of its "law," and, accordingly, held that the two Churches had not been united. Subsequently, that same Court in *Hayes v. Manning*, 263, Mo. 39, 172 S. W. 904, again by a divided Court, reversed itself and held that it was bound by the view adopted by the General Assembly of the Cumberland Church. The Supreme Court of Tennessee in *Landrith v. Hudgins*, 121 Tenn. 369, 247 S. W. 987, took exactly the same view as that adopted by the majority of the Missouri Courts in the first case above cited, and it held that the Churches had not been united. This view it affirmed in *Bonham v. Harris*, 125 Tenn. 452, 145 S. W. 169. Subsequently, the question of the Presbyterian merger again arose in *Randolph v. Foust*, 147 Tenn. 369, 247 S. W. 987. In this last mentioned case, the Tennessee Court held that so far as Tennessee was concerned, the question of the Presbyterian merger was closed and that there had been no merger, but it said that its decision was made without comment upon the question whether the principle of the earlier cases would apply to future questions of Church Union.

The Court of Appeals of Kentucky in *Wallace v. Hughes*, 131 Ky. 445, 115 S. W. 684, affirmed the Presbyterian Union, stating that Courts were bound by the rulings of ecclesiastical tribunals on questions of Church "law," unless the Church constitution denied to the Church legislative body or bodies the right or jurisdiction to act. In our case, our Church constitution denies to our General Conference jurisdiction or right to act unless the Plan shall have first been approved by each Annual Conference.

We freely admit that the "weight of authority," to use a lawyer's expression, is that the Courts on matters of Church "law" will not go behind the decisions of the official Church bodies. But there are many jurisdictions in this country in which this is not a closed question and in which it is not unreasonable to suppose that where property rights are involved, the Courts will inquire whether the Church has followed its "law." It so happens that our Publishing House, our Board of Missions, our Board of Finance, and our Board of Church Extensions, as well as others, are either Tennessee, Missouri or Kentucky corporations. That man is wise indeed who can say in the light of the decisions of the Courts of those States, what their view may be if we should try to force this Unification into effect in the teeth of the "law" of our Church. The confusion which would result from such an attempt is such as should cause any man to pause.

The decisions of *Smith v. Swormstedt*, supra, gives no assistance to those who take the view that Courts will not inquire whether the "law" of the Church has been followed. The United States Supreme Court went to great pains to point out that the Plan of Separation had been adopted in strict accordance with the "law" of the old Methodist Church. It, therefore, sustained the legality of the division. Had it found that law to have been violated (as the Northern Church contended it had been violated), would it not have declared no division legally had taken place?

The involvement of Church property has nothing to do with the power of the Churches to unite, in keeping with their "law," they can unify even though all property should be lost. But it has a great deal to do with the wisdom of adopting the proposed Plan. We believe it to be the positive duty of every board, agency and committee to seek the most able advice to be found, and to advise the Church what will be the effect on the property held by it. We know that these questions cannot be answered by generalities; each case must be considered with reference to its particular facts and to the law of the particular State which governs.

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Christian Education

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CHURCH SCHOOL LESSON, OCTOBER 17

By Dr. J. R. Countiss

CHRISTIAN SPEECH AND CONDUCT

The world has suffered much both from false and incompetent teachers—probably more from the latter. Even the early Church was not free from verbose and

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ambitious individuals who sought to get on the roll of teachers that they might be called "rabbi." Is it an inferiority complex that persuades those who know nothing that they know everything? Not every one is endowed with the gift of teaching, and only those who strive long and patiently as learners become competent, but teachers have position and prominence often coveted by the weak and the unworthy who fail to note the double danger accruing to blind leaders. It is not a light thing to utter a false or misleading word in private conversation. It is a much graver offense to give public expression of erroneous doctrines, or to attempt to foster a worthy cause with fallacious argument, or by appeal to ignorance or prejudice. Rash and rambling speech does not become those who would represent the grace and order of the Gospel. Pride of position has no place in the Christian pulpit or on its rostrum.

The tremendous power of the little tongue is imaged by bit and rudder wherewith the sturdy horse or the mighty ship is controlled and directed. With the tongue we may stab the very heart or comfort the deepest sorrow; may bring fresh hope and courage to the feeble and faltering, or crush the spirit of initiative and aspiration. It is a tragedy when a keen wit is coupled with a sharp tongue. In pride of frankness and candor one so endowed (or afflicted) spreads pain and pestilence while congratulating himself on his skill in coining biting phrases, and unmindful of the hurt his half-truths accomplish. Again, the tongue is as a fire, started by a spark or a match and spreading into a devastating conflagration. Once more, it is a fierce wild thing which no merely human power can control, but which can be tamed by the gentle spirit of the kindly Christ.

Vicious or vulgar speech is most reprehensible when coming from the lips that fashion words of worship. It is more than incongruity. No pretense of piety can atone for such utter contradiction of language. One cannot bless God the Creator and curse man the creature. The chant of praise is turned to blasphemy on his polluted lips, and God spurns the strange fire offered on his altars. Even inanimate nature would scorn to produce such incompatibles. Neither a fig tree nor a fountain would essay such a double role.

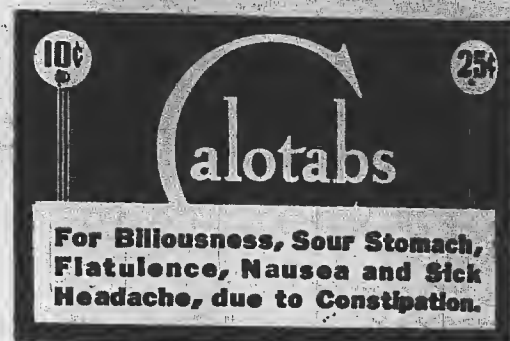
Like their faith, the words of the wise are approved by their deeds. Unctuous words feed no hungry and clothe no naked. Impressed by the "Amen!" and the "Halleluias!" of the man on the front pew, the visiting minister inquired what he did. "He does that," was the answer. Some do no more than that. They remember to say, "Lord, Lord!" but forget

to do what he says. The Pharisees were long on words, but distressingly short on deeds. They were amazed that a woman who was a sinner should be preferred to them because with her hands she wrought her small deed of honor to the Master, and that a widow's mite was more esteemed than long prayers and broad phylacteries. Cant and hypocrisy have no standing in the courts of the Most High.

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The Christian Fireside

JACK MINER'S BIRD MISSIONARIES

The Value of the Verse of Scripture on the Tag, in Collecting Data

By Margaret Wade

Years ago, when for the first time Jack Miner stamped a verse of Scripture on the reverse side of the aluminum tag he was placing on the leg of a trapped goose, he did not dream that the result was going to be one of great helpfulness to himself and of value to naturalists and scientists for all time. His idea was the very simple one of sharing with his fellow men the promises found in the Gospel.

Jack Miner is not a religious fanatic. Far from it. He does hold the profound, reverent belief in God characteristic of most of the world's great thinkers. Most of those who have heard him speak from the lecture platform have heard him say, as he has done repeatedly: "No intelligent man can live in the great outdoors and study the creatures which occupy it before man has any control over them, combined with the regularity of the sun, the moon, and whispering stars, without being compelled to believe there is an overruling Power."

Yet that verse of Scripture made an appeal to the receptive minds of the people into whose hands it fell that nothing else could have done. They took the bands to their resident missionaries for interpretation. The missionaries, in turn, communicated with Jack Miner at the address given on the face of the tag. In doing so, they told him when, and where, the bird had been shot that had carried each tag. Virtually, without intent on the part of either, they began to act as agents for him in collecting data concerning the times and routes of wild-fowl migration, and the breeding haunts of the birds in the far north. Had it not been for the verse of Scripture, this contact with the missionaries would never have been made. Their assistance and interest could never, otherwise, have been enlisted to the extent to which it has been.

It is believed that Jack Miner is the very first man on this continent to secure a completed record of a tagged bird. He tagged his first duck at Kingsville in August of 1909. This duck was shot by W. E. Bray, at Anderson, North Carolina, in January, 1910. There are records of some ducks being tagged a few years earlier, by others; but no information concerning any one of them being killed.

That was only the beginning. Since then he has tagged many thousands of wild fowl—ducks and geese. And has received full information regarding where many hundreds of these have been shot. This result could not have been achieved had it not been for that innovation—that accident, almost—of his suddenly deciding, one night as he gazed up at the stars, to share the Scripture promises he so delighted in with others.

The first tags that were brought to him from the Hudson Bay territory were brought by Rev. W. G. Walton. Rev. Mr. Walton was an Episcopalian missionary, who, while still a lad in England, volunteered for mission work, and in 1890 came out to minister to the natives on the east coast of Hudson's Bay. It was twenty-five years before he next visited the more populous centres we speak of as civilization. When he came out of his district, in 1915, he brought several pocketfuls of tags which he had collected from the natives in his territory. These he delivered into Jack Miner's hands, together with data as to where the birds had been killed, and when.

It is a wonderful thing to hear him tell of how the Indians and Eskimos, finding such tags on the birds they had shot, would run to him with them, asking, "What does God say this time?" He made a practice to use the Bible verse on the tag as the text of his next Sunday's discourse. Always the interest so aroused would fill his church.

Neither realized until it was done that this missionary was collecting priceless information for Jack Miner and all students of bird life.

Twenty years have passed by since then, however. A new generation has been born and grown to manhood. A Jack Miner tag is no novelty to the natives of that country today. It is much more apt to be prized as an ear-ring. And of the four or five missionaries along the Bay to Baffin Land and the Arctic Circle, who by this time are collecting tags for Jack Miner, in the same way, all now find that the natives want something in return for the tags they bring in. Money wouldn't do. Money is of no use to them, because there is no place up there where they may trade in dollars and cents. So the missionaries conceived the idea of giving them Bible pictures in exchange for the tags. This idea they communicated to Jack Miner.

Upon receipt of it he immediately sent out an appeal through various publications and press releases, asking the Canadian public to send him Bible pictures and cards for this purpose. Overnight the whole country—ten million people—were bubbling over with enthusiasm over the idea of sending Bible pictures to the Eskimos. What a collection he got! Pic-

tures came to him by the thousand. They ranged in size from one inch square, to four feet square. These were packed in bundles and sent, by the Hudson's Bay supply steamer Nascopie, on its annual trip from Montreal. Each missionary received a supply.

Today, we are told, the Indian and Eskimo huts are all papered with these kindly and beautiful pictures, principally those showing scenes in the life of Christ, many of them reproductions from world-famous paintings.

The natives are made happy by receiving them. The missionaries rejoice in having such an unique and successful method of reaching the people about them. While, of all those thousands of Canadian people who contribute pictures for this purpose, each one feels that he or she has had a personal part in the great work which Jack Miner, by means of the geese, is furthering in the mission fields of the far north.

On October 10, 1936, Jack Miner received a consignment of one hundred and thirteen tags collected by Rev. Arnold C. Herbert, of the Mission at Port Harrison, on the east coast of Hudson's Bay, south of Baffin Land.

At first glance it may seem to the reader that one hundred and thirteen tags is a big kill from one missionary port. Consider this, however: The territory from which these tags came extends two hundred miles south of the port, and two hundred miles northward as well. The birds from which they were taken were killed by the natives, for food and for food alone. When the live decoy and baited field were being used to lure the birds, Jack Miner has received as many tags as this from a single gun club in the United States, where the birds were shot for sport alone.

Jack Miner himself says he thinks the greatest thing he ever did was when he fattened up a flock of geese and placed a band with a Gospel message on the leg of each, then released them to go up to the Eskimos, "because," he says, "I was furnishing them food for body and soul." Messages have gone out far and near.

One prime difficulty with religion today is that it is, consciously or unconsciously, full of Pantheism and Subjectivism.—von Hugel.

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LOUISIANA CONFERENCE

By Mrs. John B. Pollard,
2631 Prytania Street, New Orleans

The mid-year executive meeting of the Louisiana Conference met at MacDonell School, Houma, October 28 and 29. The Thursday night session was taken up with reports of the officers, which showed a healthy and steady advance along all lines of work. Mrs. Ledbetter, Conference Secretary, reported that the Louisiana Conference has had a large net gain of members during the last quarter. There are now 219 auxiliaries in the Conference with a membership of 7,153. Mrs. Carver's report of the Conference finances was most encouraging. She stated that every district had almost paid one-half of its pledge during the first two quarters of the year. Mrs. Rowen's report showed that there were 49 young women's circles in the Conference. Mrs. Eichers, secretary of Children's Work, reported that 60 churches had used the Spring Unit and that 2,300 children had participated. Mrs. Collins reported that nearly 1,000 more women had studied in mission study classes than had previously. Mrs. Dameron reported that Dr. Rawlings, editor of the World Outlook, had said that the Louisiana Conference had made one of the best reports. Mrs. Metcalf stated that more auxiliaries were reporting work done by Christian Social Relations committees than ever before. Mrs. C. J. Jones, Conference Superintendent of Supplies, reported that 309 donations to MacDonell School and St. Mark's, valued at \$1,547, had been sent in during the first two quarters.

At the Wednesday morning session Deaconess Verna Webster spoke concerning her work in the Cedar Grove Church, Shreveport. She said it was a great open door of service in an industrial center. Mrs. Martin, reporting for the Finance Committee, stated that 21 adult and 44 baby life memberships had been given this year. Mrs. R. E. Smith, Spiritual Life Leader of the Conference, suggested that all auxiliaries start a book shelf of books and that during the Lenten season particularly that a study of devotional literature be stressed.

Mrs. Sexton, chairman of the Candidate Committee, stated that two Louisiana girls, Misses Pat McHugh and Helen Mandlebaum, both of New Orleans, were attending Scarritt College this year. Mrs. Metcalf, chairman of the Rural Committee, reported that Deaconess Sheila Nuttall, Conference rural worker, had been transferred from the Oak Grove to the Bonita charge for work in the Monroe District. An interesting discussion

on courses for women at the Pastors' School next June took place. Mrs. Sexton stated a new course on "Adult Service" would be available and asked that the attendance of auxiliary Christian Social Relations' superintendents be stressed.

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson,
2212 Fifteenth Street, Meridian, Miss.

We have had word as to the whereabouts of all the missionaries of both sections of the Board. None of them have left their posts of duty except when absolutely necessary. Many of them were away from their stations on vacation and thus have been prevented from returning to Shanghai or the other stations.

The women missionaries of the Women's Section are accounted for as follows:

China

11 Edinburg Road, Shanghai (McTyeire School)—Mary Blackford, Louise Robinson, Sue Stanford, Nina Stallings.

Shanghai—Virginia M. Atkinson, Kate Hackney, Lillian Knoblés, Louise Manget, Nina Troy, Mittie Shelton, Clare Steger, Mary M. Tarrant, Mary Culler White, Mary B. Winn.

Huchow General Hospital—Athria McElwreath.

Soochow General Hospital—Sarah Glenn.

Stephenson Memorial Hospital, Changchow—Lorena Foster, Elizabeth McIntosh.

Kuling—Alice Green, Mary Ellen Hawk, Nettie Peacock, Maggie J. Rogers, Margaret Rue.

Manila, P. I., care E. Tuck, Methodist Mission—Alice Alsup, Pearle McCain, Julia Wasson, Lucy Jim Webb.

Japan—(China Missionaries)

Margaret Green, Palmore Woman's English Institute, Kobe; Susie Mayes, Airin Kwan, Oita; Julia Oliphant, Osaka English School, Osaka; Anne Herbert—not yet assigned to work; Ava Morton—not yet assigned to work.

Korea—(China Missionaries)

Rose May Butler, Ewha College, Seoul; Jean Craig, Methodist Theological Seminary, Seoul; Mathilde Killingsworth, Social Center, Seoul; Helen Scally, Social Center, Wonsan.

The following are extracts from letters from Dr. J. W. Cline, our representative in Shanghai, China:

September 10.—"These days rather disordered. We are well. I am sure none of our missionaries in distress. Hear from them promptly.

"I do not believe we shall be in great personal danger, even later. We are trying to be careful. I see the Consul daily. We appreciate your cooperation. Speak out against a one-sided paralyzing neu-

trality. We are nearer the beginning-end of this conflict than the latter end."

(Continued next week)

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

The Methodist Missionary Society of Starkville met at the church for the first of a series of lessons in the fall study book, "What Is This Moslem World?" Placed about the walls were maps, a tapestry depicting Oriental life and a prayer rug.

Mrs. D. J. Savage led in prayer from Genesis 12, emphasizing the verse using "I will;" "I will show thee a land; I will make of thee a great nation; I will bless them that bless thee and curse them that curse thee; I will give this land unto thy seed."

Continuing in her devotional, Mrs. Savage spoke of these promises which the Lord made to Abraham, linking these thoughts with the lesson of the day on the followers of Mohammed who speak of Abraham as Father, Mohammed tracing back to Abraham through Ishmael, the son of unbelief.

Mrs. Walter Page told of the life of the author of the study book, whose name is Charles R. Watson. As first president of an interdenominational Christian University in Egypt, Mr. Watson became acquainted with Moslem scholars of many lands, visiting the countries he tells of. This book is the latest information of its kind, the author's preface being signed by him in Cairo, Egypt, March, 1937.

The lesson study for the afternoon was of Moslem lands and was introduced by Ed Stanley, who asked those present to go with her on an imaginary journey to those areas touched and dominated by the Moslem civilization and religion. This trip by air covers 25,000 miles and costs \$9,000.

Mrs. Stanley carried her audience with her to the imaginary airport, where the hostess on the plane, Mrs. D. G. Fulton, was introduced. Others taking part on the program describing the countries visited were Mrs. R. E. Walters, Mr. A. B. Harrington, Mrs. E. C. Harper, Mrs. J. S. Moore and Mrs. M. Johnson.

The trip began at the northwest coast of Africa, from there touching Morocco, Algeria, Tunis, Tripoli, the Nile River basin, across Ethiopia, Arabia into Palestine. This last is the birth-place of Mohammed and thousands of Moslems visit the sacred city each year. Moslems cherish the closed grave of their leader while Christians cherish the open grave and Risen Lord.

(Continued next week)

Augustine the Sinner, even when he had become Augustine the Penitent, did not surpass, not equal what—everything else being equal—would have been Augustine the Innocent.—von Hugel.

A MESSAGE FROM THE CONFERENCE LAY LEADER OF THE MISSISSIPPI CONFERENCE

Dear Brethren: In spite of all plans for greater progress and achievement in the financial field of our Church activities, after conferences and inspirational messages, and in the face of numerous good revivals, we are again in the midst of a pre-Conference period of intensive efforts to raise the promised budget, including benevolences and salaries. At the last session of the Mississippi Annual Conference it was resolved "that a strenuous effort be made for each charge to pay out in full its acceptance." Let all of our laymen enter into this effort. May our lay officials should be prepared and willing, when opportunity is afforded, to join with presiding elders and pastors in going before the congregations with convincing messages.

We have paid on the benevolences, up to the present month, about the same that we paid last year for the same period. Thirty-two charges have paid nothing this year. Let it be hoped that they will yet pay in full.

The report on payments to benevolence for the Conference year to October is as follows:

Brookhaven District—Adams, \$145; Brookhaven, \$6.25; Brookhaven, \$400;

Crystal Springs, \$350; Georgetown, \$60; Harrisville, \$53.75; Hazlehurst, \$150; McComb, Centenary, \$315.31; McComb, La-Branch St. & Fernwood, \$37; McComb, Pearl River Ave., \$150; Meadville & Buda, \$210.10; Monticello & Pleasant Grove, \$43.80; Osyka, \$23; Prentiss, \$330; Scotland, \$105; Silver Creek, \$12; Summit & Topisaw, \$73.64; Tyertown, \$150; Utica, \$194.15; Wesson, \$100. Total, \$2,959.60.

Hattiesburg District—Bay Springs, \$179; Bonhomie, \$30; Bucatunna, \$75.50; Collins, \$110; Ellisville, \$6.50; Hattiesburg, Broad St., \$210; Hattiesburg, Court St., \$284.23; Hattiesburg, Main St., \$612; Heidelberg, \$97.50; Laurel, First Church, \$166; Laurel, Kingston, \$63.50; Laurel, West Laurel, \$50; Magee, \$167; Matherville, \$31.25; Montrose, \$60; Mt. Olive, \$116.95; New Augusta, \$76.92; Petal, \$65; Richton, \$175.50; Shubuta, \$150; Sumrall, \$110; Taylorsville, \$65.37; Waynesboro, \$275; Waynesboro Circuit, \$90; Seminary, \$5. Total, \$3,326.72.

Jackson District—Benton, \$465; Brandon & Pelahatchie, \$150; Camden & Sharon, \$77.10; Canton, \$300; Carthage, \$20; Fannin, \$123; Forest, \$153.31; Homewood, \$176; Jackson, Capitol St., \$3,806; Jackson, Galloway Memorial, \$1,200; Jackson, Glendale, \$75; Jackson, Grace, \$230.50; Jackson, Millsaps Memorial, \$150; Lake, \$100; Lena, \$144; Madison & Pocahontas, \$270.43; Mendenhall & D'Lo, \$25; Morton, \$75; Shiloh, \$27; Walnut Grove, \$30.50. Total, \$7,848.34.

Meridian District—Burnside, \$64.90; Chunky, \$48.15; Cleveland, \$18.05; Daleville, \$27.65; Decatur & Hickory, \$112.50; DeSoto, \$76.75; Enterprise, \$32.50; Lauderdale & Electric Mills, \$151; Meridian, East End, \$400; Meridian, Fifth St., \$185; Meridian, Hawkins Memorial, \$154.23; Meridian, Poplar Springs, \$12.50; Meridian, Wesley, \$31.10; Newton, \$47.15; Pachuta, \$47; Philadelphia Station, \$560; Philadelphia Circuit, \$23.65; Porterville, \$18.50; Quitman, \$250; Scooba, \$15; Vicksburg, \$34.95. Total, \$2,360.58.

Vicksburg District—Anguilla, \$108; Centerville, \$140; Edwards, \$72; Fayette, \$100; Lorman, \$63.15; Louise & Holly Bluff, \$69; Mayersville, \$51; Nebo, \$60; Port Gibson, \$135; Rolling Fork & Cary, \$100; Roxie, \$66.15; Sattartia, \$131.80; Silver City, \$100; Vicksburg, Gibson Memorial, \$328.10; Yazoo City, \$333.33; Woodville, \$20. Total, \$1,877.53.

Seashore District—Bay St. Louis, \$50; Brooklyn & Bond, \$58.85; Coalville, \$65.01; Columbia, \$1,000; Escatawpa, \$31; Gulfport, First Church, \$400; Kreole, \$60; Leakesville, \$21.50; Logtown, \$25; Long Beach & Pass Christian, \$142.65; Lucedale, \$135; Lumberton, \$25; Moss Point, \$68.50; Ocean Springs, \$40; Picayune, \$200; Poplarville, \$166; Purvis, \$40; Saucier, \$100; Vancleave, \$89.75; Wiggins, \$110.36; Edworth-Wesley, \$75. Total, \$2,903.62.

Grand total, \$21,076.39.

If any charge has not yet had a Laymen's Day service, the pastor will please notify his presiding elder or me at once.

J. H. SULLIVAN

NORTH MISSISSIPPI CONFERENCE CHURCH INSURANCE

To the brethren of the Conference: Will you permit me to give you the following facts taken from your last Conference Journal, and a word of exhortation?

1. Church insurance is a necessity. Yet forty charges have no insurance—reported on any church or parsonage of the charge. Only forty-three charges reported enough of insurance taken to make full collection in case of damage or total loss by fire or windstorm.

2. The insurance laws of the companies qualified to do business in the state are uniform and have standard contract form, whether old-line fire companies or mutuals. These forms require you to carry at least one-half valuation of property, as is known by you. Your valuation is what your quarterly conference accepts in the annual report of the Board of Trustees to the Conference.

In case you do not carry one-half of valuation, you become a co-insurer with the company and in case of loss you share with the company the difference in the amount of loss and the difference in the amount of your policy and the amount equal to the one-half valuation.

3. This communication is not to instruct you, but to urge you to see the agent that carries your policy and let him tell you how to conform to the laws of Mississippi in the matter of insurance of property to get full return from your policy.

4. A bit of experience prompts me to presume on your time and urge you to look into this matter at once—before Conference. I know that churches have had losses, and then waked up to find insurance was less than one-fourth of valuation "reported to the quarterly conference," and hence by the law of the "co-insurance clause" could collect but a bit of the face value of the policy. I have sought companies that did not write this form of contract—I have found none. Most states require it. Mississippi is one of them. The National Church Insurance Company has it, as is required by the state of Illinois. It is presumed that the insurance companies are sponsors of this to their interest.

5. How to go about to meet the requirements: See the local agent or write him. Give valuation of property. He will tell you the rest. What about valuations as reported by the Journal? I don't think it best to allow the liberal valuations as reported or rather left year by year for the pastor to assume and report to Conference, thus legalizing a value that will be foundation of loss in case of fire or storm. Let me illustrate: Journal showed Pontotoc \$60,000 valuation; the present pastor asked the first quarterly conference to fix the valuation at a more real fact. It was fixed by the conference, after trustees had appraised its value at \$40,000; parsonage \$5,000. A windstorm damaged it; in the appraised report to the extent of \$14,500. The church col-

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lected only \$11,500. Lost the difference in the contract policy that no one ever reads. Other examples, but this one will serve the full purpose. May we urge you to correct your policies to conform to what you expect and may one day need? Further, may we urge the charges that have no insurance to get a policy "up to" one-half of actual value at once.

Yours cordially,
C. M. CHAPMAN.

Pontotoc, Miss.

LETTER FROM A FRIEND FROM COLLEGE DAYS

We are taking the liberty of publishing part of a letter from a man who has been a loyal friend of the editor for nearly forty years. His long superintendency of the Church School of Galloway Memorial Church, Jackson, will linger long in the memory of Millsaps men. The letter reads:

"I appreciate the Advocate so much that I do not want to miss a single issue. You are giving us one of the best papers and I wish every Methodist would take it and read it, for it is so full of good things and so very spiritual. Let me thank you again for the paper and express my friendship for you, and the wish that you may be spared many years.

HEADACHE?

Millions Take This
FAST Relief...

No sense letting a headache drag on and on! Smart folks get rid of it FAST—with BROMO-SELTZER.

This GENTLE remedy helps you in MANY ways. Relieves PAIN. Settles an upset STOMACH—soothes ragged NERVES. ALSO—BROMO-SELTZER ALKALIZES!

Remember—for headache—the number-one remedy—Bromo-Seltzer! At drugstores, soda fountains. Keep it at home, too.

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A GOOD LAXATIVE

that's purely vegetable

Constipation dulls your enjoyment of the best entertainment and the best friends.

To neglect constipation is to invite serious trouble. For your health's sake, take Black-Draught at the first sign of constipation. You'll soon feel better.

Here's a laxative that's prompt, reliable—purely vegetable.

Black-Draught is sold in 25-cent pack-

for the good work you are doing. With the assurance of friendship and esteem, and wishing for you and yours the best of everything. God bless you.

"Yours sincerely,
"J. C. CAVETT."

In Memoriam

AN APPRECIATION

Mrs. Birdie Partee Denton was born in the delta sixty-two years ago. She spent her entire life in Quitman County, except a few years in early life when she lived in Fredonia community (Panola County), and two years in Memphis, where she died.

In 1899 she was married to Ira Denton, who preceded her to the grave in 1915.

Funeral services were held at the Marks Methodist church by Dr. Spraggins, of Memphis, assisted by Rev. Milligan, Methodist pastor, and Rev. Gay, Baptist pastor of Marks.

As an outstanding flower in some flower garden, Mrs. Denton was a splendid specimen of rare Christian character. But, just as flowers fade and die, she, too, has passed away. She has gone God's way, but she will live on in the lives of her three fine sons and lovely daughter—the remnant of the happy family.

The span of her life was spent in unselfish service to others. Bereft of her mother in early girlhood, she mothered her younger sisters and brother. After her marriage she was the untiring, devoted wife and mother in her own home.

While, perhaps, she rendered her greatest service within the family, yet she knew no rank nor station when human suffering needed her. Yea, neither creed nor color was a bar to her acts of kindness and sympathy.

She was not only a loyal Methodist, but a loyal Christian, ever devoted to every department of the work of the church, and was never happier than when in attendance of the services of the sanctuary.

The children and loved ones are grief-stricken, friends lament her passing, and their sorrow has fallen heavily on me. I shall so miss her loving friendship. But she fought a good fight, and henceforth for her is a crown of righteousness which we, too, may have if we emulate her example.

"One more in Heaven.

Another thought to brighten cloudy days,

Another theme for thoughtfulness and praise,

Another link on high our souls to raise

To home and Heaven."

May the Heavenly Father guard and keep the bereaved ones.

"Somewhere the sun is shining,
Somewhere song-birds dwell.
Hush, then, thy sad repining.
God lives and all is well."

Her life-long friend,
MRS. E. H. ROOK.

Wintersmith's Tonic
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AND
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Simply take 2 Bayer Aspirin tablets with a half glass of water. Repeat, if necessary, according to directions.

Usually this will ease such pain in a remarkably short time.

For quick relief from such pain which exhausts you and keeps you awake at night—ask for genuine Bayer Aspirin.



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New Orleans CHRISTIAN ADVOCATE



THOUGHTS OF JOHN WESLEY

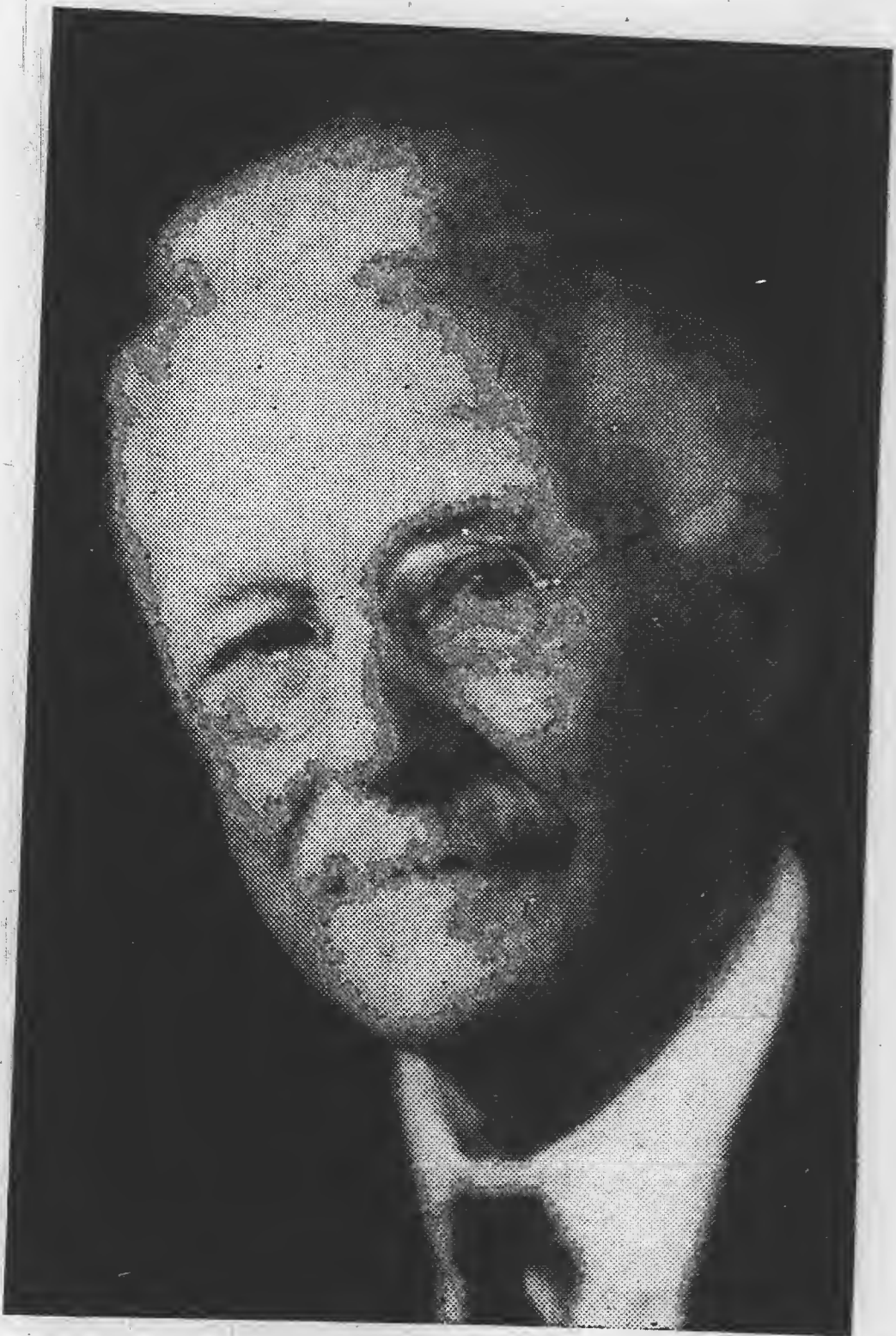
The present revival of religion in England has already continued fifty years. We have, therefore, reason to hope that this revival of religion will continue, and continually increase, till the time when all Israel shall be saved, and the Gentiles shall come.

DOWN THE ROAD

North Mississippi Conference
at Clarksdale, November 4

Mississippi Conference at Hattiesburg, November 10

Louisiana Conference at Bogalusa, November 17



L. P. BROWN

Lincoln Palmer Brown was born in Jackson, Miss., November 7, 1849. He attended public school and was tutored by Dr. J. J. Wheat, later professor of Greek in The University of Mississippi. His first work was that of paper carrier and assistant in the printing shop of the Mississippian, edited by Major Ethelbert Barksdale. He moved to Meridian in 1869, where he now lives, a loved and honored citizen, a great churchman, and a Christian distinguished for his wonderful faith and prayer life. He is now in his eighty-eighth year, has been 68 years a member of the church, 67 years a steward, and 60 years a Sunday school teacher. He has been delegate to 51 District Conferences, 49 Annual Conferences and 5 General Conferences.

No. 42.

NEW ORLEANS, LA.

WEDNESDAY, OCTOBER 21, 1937.



Wallet of the Week



HIGH PRICE HUGHES, whom Dr. F. L. Wiseman called the "Prophet of the Methodist Revolution," was styled by Sir Henry Lunn as "in many ways the most striking evangelist since John Wesley." He was evidently a man of great decision, great energy, and great daring, and his revolution was more a revival of Wesleyan evangelism than anything else. He is said to have been one of the main factors "in rescuing Wesleyan Methodism from the quicksand of subservience to middle-class respectability." His widow, at the age of eighty-four years, is still active in mission work.

* * *

RADIUM AND RADIOLOGY, the use of which dates back scarcely more than a quarter of a century, have been responsible for enormous strides in the treatment and alleviation of human suffering, according to the findings of a group of radiologists meeting in Chicago recently. In the opinion of those who are devoting themselves to this field, the science is still in its infancy and will still further revolutionize the treatment of human ills. They even prophesy that it will so enlarge our understanding as to give us a new conception of man's place in the universe.

* * *

THE SALVATION OF THE WORLD is tied with dog licenses for tenth place in the interest of the British people, according to statistics tabulated by *The Layman*, the organ of the Baptist Laymen's Missionary Movement. In the first place is liquor with an expenditure of a billion two hundred million dollars annually. Then follow: Tobacco, \$635,000,000; candy and movies, \$250,000,000 each; tea, \$225,000,000; motor licenses, \$80,000,000; hospitals, \$68,000,000; radio licenses, \$40,000,000; cosmetics, \$35,000,000; dog licenses and foreign missions, Anglican and Nonconformist, \$15,000,000 each.

* * *

THE HISTORIC SITES AND MONUMENTS BOARD, of Canada, recently discovered what is believed to be the ruins of the first hospital built in the Dominion. The ruin is located at Louisburg, Cape Breton, and the buildings, the town and its surrounding wall were erected by Louis XV of France in 1717, at a cost of ten million dollars. According to the report in *The New Outlook*, the hospital and convent were the work of the priests of the Recollect Order and the Sisters of Charity from France. This newest discovery is probably the beginning of discoveries in the field of Canadian archaeology of which none will need to be ashamed.

THE INTERNATIONAL FAIR, held at Prague, Czechoslovakia, not long ago, is said to have been an event of great industrial and commercial significance to the nation. It is reported that visitors from fifty-two countries signed orders or came away laden with samples of the arts and crafts for which the nation is famous. Although it is fenced in with the bristling bayonets of dictators, the country is making marvelous industrial and commercial progress. There is scarcely a corner of the civilized world where one may not find wares marked, "Made in Czechoslovakia."

* * *

FIGHT FOR SUNDAY is a slogan being used in a summer campaign waged by the Lord's Day Observance Society of England. In the fight to outlaw Sunday movies, the workers announce recent victories in fifteen localities. These victories include games, wrestling and other encroachments upon the day of rest. The Society has been so much encouraged by its recent success that it is now launching a "Fight for Sunday" campaign for the autumn. Religion and Sunday observance travel or fall together.

* * *

MOSLEM ZEAL AND ACTIVITY is a marked feature of missionary effort throughout the world. Claims are made that, in Germany, the United States, and England, many people are being converted to the faith of Islam. The followers of the Prophet of the desert assert that Islam is a universal religion and that "the Holy Quran must be the living guide alike for the West as the East." The purpose of recent propaganda on behalf of Islam seems to be to paralyze the Christian enterprise in its strongholds rather than to establish any intrinsic truth and merit in the religion by which Christianity is to be set aside.

* * *

THE PROBLEMS OF PROGRESS are shown by the attitude which the public has assumed toward every great invention and discovery of the past. The farmer refused to use the iron plow because it contaminated the land. Some ministers opposed railroads, charging that they would increase insanity. The loom was resisted because it would reduce many workers to beggary. Printing and schools were opposed by an eminent politician on the ground that they fostered disloyalty and heresy. The use of gas was refused in the interest of the whalers and British rule of the seas. The woman typist was opposed as a task too severe for female endurance. And radio has been charged with extracting moisture from the air and producing drouths and dust storms.

New Orleans Christian Advocate

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W. L. DUREN, D.D., Editor

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Manager

EDITORIAL

SHALL THE SUPERANNUATE BE LAST?

A news item from Emory University announces the adoption of "a comprehensive retirement and annuity system for the teaching and administrative staff." The details of the plan are not of primary interest here. The fact which impresses us is stated thus: "While the annuities necessarily will vary according to the length of the individual's service to the University," explained Dr. Cox, "the executive committee of the board of trustees has provided that no member of the eligible group who has been in the employ of Emory twenty years or more will receive an income less than \$1,000 a year upon reaching the age of retirement." The age of retirement is fixed at sixty-eight years and there are 100 members of the Emory faculty eligible to participate in the benefits of the new system, according to Dr. Cox's statement.

We have no word to offer against this provision for retired teachers. Indeed, we approve it with all our heart. At the same time, however, we cannot forget that vast army of impoverished and desolate superannuates whose sacrificial labors made way for the planting and progress of our educational institutions and for whatever those institutions have meant to the life of our people. We are thinking, too, of some worthy men who at this very moment are facing retirement, after almost a half century of unremitting toil for the church. Some of them are hopelessly disabled because they suffered themselves to be driven by a consuming passion for men until their vital organs rebelled. We dare say that not one in a thousand of those noble and worthy heroes dares to even hope for the luxury implied by an annual stipend of one thousand dollars. They face the chilling shadows of life's evening with the certainty of a dole and nothing more. To be sure, they are brave-hearted and unafraid, not because of what they expect from the Church to which they gave all and their best, but because the Morning Star still abides even when the shadows of evening deepen. Can the Church be content to provide for the needs of every other type and class of servant, and make the aged and heroic superannuate the least

and the last object of its care and consideration? We are ashamed to say it, but we say it nevertheless: The plight of the superannuate reflects no credit upon either our Christianity or our Church. In half-mendicancy, he lives on, a shame and a reproach to our Methodism.

THE BISHOPS' CRUSADE

The atmosphere developing in the second phase of the Bishops' Crusade appears to us not all that could be desired. In saying this, we do not wish to be understood as offering mere criticism, but it is rather an apprehension—the expression of our own anxiety. As we see it, the Crusade is faced with two distinct elements of peril, neither of which is essentially vicious. First is the danger of an over-emphasis of the commemorative feature. No word can be spoken against the celebration of an event which contributed so much to the moral, social and religious life of mankind, but such a commemoration falls far short of what was the mind of those who launched the movement. If the commemoration shall be permitted to rob the effort of its possibilities for deepening the spiritual life and rekindling the evangelistic passion of Methodism, it will have defeated the greatest thing in it. Aldersgate has as its supreme meaning the recovery of Christian experience and the consequent passion for souls. Unless such may be preeminent in the Crusade, it will certainly result in dismal failure.

The second element of peril is of an entirely different nature. It probably originates in an effort to be imitative rather than ruggedly individual. It is a well-known fact of Methodist history that an independent religious society furnished the matrix for the Methodist movement. Such were both the Holy Club and the Aldersgate society, and John Wesley capitalized the idea. We hear now of the organization of "Spiritual Life" groups which are not an authorized feature of the Crusade, nor are they under the control and direction of any agency of the Church. They are wholly independent and, so far as the Church is concerned, irresponsible organizations. The one thing to be remembered is

that it was not the independence of the Society organization which made it valuable two hundred years ago, it was the guiding hand and spirit of a great ecclesiastical statesman. The independent Society disappeared without leaving an imprint upon English church life. Independence invites the ascetic, the mystic and the ambitious, but intelligent and consecrated direction releases power for constructive ends.

PLEASE READ THIS

One of the major problems of maintaining the Advocate is in collection of delinquent subscriptions, and the volume of delinquent subscriptions is a constant tax upon our resources. It is in no sense a matter of a few subscriptions. At the present time, we have more than a thousand subscriptions which have expired. That means that, if we fail to secure the renewals, we actually lose the revenue for twenty subscriptions on every issue in which we carry that number of delinquents. One editor writes us that in his experience the renewals of long overdue subscriptions about offset the losses from those who do not renew, and that the only benefit which accrues to him is in the better advertising rate which the volume gives him. That means almost a clear loss.

Carrying delinquents is limited by the postal regulation to months, and we have no right to go beyond that limit. At the session of the Publishing Committee last week, we were instructed to permit thirty days of grace, after notice of expiration, before cutting off a subscriber, but that we must cut off those not responding within that time.

We do not want to lose any subscriber, and we are sure that our friends wish to help us make a success of the Advocate. We ask every subscriber who receives a card announcing the expiration of his subscription to let us hear from him within the limit imposed upon us by the resolution of the Publishing Committee. We genuinely appreciate every friend of the Advocate and we do not want to lose a single name from our list. We are counting upon you.

OUR APOLOGY

It is a matter of sincere regret with us that we have had to do as we have with material sent us for publication. We are doing the very best we know to give every person and every interest a square deal. The volume of material for publication has been embarrassing for the last three issues, and we now have enough for the issue of next week if no more came to us. There is no indication that the situation will be better until the Conferences have met. We know that it will not be altogether satisfactory to those whose contributions had to be divided, or left over for a later issue, it is not satis-

factory to ourselves, but we are doing the best we can. No article has been refused. After the next issue, we expect to use the editorial space for the proceedings of the Conferences in order to relieve the congestion and at the same time make it possible for us to report the incidents of the sessions. We hope that our friends will accept this word of assurance and apology until we can work out of our difficulty.

DO YOU LIKE IT?

The last issue of the Advocate carried our new masthead and layout for the front page. We have tried to make it conform to modern trends in printing, but without violating the canons of good taste and ecclesiastical propriety. We hope that the change may be pleasing to our friends and that it may give distinctiveness to the appearance of the paper.

Editorial Miscellany

By Dr. H. T. Carley

AN ARTESIAN WELL

More than thirty years ago, a hole about six hundred feet was drilled in the back yard, a three-inch iron pipe was put down in it, and the water began to flow. It has been flowing ever since. It is good water, too—clear, "soft," and palatable. Slightly impregnated with various minerals, it is reputed to be a health-promoting beverage.

Nobody knows where the water comes from—except that it comes from the depths of the earth. The scientists could probably draw maps, chart inclines and elevations, analyze the liquid, and make a good guess as to its origin. All we know about it is that when we want water, we turn the faucet—and here it is!

We do know, too, that its source is higher than this low place in the delta, else it wouldn't continue to flow under its own force. That source may be in the hills, a hundred miles away, or in the mountains, a thousand miles away. Wherever it starts, the water makes its way into the subterranean stream; and where it is tapped its refreshing current brings a blessing to thirsting plant and animal life.

Wherever it is tapped! That deep stream of refreshing water might flow on for centuries and never mean a thing to the world above it without the pipe that brings it to the surface. It would still be there—pure, plentiful, and life-giving; but it would be hidden and useless.

Deep under every life flow the streams of power and usefulness. From the eternal hills comes a force that, brought to the surface in the lowlands of life, can vitalize, beautify, and bless.

The tragedy of undeveloped resources!

Try an artesian well!

WHY I BELIEVE IN UNIFICATION

By W. L. Robinson

It is not my purpose to try to say anything new about Unification. But I do want to register my convictions on this important issue which is now before the Church. I want the world to know where I stand on such an important issue.

I believe in Unification because the three branches of Methodism that are involved are one in origin and purpose. We have a common origin and our great objectives are the same. Our methods of reaching these objectives are so similar that it is unreasonable to expect us to forever remain separated. With John Wesley as the founder of our Church and with objectives that are worthy of the highest type of Christianity, I see no good reason why we should not be working together as one great Church.

The needs of men today, is my second reason for believing in Unification. The needs of men have never been greater or more complicated than they are today. If these needs are adequately met, it will require the united effort of the Church. It occurs to me that the day is not far distant when all of Protestantism will be forced to put up a solid front against the forces of evil. Consider these four evils: war, poverty, ignorance, and suffering. Does any one suppose that any branch of Protestantism is strong enough to cope with these evils? Consider the difficulties which the Church faces in trying to stay in the educational field. Do you suppose that any branch of Protestantism is equal to this task? What a tremendous blow we could give to the forces of evil if Protestantism were united. What an impact we could make on the educational life of the world if we were united.

My third reason for believing in Unification is, it would promote a spirit of tolerance which we sorely need today. Think of the strife and suffering that men are called upon to endure because of intolerance. Think of the holier-than-thou attitude which is such a hindrance to the progress of the Church. I believe the Lord still has some faithful followers north of the Mason and Dixon Line. I have confidence in my brethren who are members of other branches of Methodism. The Lord has blessed their efforts about as much as he has blessed our efforts. They are just about as zealous for his cause as we are. I want to join hands and hearts with these brethren for the accomplishment of the task to which God has surely called us.

SOME ASPECTS OF THE PLAN OF UNION

By T. W. Holloman

I.

I find no conflict in the provisions for the election of delegates to the General

and Jurisdictional Conferences. The provisions in Division II, Section 1, Article 1, and Section VII, Article 2, are general, while Division II, Section VII, Articles 3, 4 and 5, set forth the detailed manner of election. It is the same as now—ministers elect ministerial delegates and lay members elect the lay delegates.

II.

The Plan appears to me to "do away Episcopacy" and to "destroy the plan of our itinerant General Superintendency." In spite of the statement that there shall be an Episcopacy of "like plan, powers, privileges and duties" as now exist. "Episcopacy" is destroyed in the sense which our restrictive rule prohibits, for two reasons: First—Bishops are to be elected by the Jurisdictional Conferences, of which there are six, instead of by the General Conference. It is only a difference in degree from the situation that would exist if each Annual Conference elected its Bishop. Second—They can only preside, i. e., exercise the real

THE VOTE ON UNION

Conference	For	Against
Florida	248	6
Czechoslovakia	37	0
Belgian	28	0
Illinois	30	15
Kentucky	131	34
Western Virginia.....	144	20
Southwest Missouri.....	141	3
Louisville	174	39
Missouri	183	1
Baltimore	217	99
Northwest	41	0
Holston	244	18
Virginia	395	37

powers and privileges of a Bishop, in the Jurisdiction which elects them. Their residential supervision is limited in the same way. They may be "Bishops" elsewhere only under certain very limited and restricted conditions. Again it is only a difference in degree.

III.

The Plan does not state what is the Constitution. Many have pointed this out. It is a pity it cannot be referred back to the Commissioners before voting. In taking so momentous a step, it should be clear that statutory and legislative matter can be altered with facility by the duly elected representatives of the membership, and that fundamental, constitutional provisions can only be altered by constitutional process. It is also of the utmost importance to know what powers are reserved to the Annual Conference and what are delegated to the General Conference. I could speculate as to what is the Constitution, but that is the very point of this comment.

IV.

The Plan changes the manner in which our representatives are elected. At pres-

ent every charge has a number of representatives in the District Conference. This group elects the lay delegates to the Annual Conference. It has the opportunity to elect the best and ablest representatives that can be found in the District. Under the Plan the District Conference is abolished, i. e., there may be such a Conference in some Annual Conferences composed as the General Conference may determine. Each pastoral charge is to elect one delegate to the Annual Conference. This will increase the size of the Annual Conference. Such a sweeping change may be wise, but the membership of our Church should know about it and have time to consider it and to make known its views to the Annual Conference delegates. I am sure not one church member in a hundred knows about this change, and I suspect many ministers do not.

There is a serious hiatus, however. The Plan does not provide how each charge is to elect its delegate. The power is not given to the Quarterly Conference or the Church Conference. Except as to the election of Church officers, neither of these Conferences has any powers unless and until the General Conference shall prescribe same. No Quarterly Conference can be set up until the General Conference provides who shall compose it. Until some method is legally fixed, I see no way to elect such delegates except by a mass meeting of the church or churches composing a pastoral charge.

V.

It is clear that our Church is going to be subjected to very heavy expense in setting up the new Church and maintaining General and Jurisdictional Conferences and double sets of boards thereafter.

Other features of the Plan need analytical treatment and study, but I feel I should not take more space.

Alexandria, La., Sept. 27, 1937.

UNIFICATION

By W. B. Clarke

I have read with much interest the articles appearing in our Church organs for and against the proposed Plan of Unification. The articles appearing, in most instances, are not so much arguments against the Plan as they are arguments against Unification; and running through the most of them, you will find that those who are opposed to the Plan are in reality opposed to Unification.

The articles, however, of Bishop Denny and his son are worthy of serious consideration, because they are well written, and they have given the matter much thought and are more instructive and interesting than convincing. I am indebted, however, to the good Bishop and his son, because, had not their articles appeared, I might have neglected to inform myself on the constitutional history of our

(Continued on Page 7.)

Louisiana Conference

PERSONAL AND OTHERWISE

Dr. Adrian Serex and the pastors of Shreveport churches, all denominations, are making ready for the four-day preaching mission in that city, November 11-14.

Rev. Ellis Smith, pastor at Abbeville, called at the office a few days ago. We regret that we were out at the time of his call, but we hope that he will not refuse us a rain check.

We have a report from Lake Charles to the effect that Dr. Doss is getting forward with his work in a satisfactory way. In addition to the refinancing of the church debt, he has added seventy-five to the membership this year.

A card from Rev. Carl Lueg, Hammond, mailed in Louisville, Ky., states that a loan from the Church Extension Board has been arranged and that the new church building in process of construction would be pressed to completion. We rejoice with Brother Lueg and his people in the prospect of a new house of worship in the near future.

Rev. M. S. Robertson, pastor at Angie, was a caller at the Advocate office while we were away attending the meeting of the Board of Trustees of Seashore Camp Ground. We are sorry to have missed him. He reports progress in his work, a full payment of benevolences, but some doubt as to full payment of his salary. In the last matter, we hope that he may experience a glad surprise.

Rev. J. O. Hanes, General Evangelist of Birmingham, Ala., paid a call at the Advocate office last Saturday. Brother Hanes, who has been our good friend for more than a quarter of a century, was returning from a meeting at Lake Charles and stopped for a personal visit with the editor. He was on his way to begin a meeting at Athens, Ala., the twenty-sixth meeting for him this year.

Rev. J. W. Faulk sends us clippings which indicate a high tide of evangelistic enthusiasm for his church and a determined effort upon the part of Rev. B. F. Rogers and the churches of the District to be ready with the answer "In full" when Conference meets at Bogalusa, November 17. Rev. Louis Hoffpauir was the preacher for the local meeting and Rev. Leslie Spinks directed the singing. Seventeen new members were reported.

Mr. A. F. Godat, formerly of New Orleans, but now of Astoria, L. I., sends us clippings stating that on October 7, the Eastern Conference of the Methodist Protestant Church, repudiated a second time approval of the Plan of Union, by a vote of 63 to 18, and declared its pur-

pose to remain a Conference of the Methodist Protestant Church. Brother Godat asks us the question: "Will the united Church have more leavening power, or merely more coercive power?"

NOTICE, LOUISIANA PREACHERS!

It will be of genuine help to the Statistical Secretaries if each pastor will send in Tables 1 and 2 of your Statistical Report at least one week before the assembling of the Conference in Bogalusa. Please have the reports as accurate as possible, but if there are any changes to be made attach a note to your Table 3, indicating the changes, when you hand it in at Conference. We will greatly appreciate this cooperation and help.

Sincerely,

ROBT. W. VAUGHAN,

Statistical Secretary.

Ruston, La.

DUBACH CHARGE

Dear Dr. Duren: May I be permitted to make a report of our work here on the Dubach charge? I am sure that we have not done as much as some of the brethren. However, we feel that we are making some progress as we move along.

When we arrived at Dubach, on November 28, 1935, we found a parsonage with nothing in it. To this we have added practically everything to make a comfortable preacher's home.

The work consisted of four churches at that time. At this time the work consists of three churches and pays a little less than the four paid formerly.

At this time we are in the midst of a building campaign at our new oil town, Lisbon, La. We are building a six-room parsonage, with bath, gas, lights, and running water, at a cost for the building of \$2,025; the total cost for parsonage home will be approximately \$2,600 when completely furnished.

This indicates that the Dubach charge will be divided into two charges, each of them paying nearly as much as one paid two years ago.

In addition to this, there will be no indebtedness on the charge for any item. With two new churches, there will be plenty of work for some wide-awake preacher to do.

In addition to all this forward movement, all of the benevolent acceptance has been paid for 1937. Brother Paul Brown said he thought that Dubach was the third charge in the State to pay up in full this year, and the largest amount so far. (some record). In addition to this, it is the first time in the history of the Dubach charge that all of the benevolences have been paid.

Harry S. Allen began a revival here at Dubach on Wednesday night, October 13.

There is only one cloud in the sky of our report, and that is B. C. Taylor's report on our outing on Tensas, through the courtesy of Brother Joe R. Bevil. He had the nerve to tell about our elder hanging a big fish. He did, but he didn't catch him—he got loose. But we did catch one that weighed, according to all preachers' guesses, 150 pounds—a gar. And then, to cap it all, I am so provoked because he didn't say one word about me. I, myself, caught the biggest, best, and only fish that made its way to the frying pan—a cat fish, that the Negro boy said he believed would weigh at least five and one-half pounds. Now, Mr. Editor, I think I have room for complaint, don't you? Well, Taylor was right in the main; it was a great trip, a fine outing, and loving fellowship. All credit to one of our splendid laymen, J. R. Bevil.

J. F. DRING, Pastor.

WANTED—PAMPHLETS, JOURNALS

The editor of the Advocate would like to buy one copy of "The Letters on Prohibition," being the letters in the controversy between Bishop Galloway and Hon. Jefferson Davis. Also one copy each of the Journals of the General Conferences of 1870 and 1874. Address us at 512 Camp Street, New Orleans, La.

SELECTING DELEGATES TO THE GENERAL CONFERENCE

We ministers and laymen of the Methodist Church often criticize the voter who goes to the polls and casts his ballot for some person for an important office because he likes that person or because he is expecting to receive something in return. I believe that we will all agree that the opportunity to vote is a sacred one and should be so regarded. If this be true, then it becomes my sacred duty to think before I cast my ballot. I have always regarded my voting privilege as a sacred one and that it carries with it responsibility.

If in the political world, we should be careful in our voting; it is much more necessary that we should use our best judgment in the religious ballot. In making up my mind, and I am trying to do that very thing, as to who I believe should be sent to the General Conference next year from our Conference, I should consider, not my likes and dislikes, but the Church and its needs. Not just my Conference, but all the Conferences that make up our great Church. I should consider the future and the future generations that are to carry on. I should look over the Conference and prayerfully select the men that I believe will best serve the Church at this most important session of our General Conference, and after I have reached a conclusion, cast my vote, without the pressure of others.

to vote for some one, because of some little prejudice.

I believe that the men that we send to the General Conference next year should be from among our most able men. They may come from our largest city churches or from the country circuit. They may be presiding elders or they may be college professors, or may hold some other position in our Conference. I am certain of one thing, that is that I should not let myself be biased because of the place a man occupies, but should make my choice as to the man and his fitness to serve.

I do believe that at this time, when the question of Union is to be the foremost question before us, that the men elected to represent the Conference should be of the same mind as the Conference on Unification. Before I vote for delegates I want to know how they stand on this question.

Then, too, we need forward-looking men to sit in the General Conference next year. This body will have a great deal to do with molding and formulating future plans for the Church, and more especially if the question of Unification succeeds. We need to send the best men that we have, and not let our prejudices influence us. I hope and pray that the Church will not be cheapened this fall by some of our brethren circulating through the Conference trying to get elected some friend of his, or trying to see that some good man is defeated. Brethren, let us pray over the matter and use our thinking and come to the best conclusion possible and then vote.

D. B. BODDIE.

UNIFICATION

(Continued from page 5)

American Methodism; and I am frank to confess, after much study and thought, I still remain ignorant.

The present Constitution of our Church was adopted at the General Conference in 1808, which Lee referred to as the fifth and last General Conference. It comprised one hundred and twenty-nine members, all traveling preachers, and they adopted our Constitution with limitations, which are referred to as restrictive rules. The General Conference was clothed with full power and authority, delegated to them by the traveling preachers who composed the Church at that time, and limited them only as set forth in the six restrictive rules. These rules are the same now as they were then with the exception that they were amended in 1828, so that a three-fourths majority of the members of the Annual Conference can change the restrictive rules, except as to restrictive rule No. 1, which still requires ratification by all of the Annual Conferences.

It would seem that any rule in our Constitution or organic law which would defeat the will of a great majority of the members of our Church, and permit one Annual Conference, however small, to do this, should be amended. Of course,

these restrictions, or all Constitutional restrictions, are intended to protect the minority; but in the organic law of our Church we have a provision by which a very, very small majority, or a majority of one vote in any Annual Conference, can defeat the will of a one hundred per cent vote in all other Annual Conferences.

As to the constitutionality of the proposed Plan, and also as to a power which still remains in the Annual Conferences, I do not care to discuss at this time.

As I see the situation, the questions which are being raised as to the constitutionality of the Plan of Unification will confuse our minds as to the relative merits or demerits of the Plan of Unification, and of the advisability or desirability of adopting a Plan of Unification. I believe, from my study of the matter, that if the Methodist Church, South, by an overwhelming majority, should be in favor of Unification, the legal difficulties which are being raised as to the constitutionality of the Plan of Unification can be and will be handled, and the Plan can be and will be made legal.

As the members of the General Conference are the agents of the Annual Conference which elected them to represent them at the General Conference, the delegates to the General Conference will reflect the views and opinions of the Annual Conferences; and the delegates to the Annual Conferences will reflect the views of the churches of the districts from which they have been elected, so that when a vote is taken of the delegates elected to the General Conference, the delegates so elected will reflect the views of the membership of the respective church organizations within the Annual Conference.

Other objections are being raised, which state that our Methodist Church, South, will be completely swallowed up if Unification takes place, because our representation in the General Conference will be smaller than the representation in the Conference of the Methodist Episcopal Church.

The basis of representation in the first General Conference after Unification will be made by the Uniting Conference; and after that the basis of representation to all General Conferences shall be fixed by the General Conference, which will

in all cases be with reference to the total ministerial membership in the Annual Conferences, as a basis. This representation will be uniform. I have no objection to this. It is fair and just, and I have no right to ask for more. To take any other position, in my mind, would in effect be insinuating that the Methodist Episcopal Church, with its large membership, desires to absorb us, and then treat us unfairly; and further, to insinuate that our bishops and laymen who are in favor of the Plan are conniving with the Methodist Episcopal Church to accomplish this purpose. I impugn no improper or ulterior motives to the Commission which worked faithfully and drew up a Plan of Unification which has been approved by our active bishops. I believe that they have weighed the matter carefully, and that they honestly believe that the best thing for our Church is that it be united. Certainly, a people of like faith, of like name, or like purpose, operating under the same organic law, should be able to get together and present a united front, with a unity of purpose.

However, I am not at this time so much concerned with the legal questions being raised as I am to find out if my people, members of the Methodist Episcopal Church, South, desire Unification. If we desire Unification, the legal questions can be worked out, our property rights protected and preserved and used for the purposes intended.

While I am a strong advocate of Unification, I would not want to see it unless it was really a Unification of American Methodists, in spirit as well as in fact. Though a majority would favor Unification, I would respect the views of a representative minority. I hope our people will inform themselves on the Plan, and express their views freely, in order that at the Annual Conferences, when delegates are elected to the General Conference, the real sentiment of our people may be reflected in the election of delegates to the General Conference. If we do not unite, in my opinion, as one of the Bishops has said long years ago, we will display a lamentable deficiency of Christian temper.

In closing, let me say that if we have Unification, my Church will not be annihilated; but out of Unification there should arise a great Methodist body, united in spirit and purpose.



Mississippi Conference

PERSONAL AND OTHERWISE

Rev. T. E. Nicholson says that they are hoping to be in the new church at Enterprise in a month or six weeks. He is also working for a full report at the approaching Conference.

Rev. S. B. Watkins, Hermanville charge, adds to a business note to the office a statement to the effect that he is closing a reasonably good year. We appreciate his remembering the Advocate.

Rev. Percy Vaughan, pastor at Georgetown, has done an excellent piece of work for the Advocate in his charge, and we appreciate both his list of subscriptions and his good word concerning the paper.

Brother Wilson Hemingway, Redwood, Miss., seventy-three years of age, was elected a steward of Capitol Street Church, Jackson, in 1888, and is now a steward of Gibson Memorial Church, Vicksburg.

Dr. Joseph A. Smith, pastor of Central Church, Meridian, writes us a breezy and fine-spirited letter concerning a recent visit to North Mississippi. We appreciate his helpful helpfulness and his loyalty to the Advocate.

The editor of the Advocate appreciates a cordial note from Rev. Chas. F. Smith, of Houston, Texas, once a member of the Mississippi Conference, we believe. Bro. Smith is much interested in the landmarks of Methodist history.

Rev. Chas. E. Downer, Clinton charge, sends four and one-half subscriptions for the Advocate, and says that he hopes to reach his quota of eighteen and more before Conference. Brother Downer says that he expects to have a full report at Conference.

We regret to note the accident which befell Brother W. S. F. Tatum, of Hattiesburg, one day last week. According to a press dispatch dated October 15, he was making an inspection tour in the woods and fell into a ditch, breaking his left arm. We sincerely hope that he may make a speedy recovery and that the injury may have no lingering reminders of the mishap.

Rev. H. W. F. Vaughan, pastor at Ocean Springs, reports a meeting of the pastors of the Seashore District at Wiggins, October 5. Upon inquiry of Rev. L. J. Power, presiding elder, it appeared that the entire amount assumed for benevolences and all salaries would be paid in full. The meeting had a large representation of pastors and several charges reported claims already raised.

Rev. C. A. Bowen, of the Editorial De-

partment of the General Board of Education, Nashville, does us the honor to say: "I read the New Orleans Christian Advocate eagerly week by week. Its value to the three Conferences which it serves would be hard to estimate."

TO WHITWORTH COLLEGE

By Margie Howard Benton

Within thy dear old walls, Whitworth,
Maidens fair as any on earth
Have dwelt awhile beneath thy roof,
Of wisdom all to learn the proof,
Foundations to lay for knowledge—
'Tis for this we go to college.

Within thy classic halls, Whitworth,
Many a thought has had its birth;
Not thoughts, of course, that move the
world,
Like those from brain of Milton hurled;
But thoughts that beautify a life,
Make future homes with blessings rife.

Within thy class-rooms, Whitworth,
Many a girl has proved her worth;
Many the problems hard she solved,
Round which masculine brain revolved;
Many a page of Caesar well read,
O'er which many a boy has scratched his
head.

Under thy dear old trees, Whitworth,
The sound of laughter and of mirth
Has often rung at close of day;
Has chased the home-sick sigh away,
And given to memory sweet store
Of happy schoolgirl fun and lore.

Many daughters of thine, Whitworth,
Have gone the way of all the earth.
Many still all o'er this Southland
Scattered are. We sing thy praise and
Wish for thee glory yet greater.
Dear Whitworth, our Alma Mater.

Leesville, La.

THE CALL

By Mrs. W. T. Wilkins

In the gentle breath of the zephyr
Scarcely stirring smallest leaves,
In the bee's busy humming,
As it gathers honeyed stores.
In the March wind's rowdy teasing.
As it wakes the flowers and trees,
In the lightning's vivid flashing,
As its deafening thunder roars;
In the ocean's sullen booming,
As waves break on rock-bound shores.
Comes the Master's urgent call—
Buckle on the shining armor.
There is work for one and all.

Let us then be up and working,
Hearts filled with love, purged from hate,
Singing, praying, marching ever
In the path to Heaven's gate.

Olive Branch, Miss.

WHITWORTH COLLEGE

Excerpts from a letter from Bishop A. Frank Smith to President G. F. Winfield, after a visit of three days on the Whitworth College campus:

"It has been a joy to me to be in the atmosphere that I found at Whitworth College. I would almost doubt that such a situation could exist anywhere—had I not seen it. Never have I seen a place where it seemed to me that the work of the Church in the field of education was being done better than at Whitworth, and certainly I have never seen a place I could more heartily commend to the parents of daughters who desire the best for their children."

NORTHERN GROUP, VICKSBURG DISTRICT

In response to a call from the presiding elder, Rev. H. A. Gatlin, every pastor of the group was present on the morning of September 23 at the beautiful old Oak Ridge church. There were also present a few laymen and a very good attendance of women visitors.

J. V. Bennett called the meeting to order. Devotions in the morning were conducted by Rev. Paul Grice. Addresses were given by Dr. T. J. O'Neal and Prof. R. E. Selby, Associate District Lay Leader. Brother O'Neal spoke on the subject, "Echoes From a Great Missionary Conference." It was a fine report of the conference last summer at Lake Junaluska which he, with Brother Gatlin and others, attended. It was moreover an appeal to emphasize the missionary aspect of the church work. Methodism has always been in essence a missionary movement. If we recapture the experience of the warmed heart we will become vitally missionary.

Prof. Selby spoke as substitute for Brother Sharborough, lay leader, who could not be present. In his informal talk he gave suggestions for the improvement of the status of the churches, among which (believe it or else) he kindly hinted that better sermons might help. It was a good and helpful talk, appreciated by all.

The sermon was preached by Rev. J. B. Cain, of Yazoo City. According to Brother Cain, it was a brand new sermon, but it bore the "earmarks" of thorough preparation. The challenge of the sermon was that we not permit the channel of Methodism to become choked so that the streams of divine grace cannot flow through them to revive the world, for the Church is like a channel, the stream is from God. But channels sometimes become choked, the river flows elsewhere.

and we have left a "dead river"—a stagnant stream where once flowed living water.

In the afternoon Brother Bennett spoke with his usual power on the theme: "Hastening on to Aldersgate Experience." It was the evangelistic note of the day. The difficulties that the Church is encountering with its work are due largely to the low ebb of its spiritual life. Our people are turning to outside movements to satisfy their hunger for God. He expressed tolerance for these "cranky" movements that are attempting to do what Methodism was born into the world to do. We preachers must wake up to the real situation. Ministers must practice what they preach, must love one another, and refrain from criticism of one another.

The Round Table, by Brother Gatlin concluded the program. Pastors spoke hopefully of their work and agreed to do their utmost to make the District 100 per cent in securing the benevolent claims. The ladies of the church were thanked by rising vote for the "exceedingly sumptuous and delicious" (as Brother O'Neal put it) dinner that they served at the noon hour. It was agreed by the entire group that this was the most spiritually helpful meeting held this year.

F. L. APPLEWHITE,

Secretary.

REVIVAL AT NATCHEZ MISSION

Dear Dr. Duren: The second phase of the Bishops' Crusade has begun at Natchez Mission, on the Washington charge, Mississippi Conference. On Sunday morning, October 3, Rev. F. J. Jones, of Satartia, Miss., a former pastor, began a week's revival at Natchez Mission. Brother Jones brought ten messages during the meeting, all of which were helpful and inspiring.

The visible results of this special effort are the quickening and reviving of the membership of the Mission, as well as a spiritual uplift to the people of the community at large; the payment of all claims against this congregation for this Conference year.

On Sunday night, October 10, it was my great pleasure as well as privilege to receive into the membership five splendid young persons who applied for membership during this revival.

I am quite sure that many who attended these services can of a truth say "My heart was strangely warmed." It was indeed a gracious meeting, and as we enter the last month of the Conference year it is with optimism and confidence.

Brother Jones endeared himself afresh with the Mission people, whom he served as pastor for four years. I unhesitatingly commend him to any pastor as a real helper in a revival meeting, both to the people and to the pastor. My personal association with him during this week will ever be one of delightful and pleasant memories. F. B. ORMOND, Pastor.

THE FINANCIAL PROBLEM OF PUBLISHING CONFERENCE HISTORY

Recently the writer of this article let a layman have for reading the two volumes by John G. Jones on "Methodism in Mississippi." These volumes romantically and factually tell the story of Mississippi Methodism from 1799 until 1845. When the layman returned the volumes he stated that he hardly knew whenever he had enjoyed more the reading of books than he had these. He and his wife had sat up late at night, reading to each other.

This is not only a tribute to those particular volumes, but also a testimony to the thrill of reading the history of one's own Church in territory dear to one's heart. History should not leave us cold, as Bishop Dobbs testifies, but should furnish us inspiration for the present and insight and courage for the future. A knowledge of the history of Mississippi Methodism should make every Methodist of Mississippi a better Methodist.

Yet it has been hard to make the publication of historical works pay for themselves. Although John G. Jones completed his first volume in 1874, it was not published until 1887; and although he completed his second volume in 1875, it was not published until 1908, twenty years after his death.

For several years now the Conference has had Rev. J. B. Cain at work on another volume of its history, and the manuscript is, and for some time has been, practically ready for publication. But how was its publication to be financed? It takes money to publish books, and neither publisher nor author can afford to risk the cost of publication on the chance that the sale of the volume might eventually pay for its cost.

In June, 1936, Rev. H. G. Hawkins turned over to the Historical Society the manuscript of an excellent volume on "Methodism in Natchez" (where Methodism in the whole southwest had its origin). This volume included a reprint of Dr. W. C. Black's fine treatise on "Centennial Retrospect, or Methodism in Natchez Until 1884," with slight revisions and additions. But how was this publication to be financed?

Then, again, what hope would these men (or any other historically inspired persons) have of financing any other work that they might write in the future? What reason would they have of writing at all, if the chances were against their productions ever being published?

This is the problem that has faced the leaders of the Historical Society of the Mississippi Conference for some years. Next week's article will tell how this problem has been met and how it seems that volumes on Mississippi Methodism now have a reasonable chance of being published.

G. H. JONES,

Secretary, Historical Society.

OPPOSED TO UNION

The one and only fact which divided the Church in 1844 was "The laws of the Southern States were in conflict with the principles and practice of the Northern Church."

This fact still remains and will continue until our segregation laws are repealed. And this is the only objection raised by the Northern Church to the present Plan.

The 1844 Conference seems to have been the last Northern Conference controlled by Christians. The Conferences following were ready to repudiate the 1844 Conference and take our property. They could not do that, but they have not kept the spirit of that agreed division, notably, the overlapping at Atlanta many years ago. Then the Kansas City Conference inviting Jack Johnson to lecture to them. We must judge the future by the past.

Brother White says when we unite, "then we be brethren." During the first three centuries of the Christian Church, the pagan Church had 115,000 Christians martyred per century. Then Emperor Constantine united all of them. "Then they be brethren." As the Pagan churches were in the majority, they proceeded to murder 320,000 of their Christian brethren in the next century. The martyr business certainly picked up after that unification.

The age in which one Church dominated the political world is justly called the "Dark Age." As a church grows politically it fades spiritually.

In saying the Methodist Church is a "spirit," Brother Decell is in error with Emperor Constantine, the Mad Mohdi of Mohammedanism, Cardinals Richelieu, Woolsey, and thousands of others high up in the churches. All denominations are religious, and are only spiritual to the extent that the individual members have been born of the "Spirit."

Commencing with the "Reformation," Christ's Kingdom (spiritual) has always advanced by division. The Primitive and Missionary Baptists split, and each part became greater than the original whole. Other divisions show the same results. Once we unite the Northern Church will have absolute control and will ultimately change all laws to suit their ideas.

Let all who want to, join the Northern Church. But let the Southern States, with their segregation laws, remain in the Methodist Episcopal Church, South until some orator can convince us that the Negroes, four generations from the jungles of Africa, are the social equals of the Caucasian race. By that time the intelligent Negro will be thanking God that his forbears were transferred from Africa to the South and placed in intimate relation with the highest type of Christian Caucasian to date.

WILSON HEMINGWAY, SR.

O. friend, never strike sail to a fear! Come into port greatly or sail with God the seas.—Emerson.

North Mississippi Conference

PERSONAL AND OTHERWISE

Dr. Henry F. Brooks, pastor at Tupelo, in a business communication, says that all is in readiness for the Annual Conference. Dr. Brooks has done a splendid work in Tupelo in the most difficult period of its history.

Rev. V. C. Curtis, pastor at Aberdeen, was not able to attend the meeting of the Publishing Committee last week, but he was represented by a remittance for subscriptions which more than completes his quota. We appreciate the work of Dr. Curtis, especially so because of the handicaps under which he has worked.

We regret to note the death of Brother Jake Ware, friend from the days of our childhood, and a member of our home church. We saw him at church on September 21, the only man of the older group who was there. Little did we think that just eighteen days later he would be with the company on the other side of the River.

Mrs. W. H. Sudduth, Starkville, sends a renewal of her own subscription and a subscription for Mrs. Helen P. Woodward. Mrs. Sudduth and Mrs. Woodward, who was a daughter of the late Gilderoy Porter, are not strangers to the editor of the Advocate. The first book that we ever purchased was written by Gilderoy Porter, and the earliest friends of our ministry were in Starkville.

Mrs. D. D. Fullilove, McCarley, writes us asking for information regarding Miss Julia Wasson, who until recently was stationed in Shanghai. We regret that we have no direct information later than what we have published. We understood from Dr. Broyles, who was present at the meeting of the Publishing Committee, that Miss Julia is now in Japan, having gone there from Manila. That was his understanding from a conversation with Rev. L. P. Wasson, presiding elder of the Columbus District and a brother of Miss Julia.

DR. L. P. WASSON TO DEDICATE THE NOXAPATER AND MT. PISGAH METHODIST CHURCHES

Dr. L. P. Wasson is to dedicate the Noxapater and Mt. Pisgah Methodist churches on October 27. All former pastors and presiding elders are cordially invited to worship with us on this occasion. We are trusting and really expecting this to be one of the greatest days in the history of the charge.

MRS. R. H. GLENN,
Chairman, Publicity Committee;
J. S. MAXEY, P. C.

"PENTECOSTAL EVANGELISM AMONG THE MASSES"

II.

Some may ask, "Why use such a term?" Because I regard it as very timely, and timeliest.

Dr. Wm. T. Ellis, Presbyterian, and long-time associate of Billy Sunday, in one of his syndicated Sunday School lesson articles, reminds us of two rapidly growing movements on for the purpose of "recovering Pentecostal Christianity, namely, the Oxford Group Movement, among the classes, and the Nazarene Church among the masses." Like Sam Jones, "I am always for the under dog."

I hold a great many open-air services. At the close of my first service on the court yard at Columbia, Miss., a "holiness preacher" came up and invited me to come to Morgantown, nine miles away, and preach the first sermon for their revival meeting the following Sunday at 11 o'clock, as their evangelist could not get there until Sunday night. I accepted the invitation. They invited me to come back. I did so several times. This preacher invited me to go with them to their "Church of God Convention" at Chattanooga in 1935. I accepted the invitation. The Chattanooga Times reported 6,000 people present, with much praying, shouting, dancing, jumping, jerking, and "speaking in tongues."

Two of our pastors have romped on me for "mingling among the Holy Rollers," as they termed it, there around Columbia. I decided to call on Dr. Wingo, pastor of Centenary, and Dr. J. W. Perry, presiding elder of the Chattanooga District. Both recognize many good people among those "Holy Rollers," and say that the movement is practically a reproduction of early Methodism. Dr. Perry used to preach for them, and thinks we should do more of it, instead of standing aloof and criticizing them. So do I. I am including them in my interdenominational work.

Rev. J. J. Brice, Cliff College, London, says: "We Methodists are letting others take our crown—Oxford Groups and holiness sects of one sort or another." The same is true in America. It is said that we have forty-two of these holiness sects in the United States. Mr. Roger Babson, and the Christian Herald, report some of them as growing much more rapidly than our older denominations.

Aren't those sufficient reasons for my "term" and the character of my work?

Any information leading to an open door, whether with a pastor in his regular revival meeting, or alone in some neglected community, will be greatly appreciated. We are not going to let the Russellites and the Mormons, and others, do all of the colportage-evangelism. Let

us take advantage of this last lap of the Bishops' Crusade, and especially of their General Conference call (1934) for "A new Wesleyan awakening," and "a re-making of Methodism," declaring that "we must affirm and maintain our devotion and loyalty to our distinguished religious experience before the next advance can be made."

"So mote it be." There is a great field among us for conservative, orthodox preaching along that line. Real Methodists have nothing to fear, and no one to dread but the devil.

I want a car, or truck (a kind of "parrassus" on wheels), a stock of Bibles, religious books, tracts, and other expenses. Jews, Catholics and Protestants are cooperating with me at the rate of \$1 to \$5 each. On my subscription list I have forty-one names at \$5 each on this proposition: "I am asking some who are in position, to make a loan of \$5, the same, or whatever amount agreed upon, to be returned after I get straightened out, and collected up." Of this first group, eighty-five per cent of them make it a donation instead of a loan. This ratio, together with the many donations of smaller amounts, should make others feel reasonably safe in accepting my proposition. Please let me hear from you. I will treat you right. Here is your security:

Endorsement: To whom it may concern: This is to certify that Rev. H. G. Roberts has always met his obligations with us.

Signed: J. T. Thomas; Grenada Bank, by B. C. Adams, cashier, and eight business firms of Grenada, Miss.

"Try me." For I have been "often tried, never denied, and am now ready to be tried again."

Yours for service,

HOWARD G. ROBERTS.

268 Segura St., Jackson, Miss.

SEPTEMBER 16, 1837

The above date is important in Texas Methodism and, since Texas, until 1840, was embraced in the Mississippi Conference, the happenings here referred to may interest the readers of the New Orleans Christian Advocate.

In August, 1837, Robert Alexander left the pastorate of Natchez to become missionary to Texas. On the 19th of August he crossed the Sabine and was now in the land to which he had been appointed. His work began that day. Here, where both Henry Stephenson and James Stephenson had previously labored, and had organized a "Society" in 1833, Alexander remained a month, or more, preaching and expounding to them "the way of the Lord more perfectly."

It was in that month that he organized the San Augustine circuit. This first circuit was without boundary lines. On September 16, 1837, he held the first quarterly conference ever held in Texas. The minutes of that conference are in Southern Methodist University.

It was thought a befitting thing to celebrate the centenary of the first quarterly conference, so the Methodists of Texas Conference, and beyond, assembled on September 16, 1937, at McMahon's Chapel, twelve miles east of San Augustine, but in Sabine County. "McMahon's organized July, 1833, remains to this day the oldest church having continuous existence in Texas."

Col. Samuel McMahon, the nestor of Methodism in these parts, "while engaged in secret prayer, on the bank of Aish Bayou in 1832, was happily converted." The historian says this "was the first conversion in Texas." The graves of Col. McMahon and Littleton Fowler are here, and, on this centennial day there was a re-interment of the remains of Rev. Daniel Poe and wife. Poe, a member of the Ohio Conference, was appointed to Texas in 1842. Death came to husband and wife in July, 1844, on the same day. They were buried in one grave on the church lot in San Augustine. Some twenty years ago this church property was sold. Agreement was reached to move their remains to the historic McMahon Chapel, and on this centennial day, September 16, 1937. Added interest was given to the occasion because of numerous descendants of both Littleton Fowler, the great missionary, and Col. McMahon, the layman of ability and solid piety, were present.

McMahon's Chapel is in a beautiful grove of native growth, two miles off the "Old Spanish Trail," now the State highway, running from the eastern boundary, west to San Antonio, and to the Mexican border. The Texas Highway Commission has generously and graciously placed, at the point that leads from the highway to the Chapel, a permanent and imposing marker. Doubtless many will turn aside to see and learn of men who came in another day and blazed the way for others to travel.

CHAS. F. SMITH.

Houston, Texas.

"GOD'S GRACIOUS REVIVAL"

This is just the kind of revival that closed at Glendale, Jackson, on October 5, conducted by Rev. John R. Church, according to announcement in the Advocate recently. These are the words that came to me in thinking of a placard to put in front of the church to announce the revival, and indeed it was "God's Gracious Revival." John R. Church is the dearest to the world's praise or persecution, the most humble, the most studious, the most spiritual, the most scriptural and Wesleyan, and the hardest worker of any preacher I ever heard through a series of sermons. Some high spots of the revival:

1. His preaching was joyously positive, scripturally experimental, unusually drawing and attractive, and for a definite purpose, viz., the conversion of sinners, the reclamation of backsliders, and the baptism of the Holy Ghost for Chris-

tians, making no special effort for members, yet giving all to understand the genuinely converted would join the Church.

2. He lifted the doctrine and experience of entire Sanctification out of the realm of "holy-rollerism," "tongues," and fanaticism and put it where Paul, Wesley, Finney, and A. J. Gordon put it and actually multitudes were attracted to it, sought it as early Methodists did, and a goodly number were happy finders of the precious experience, while sinners and backsliders found their way to forgiveness and pardon. Among those who received the former experience were some young preachers—Methodists and Presbyterian.

3. Not only did he preach this gracious experience, but how beautifully he lived it! As Dr. H. C. Morrison said, "I think he lives the sanctified life as beautifully as any man I know." What a blessing and benediction he was to the inmates of the home in which he was entertained! How he spread blessing and sunshine in every home he visited! This is the main reason he could discourse so effectively on the experience—he lived what he preached! No wonder he has calls for meetings years ahead! He received 150 calls while we were negotiating for the meeting at Glendale.

4. Finally, his attitude toward finances was so wholesome. All through our correspondence he never mentioned the matter. I wrote him our church was small in membership and weak financially and we couldn't pay him what he could get at a larger church, but not once did he mention finances in our correspondence, nor during the meeting, only as it was mentioned to him. His attitude toward this matter—leaving it in God's hand—and the fact that our church is committed to tithing, without a special drive or undue emphasis, there came in enough to pay him considerably more than any other helper we have ever had, and the church budget had more in it when the meeting closed than when it began. He said it was the largest offering he had ever received by a church of our membership, and the meeting was held during a simultaneous campaign in the city; fifteen other churches were in the campaign. So, I thank God, rub up the armour afresh, and press right on up the Highway!

Be sure to pray for us.

J. A. WELLS.

FLORIDA REPEALS LAW LICENSING SLOT MACHINES

In Florida, as elsewhere, the gambling fraternity pleaded for the legalizing and licensing of the slot machine when the moral forces fought it. They argued that to legalize the slot machine would destroy its glamorous effects, and the venturesome-minded always like to do what is prohibited, they said. So two years ago the Florida legislature passed a law

licensing and taxing the slot machine. This means of gambling increased because it was legalized, and thus made as respectable as possible. During the past two years it is estimated that the play totaled as much as \$100,000,000 per annum.

This year the Florida legislature had the moral courage to outlaw the slot machine, making its operation punishable by a fine ranging from \$250 to \$5,000 or imprisonment from three months to five years. Over 12,000 machines were in operation in the state at the time the law went into effect—midnight, September 30, 1937.

By a court decree, the owners of the machines may store them a reasonable time, pending their removal from the state.—Scottish Rite News Bureau.



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HAIR BALSAM**
Removes Dandruff—Stops Hair Falling
Imparts Color and
Beauty to Gray and Faded Hair
50c. and \$1.00 at Druggists.
Hiscox Chem. Wks. Patchogue, N. Y.

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BIRMINGHAM, ALABAMA

Christian Education

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CHURCH SCHOOL LESSON, OCTOBER 24

By Dr. J. R. Countiss

CHRISTIAN RENEWAL

The organization, direction, and discipline of infant churches is never an easy task, even among people of one race with similar social and economic background. It was especially difficult in Crete because that island was the meeting place of all races and creeds and

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Every person who suffers with headache, Neuralgia, periodic pains, Muscular aches and pains, from inorganic causes should be relieved quickly.

Capudine eases the pain, soothes the nerves and brings speedy relief.

It is composed of several ingredients which blend together to produce quicker and better results.

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CAPUDINE

cults, and every convert brought with him a heritage of traditions and prejudices, many of which would seem to him worthy to be taught and practiced in the Christian Church. The people having been conquered by Rome, no doubt found many of its laws irksome and many of its officials obnoxious. To become good citizens was a primary duty of the Christians. Being a suspect minority, they would need to walk circumspectly lest persecution fall both upon themselves and upon the whole Church.

Obedience to law must ever characterize true Christians. All nature emphasizes God's opposition to anarchy. Nothing good can prosper where every man does that which is right in his own eyes. No system of government is perfect—none wholly good or wholly bad. For a long time, most governments have allowed liberty of conscience, but under the totalitarian state this is no longer permitted. It is better that such freedom be preserved than to have to face the dire consequences that come when it has been destroyed. Those who support a dictatorship for ends esteemed proper and worthy are likely to find that the dictator has purposes and methods all his own, and that freedom diminishes as his power grows. To guard against such tyranny, there is no better practice than whole-hearted, intelligent support of just laws and duly constituted authorities.

The Christian teacher must walk in humility, remembering his past and that of his flock. Not until they learned through the sinless Christ of the long-suffering love of God had they been redeemed from the very vices that conquered those to whom they ministered. Not man's righteousness but God's mercy had brought them to a higher estate, now to be proven to the world through good works, which are not only profitable to men, but which react upon the doer in continued renewal and building of character. The life, the essence of religion is fellowship with God. Its unfailing fruit is good works. One can neither grow nor remain healthy without both nourishment and exercise.

Discussions of religion are not always religious. One is not nourished by debates about menus nor by contentions about recipes. It may not be well to excommunicate the contentious, but it will usually minister to Christian growth and peace of mind if they are avoided. The needs of the world are far too pressing for men of God to spend their time squabbling over trivial matters of law and ritual, "for they are unprofitable and vain." A lot of time and energy have been spent trying to explain how God does his work which might better have been spent in an effort to understand and discharge human obligations. No matter

what may be one's knowledge of the Bible or of theology, if he is not an active working Christian, he is merely a sinner, "condemned of himself," the degree of condemnation being measured by the scope of his knowledge.

SLOGANS

No compromise with error—however attractive the terms.

No substitute for the gospel—however popular it may be.

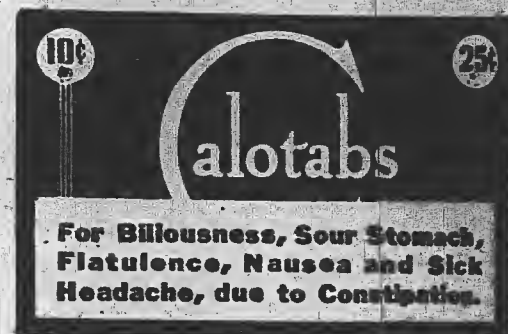
No toadying to ecclesiastics—however pompous their claims.—Tokyo Christian.

Eat at your own table as you would eat at the table of the king.—Confucius.

Faith is a spiritual condition and not a creed or a form of words; it needs no copyright to legalize and protect it.—Philip Cabot.

John R. Dickey's Old Reliable EYE WASH

Soothes, relieves and gives comfort to irritated eyes.



Gray's Ointment

USED SINCE 1820 FOR—
BOILS SUPERFICIAL CUTS AND BURNS AND MINOR BRUISES
25c at your drug store.

FOR COLDS—Use our Gray's (Nasal) Nose Drops. Small size 25c, large size 50c at your druggist.

CARDUI

Cardui is a medicine which eases certain functional pains, and also increases the appetite and improves digestion, helping women to get more strength from the food they eat. Thousands of women praise Cardui for helping them in this two-fold way. A booklet about Cardui, containing many helpful facts about women's health, may be obtained on request from Dept. A, The Chattanooga Medicine Co., Chattanooga, Tenn. (Sent free in a plain envelope.) Cardui is sold at drug stores. (Pronounced "Card-u-i.")

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The Christian Fireside

CHILDREN IN COURT

By Judge Malcolm Hatfield

A father learned yesterday in Juvenile Court that a definite means of causing a boy to steal is to tell him anything in order to avoid allowing him the means of earning a small amount of spending money.

This particular youngster was interested in a young lady in his class in the local high school and disliked seeing other boys escort her to the soda foun-

tain or movie. Consequently, as he was forced to work at home without an allowance, he quickly took advantage of the first opportunity which presented itself to secure money by an unscrupulous method.

* * *

Thousands of small cities and villages continue to have high per-capita juvenile crime rates simply because they refuse to supervise and direct the recreational activities of their young men and women into harmless and healthful channels.

Boys enjoy the spirit that motivates the gang and cannot be housed in the back yard. There is little need to attempt to break up a group of youngsters, for they invariably congregate in out-of-the-way places. To deal out harsh punishment to a boy who insists on meeting his friends does not solve the problem but causes him to become hardened and bitter toward life. Unless such districts provide supervised recreation for their youth, they will continue to provide Dillingers for the large cities to cope with.

LISTENING

I once heard Dr. Pierson say that he called upon a clergyman who was laid on his back for six months. The doctor said to his friend, "You are a very busy man. It may be that God had something to say to you, but you were too busy to listen, so God had to lay you on your back, that you might hear His voice and receive His message." As he was leaving the house, it struck Dr. Pierson that he himself was a very busy man, and did not give much time to listening for the voice of God. So he determined to practice what he had preached. "And from that time," said he, "I have sat at the close of each day for an hour in the quiet of my study. Not to speak to God, but to listen to what God has to say to me, and to lay the day's life and work open to the gaze of God."—Author Unknown.

SERMONOGRAMS

By D. Carl Yoder

It is a terrible thing to carry about a sense of guilt.—Norman Peale.

Sin not only makes a soul wound, but starts an infection which will poison the entire life.

Discontent, weariness and false stimulation are evidences of undernourished spirituality.

Live this day to the full without borrowing any trouble.

A sour old man is a crowning work of the devil.

Count minutes by sensation, and not by calendars; and each moment is a day, and the race a life.—Disraeli.

When your face is toward the sunshine the shadows fall behind you.

A good many houses should be remodeled into homes.

Prayer is an acknowledgment of faith; worry is a denial of faith.

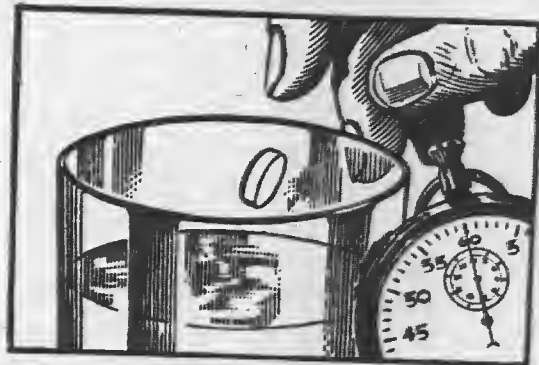
A Rich Opportunity sometimes wears a shabby suit of clothes.

To find God is to find true happiness.

—Michigan Christian Advocate.

A lot of people are going on tantrums about the importance of self-expression who have nothing of consequence to express.

READY TO BRING YOU RELIEF IN MINUTES



THE REASON BAYER ASPIRIN WORKS SO FAST

Drop a Bayer Aspirin tablet into a tumbler of water.

By the time it hits the bottom of the glass it is disintegrating.

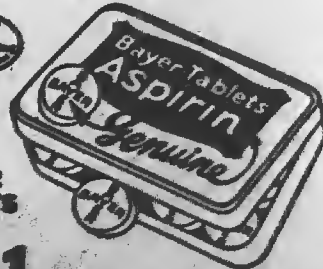
This speed of disintegration enables genuine BAYER Aspirin tablets to start "taking hold" of headache and similar pain a few minutes after taking.

YOU can pay as high as you want for remedies claimed to relieve the pain of Headache, Rheumatism, Neuritis, Sciatica, etc. But the medicine so many doctors generally approve—the one used by thousands of families daily—is Bayer Aspirin—15¢ a dozen tablets—about 1¢ apiece.

Simply take 2 Bayer Aspirin tablets with a half glass of water. Repeat, if necessary, according to directions.

Usually this will ease such pain in a remarkably short time.

For quick relief from such pain which exhausts you and keeps you awake at night—ask for genuine Bayer Aspirin.



15¢ FOR 12 TABLETS

virtually 1 cent a tablet

Constipated?

It's Nerves
Not Poisons
That Make You
DIZZY and DOPEY

Modern doctors now say that constipation swells up digestive organs causing pressure on nerves in this region. This nerve pressure causes frequent bilious spells, dizziness, headaches, sour stomach, dull, tired-out feeling, sleepless nights, coated tongue, bad taste and loss of appetite.

Don't fool with laxatives that give slow action, overnight relief, or are timed to act in 12 to 24 hours. What you want is QUICK results. GET THAT PRESSURE OFF THE NERVES. Flush the intestinal system. When offending wastes are gone, the bowels return to normal size and nerve pressure stops. Almost at once you feel marvelously refreshed, blues vanish, and life looks bright again.

That is why so many doctors are now insisting on gentle but QUICK ACTION. That is why YOU should insist on Adlerika. This efficient intestinal evacuant contains SEVEN carminative and cathartic ingredients. It acts on the stomach as well as the entire intestinal tract. It relieves stomach distress at once and often removes intestinal congestion in half an hour. No violent action, no after effects, just QUICK results. Recommended by many doctors and druggists for 35 years.



WARNING!

ALL REPUTABLE DRUGGISTS know that Adlerika has no substitute. Always DEMAND the genuine.

Adlerika
MORE THAN
A LAXATIVE

Methodist Women

LOUISIANA CONFERENCE

By Mrs. John B. Pollard,
2631 Prytania Street, New Orleans, La.

The Spiritual Life Retreat of the Woman's Missionary Society of the Louisiana Conference was held at MacDonell School, September 29-30. The theme of the Retreat was "Walking and Working with God," and the theme hymn was No. 279, "Grant us wisdom, grant us courage, for the living of this hour."

The Retreat opened with a fellowship hour at 5 o'clock Wednesday afternoon, with Mrs. George Sexton, Jr., presiding.

Vesper services were held each evening at 6:45. The first was led by Mrs. R. E. Smith, who chose for her subject "Walking with God." The second was led by Mrs. Guy Hicks, using for her subject "Sharing My Christ."

A very lovely early morning service of prayer, praise and meditation was led by Deaconess Mary Lou Barnwell, head resident of St. Mark's.

Study and discussion periods were led by Deaconess Grace Gatewood. The books, "Practicing the Presence" and "Christianity and Our World," were most ably presented by her.

The music committee, composed of Mrs. J. H. Thatcher and Mrs. D. B. Raulins, furnished many lovely numbers during the services.

Table devotions were impressively led by Mrs. G. W. Dameron and others.

The guest speaker was Miss Daisy Davies, of Atlanta, Spiritual Life Leader of the Council. For her theme addresses the following subjects were used: "Consecrated Minds," "Walking and Working with God Through Prayer," and "Walking and Working with God Through Service."

Too much cannot be said concerning the lovely spiritual atmosphere of MacDonell School. The staff and the children entered into the spirit of the Retreat. Experiences there were rich and deep and abiding. All there felt His Presence—"Closer was He than breathing, nearer than hands and feet."

The following retreatants were in attendance:

Executive Committee

Mrs. Geo. Sexton, Jr.; Mrs. W. H. Martin, Mrs. W. M. Ledbetter, Mrs. J. B. Pollard, and Mrs. C. C. Carver.

Superintendents

Mrs. J. M. Eicher, Mrs. G. W. Dameron, Mrs. S. M. Collins, Mrs. C. I. Jones, and Mrs. D. C. Metcalf.

District Secretaries

Mrs. H. V. Dunford, Mrs. S. J. Fairchild, Mrs. J. J. Davidson, Jr.; Mrs. E. C. Gibson, Mrs. J. H. Thatcher, Mrs. Guy

Kinnebrew, and Mrs. H. B. Wren.

Mrs. W. T. Cunningham, Mrs. R. E. Smith.

Alexandria District—Mrs. H. O. Baker, Mrs. W. H. Parker, Mrs. W. D. Melton, Mrs. H. N. Brown.

Baton Rouge District—Mrs. David Tarver, Mrs. B. L. Kinder, Mrs. W. H. Brumfield, Mrs. J. P. Bonnetcarre, Mrs. E. W. Chaney, Mrs. Gilman McConnell,

Lake Charles District—Mrs. J. M. McDonald, Mrs. D. B. Boddie, Mrs. L. E. Frazer, Mrs. G. J. Tinsley, Mrs. R. C. Guy.

Monroe District—Mrs. A. D. St. Amant, Mrs. Harold Hunt, Mrs. Gilford Wright.

New Orleans District—Mrs. W. L. Duren, Mrs. S. E. Castles, Mrs. D. B. Raulins, Miss Mary Lou Barnwell, Mrs. G. F. Poole.

Ruston District—Mrs. Guy Hicks, Mrs. Vernon Cupp, Mrs. W. L. Whitaker, Mrs. Walker McDonald.

Shreveport District—Mrs. Mary Freeman, Mrs. Edward Holley, Mrs. W. C. McDonald, Mrs. W. L. Gilmer, Mrs. J. M. Hoss, Miss Grace Gatewood, Miss Verna Webster.

MISSISSIPPI CONFERENCE

(Continued from last week)

September 30.—"I reported last week by air the whereabouts of our missionaries. Now by the end of this week we expect our folks on Mohonsen (50) to come to Shanghai by way of Hangchow and Ningpo. We shall house them at the American School and McTyeire School.

"None of our missionaries hurt so far and not many of our Chinese. A son of Presiding Elder Sze, of Sungkiang, was killed some ten days ago in bombing of Sincere and Wingon.

"I think our Shanghai property is not injured heavily. Some interior property, I know, has been wiped out.

"We keep well. It is a time when one can find plenty to do.

"The Chinese are holding out most surprisingly."

The following are extracts from letters from Miss Mary Blackford:

September 3.—"The other three of our little household are busy almost every minute helping in the hospital over in our classroom buildings at McTyeire. It is established by the China Medical Association and has convalescent patients from most all of the hospitals around here. They seem to be in need of almost everything, so many of the McTyeire girls and alumnae have gathered themselves into a social service unit and spend their time sewing and helping on the wards.

September 7.—"Miss Kiang Kwe Yuin

phoned yesterday that Atkinson Academy is being used for wounded soldiers, and beds have been lent them by Davidson. Laura Haygood has not been occupied as yet, nor has the university."

A letter from Tsa Sieu Yung says that Virginia School has opened with an enrollment of 120 in middle school and 150 in primary school.

* * *

Dearest "All of You": There are so many things I would like to tell you this morning that I hardly know where to start. First of all, may I thank you for your letters, for they were greatly appreciated. Wish you could know the times that I think of you. When I see something especially interesting or have an unusual experience, the thought always goes through my mind, "How I wish those at home, and those especially vitally interested in missions, could be here and see this." Know it would thrill you just as it does me. During this last year it has been tremendously interesting to see our different institutions and their activities which we read of and study in our mission study groups at home. Often I wonder if I can really be in the Orient and seeing these things.

After visiting our different stations in China and meeting those of our mission who are so successfully guiding their destinies, it is a real treat to be in Korea and see some of our work here. The people of the Orient are so different and yet they are so much alike. One day while we were in Seoul we went out to Ewha College. Don't know when I have enjoyed being on a campus more. The buildings are made out of Korean stone and are just nestled here and there in the hills. As you know, it is a new plant and everything looks so fresh and restful. We had lunch at the English House. It was our first taste of Korean food and we really enjoyed it.

We are having a very lovely vacation in Wonsan. Do wish you could see the compound where we are staying, for it is beautiful—high up on a hill, overlooking the Bay. It is the location of Lucy Cunningham Girls' School and also an evangelistic center. Down at the foot of the hill is the hospital, and just a little further is the church, both under our General Board. Wonsan is a small city but is the center of summer activities. We have met so many interesting people out at Wonsan Beach, which is about a twenty-minute bicycle ride from our compound. It seems that every denomination must be represented there. Due to the extreme heat of the oriental cities, the missionaries try to arrange their vacations in cooler places. Last night, on a boat trip in a small party of about sixteen, we counted eight people from China.

(To be continued next week)

NORTH MISSISSIPPI

(Continued from last week)

The journey was continued into Mesopotamia, Bagdad, Persia, Northern India
(Continued on page 16)

In Memoriam

BURBON HENRY RAWLS

Burbon Henry Rawls, only child of James Wade and Louisa Chambliss, was born at Chunky, Newton County, Miss., on December 29, 1860. His paternal grandparents were Wade Rawls and Martha Haygood; his maternal grandparents were John Chambliss and Eliza Summerlin.

He was converted at the age of 18 in May, 1878, and soon after this joined the Primitive Baptist Church. Five years later, 1883, he was licensed to preach and ordained at the Lebanon Primitive Baptist Church. His ordination certificate was signed by Rev. W. J. McGee and I. L. Pennington. He attended school two years at Beech Springs, Miss.

Brother Rawls was received into the Methodist Episcopal Church, South, as a local preacher on the Walnut Grove Circuit some time during the year 1886. In December of this year recognition of his orders as elder was granted by the Mississippi Conference which met at Port Gibson. Bishop W. W. Duncan presided. He was received on trial into the traveling connection, at Jackson, December, 1887, and into full connection at Brookhaven on December 14, 1891.

His ministerial career in the Methodist Church covered a period of approximately fifty years—thirty years on the effective list and twenty years as a superannuate. According to records available, the outline of his ministerial services follow: Trenton, 1888-89; Montrose, 1890-93; Steens Creek, 1894-95; Adams, 1896-97; Tylertown, 1898-1900; Barlow, 1901. Some time during this year he was transferred to the South Carolina Conference and appointed to Orange on the

Orangeburg District. He remained in this Conference three years, 1902-04. On account of failing health he was granted the superannuate relation and returned to his home in Mississippi. It seems that a part of the year following, 1905, he was used as a supply on the Williamsburg Circuit. At the close of the year he was given a transfer back to the Mississippi Conference. He served Decatur, 1906-07; Summerland, 1908; Bethel, 1909; Sanford, 1910; McLean, 1911-12; Prentiss, 1913-14; Estabutchie, 1915-16. At the Conference in Jackson, December, 1916, he was given the superannuate relation. From 1917-23 he lived at Moselle, Miss. At the Conference held at Gulfport, November, 1923, he was again placed on the effective list and appointed to the Lucedale Circuit. At the close of 1924 his health made it necessary for him to again ask for the superannuate relation. He returned to Moselle, where he lived until 1933, when he moved to Pelican, La. He returned to Mississippi in 1934 and lived in the neighborhood of Winbourn Chapel, in Green County. Here he spent the remaining years of his life.

On November 13, 1887, in Lebanon Primitive Baptist Church, brother Rawls and Miss Lula Mooney were united in marriage. God blessed this union with seven children—B. D. and J. A. Rawls; Mrs. Mittie Anderson, Mrs. Jewell Lott, Mrs. Tina Nodstrom, Mrs. Eleanor Bigland and Nox Rawls. For forty-five years this couple walked the pathway of life together, when, in December, 1922, death entered the home for the first time and the wife and mother was called to her eternal reward.

The years following were trying years for the husband thus left alone. Ten years passed when, on December 14, 1932, in Mansfield, La., he married Miss Lizzie Ammons. To this union there were born two children—Brooks, now four years old; Mary Elizabeth, eight months. This wife and two children and the seven children of the first wife survive.

It was my privilege to visit Brother Rawls several times during the last three years of his life. Though his physical strength was failing, I always found him interested in the work of the Church. He found comfort and strength in prayer and his love for God's Word continued to the end. He was calm and cheerful in spirit. His pastor, Rev. S. E. Flurry, visited him often during his last illness. He found him interested in the work of the Kingdom, and he expressed the hope of recovering sufficiently to be able to attend the approaching revival in the chapel nearby, where he had worshiped and served since coming to this community to live. His last rational statement to his pastor was: "If I do not get to attend the Annual Conference at Hattiesburg, tell the brethren I still love them."

It was in the early morning hours of Friday, May 21, 1937, that this servant of God breathed his last. His earthly pilgrimage of seventy-six years and five

months was given largely to the preaching of the gospel of Christ. In the midst of sunshine and shadow, calm and stormy days, he was not alone, but sustained and strengthened by his Lord, and in these last moments his faith was strong and his hope bright.

Appropriate funeral services were held in Winbourn Chapel at 10 a. m., Saturday, May 23, 1937, in the presence of a large congregation of friends and neighbors. His pastor, Rev. S. E. Flurry, and his presiding elder, Rev. L. J. Power, were in charge. The visiting brethren of the ministry were: W. B. Alsworth, presiding elder of the Hattiesburg District; E. E. McKeithen, pastor at Petal; Seth Ward, of New Augusta; W. H. Lewis, of Lucedale. In the cemetery adjoining the Chapel his body was laid to rest to await the resurrection morn.

W. H. LEWIS.

The vivid conviction of the Pure Joy of God is as capable now as in the days of Dante, of St. Francis, of St. Bernard, of St. Augustine, of St. Paul, and of Jesus Himself, to steady and subdue, to saturate and to satisfy our restless hearts and utterly exacting spirits.—von Hugel.



with or without Chicory

SKIN IRRITATION
of Babies
Diaper rash, chafing, eczema itching—
eased at once by pure, mild
Resinol

When Children

Need a Laxative

In children's little bilious attacks and common colds, a very important part of the treatment is to keep the bowels active. Many mothes have found pleasant-tasting Syrup of Black-Draught very useful in such cases. In fact, whenever laxative medicine is needed, children will not object to being given Syrup of Black-Draught, and by its relief of constipation, recovery will be hastened.

This Home-Mixed Cough Remedy is Most Effective

Easily Mixed. Needs No Cooking.

Cough medicines usually contain a large quantity of sugar syrup—a good ingredient, but one which you can easily make at home. Take 2 cups of granulated sugar and 1 cup of water, and stir a few moments until dissolved. No cooking! No trouble at all.

Then get from your druggist 2½ ounces of Pinex, pour it into a pint bottle, and add your syrup. This gives you a full pint of truly wonderful medicine for coughs due to colds. It is far better than anything you could buy ready-made, and you get four times as much for your money. It lasts a long time, never spoils, and children love it.

This is positively the most effective, quick-acting cough remedy that money could buy. Instantly, you feel it penetrating the air passages. It loosens the phlegm, soothes the inflamed membranes and makes breathing easy. You've never seen its equal for prompt and pleasing results.

Pinex is a concentrated compound of Norway Pine, the most reliable soothing agent for throat and bronchial membranes. Money refunded if it doesn't please you in every way.

NORTH MISSISSIPPI CONFERENCE

(Continued From Page 14.)

dia, Sumatra, and Borneo. The island of Mindanao of the Phillipines is the one bit of the Islamic world under the American flag. The purpose of this imaginary trip was to grasp, if possible, the vast extent of the Moslem world of today, to measure the quantitative side of the problem before Christians who talk of serving or evangelizing the Moslem world.

The meeting was closed with prayer.

The five Circles of the Starkville Society have continued the study course on similar lines with the above plan. The attendance has increased each time. They are putting the best that the Society has into this study.

Much interest and many varying methods of presentation are being shown in the study of "What Is This Moslem World?" Pace has been putting all she had in this study, has worked for Council credit and has followed rather closely the plans made at Grenada. The following report shows what they did with one study:

In their study of the fall book, "What Is This Moslem World?" Pace auxiliary, Pace, Miss., gave a three-act playlet entitled, "The Harem," written by Mrs. T. M. Ott, and designed to show the status of Moslem women. Young people of the town were given the character parts. This advertised the meeting and drew a larger crowd. An effective oriental stage setting was arranged, costumes used, and a mosque was shown, which was constructed out of a large pasteboard box, a tin bucket, basket, small tin cans, adhesive tape, wall-paper and paste. A cast of eight characters presented the play, as follows:

Aghar Ashur—head of the house and king of the family—Gladys Casten.

Fatima—first wife—Johnnie Collins.

Thamilla—second wife—Lois Mitchell.

Tarleen—third and favorite wife—Betsy Worrell.

Roselle—fourth wife—Nell Mauk.

Zeda—daughter of Fatima—Leora Bizzell.

American woman—Mrs. S. K. Hogue.

Mosque keeper—Mrs. H. A. Rogers.

During the play the Moslem call to prayer was sounded and all characters knelt in their typical act of prayer.

The other numbers on the program were introduced between acts as follows:

Introductory talk on the Mohammedan religion and the status of women in the Moslem world—Mrs. T. M. Ott.

A paper on "The Good in the Mohammedan Religion"—Mrs. H. C. Bizzell.

Duet (vocal), "Thy Brother Calls to Thee"—Mrs. D. N. Boyce and Mrs. H. C. Bizzell.

Impersonation—A rich Moslem widow of the more modern class gives her past experiences, in conversation with an American Newspaper Reporter—Mrs. S. W. Courtney.

(To be continued next week.)

DO YOU WANT TO EARN EXTRA MONEY?

Wouldn't you like to earn some money for your church?—Here are two easy ways of converting spare time into profits

SELL CHRISTMAS CARDS

Everybody buys Christmas Cards. Why wouldn't they be willing to help you and your church by buying the lovely cards we offer at reduced prices!

BOX No. 37. Scripture Text Assortment

21 most attractive folders, all on fancy papers, printed in beautiful colors. Verses with depth of meaning bearing upon the true import of Christmas and choice Bible passages are all artistically hand-lettered. There are seven fancy and metallic inserts, die-cut designs, and an unusually beautiful use of color and silver highlights. Every folder is suitable to send to your choicest friends. Box is suitable to use in sending a gift. Envelopes included.

Retail price, \$1.00; Agents price, 60 cents in lots of 10 boxes or more; Sample box for agents, \$1.00.

BOX No. 47. Without Scriptures

The same 21 lovely folders as above are offered in a Box No. 47 omitting Scriptures. For those who wish non-Scripture Christmas folders we offer this assortment. The appropriate designs and dignified, meaningful sentiments are pleasing. Packed in an attractive box with envelopes.

Price, Same as above.

BOX No. 270. Without Scriptures

12 lovely folders are offered in a Box No. 270 omitting Scriptures. For those who wish a few non-Scripture Christmas folders we offer this assortment. The appropriate designs and dignified, meaningful sentiments are pleasing. Packed in an attractive box with envelopes.

Retail price, 50 cents; Agents price, 30 cents in lots of 10 boxes or more. Sample box for agents, 50 cents.

SELL THE NEW 1938 SCRIPTURE TEXT CALENDARS

The Scripture Text Calendar is a unique and effective method of broadcasting Christian truth. The inspirational value of the pictures, Scripture selections, and other features cannot be measured in terms of "mere money." Those who sell Scripture Text Calendars are doing more than working for profit.

AMERICA'S MOST BEAUTIFUL CALENDAR

Selling Messenger Scripture Text Calendars is no trouble at all. A calendar is a recognized necessity in every home. The Scripture Text Calendar (size, 9 1/2 x 16 inches) with its 13 beautiful religious pictures, the hundreds of choice Scripture quotations, and other special features, is a treasure of unsurpassed value. It is known throughout the world—every home is a prospect for one or more—the price is extremely low for value offered.

Complete selling plans accompany each order of 100 or more calendars and contain many helpful suggestions and ideas. Take a look at the "profit" column below!

QUANTITY PRICES

Quantity	Cost	Sell for	Profit
100 calendars	\$17.00	\$30.00	\$13.00
200 calendars	32.00	60.00	28.00
250 calendars	40.00	75.00	35.00
300 calendars	45.00	90.00	45.00

Single copy, 30 cents; 4 for \$1.00; 12 for \$3.00; 25 for \$5.75; 50 for \$9.00

NOTE: Order conservatively. Cards and Calendars NOT returnable.

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New Orleans

CHRISTIAN ADVOCATE



THOUGHTS OF JOHN WESLEY

I am not afraid, that the people called
Methodists should ever cease to exist either
in Europe or America. But I am afraid
they should exist only as a dead sect,
in the form of religion without the
life. And this undoubtedly will be the
case unless they hold fast both the doc-
trine of spirit, and discipline with which
they first set out.

DOWN THE ROAD

North Mississippi Conference
at Clarksdale, November 3

Mississippi Conference at Hat-
tiesburg, November 10

Louisiana Conference at Boga-
lusa, November 17

Autumn on the Farm

By Marion J. Carley

Purple and crimson and gold,
With carpet of russet and green;
A vision delighting the soul
And giving the artist his dream.

Spring is delightful, I know,
And many the songs in its praise;
But hope to fruition will grow
And fruit in these bright autumn days.

Children a-romp in the woods,
How joyous their shouts of delight;
Seeking nuts—like squirrels—for food.
And bearing them homeward at night.

The flocking of birds for their flight
To the land of the cotton and cane;
We watch them with unfeigned delight
And hope we may see them again.

Each season can boast of some charm,
Some joy that it holds for its own;
But to us who live on the farm
No joys like the Autumn are known.



Wallet of the Week



AMERICAN BENEVOLENCE is manifestly a poor barometer of the country's prosperity. In 1936, the income of the people was fifty-one per cent more than in 1932. Forty-one per cent more was spent at theaters, forty-eight more for cigarettes, and three hundred and seventeen per cent more for beer. But there was thirty per cent less given to the churches, twenty-nine per cent less to general benevolences, and eighteen per cent less to colleges. Such response to economic improvement gives us little reason to believe that the millennium is at hand.

* * *

SIR CHARLES SAUNDERS, recently deceased, was particularly noted for his development of "Marquis wheat." He will be remembered for his noble generosity in directing the distribution of his fortune. Among the institutions which will share his philanthropy, are: The University of Western Ontario, the University of Toronto, the Toronto General Hospital, and Metropolitan United Church, Toronto. As to the institutions remembered, it would be difficult to find a better balanced distribution of an estate.

* * *

THE NATIONAL CHRISTIAN COUNCIL of India, Burma and Siam recently called a conference to consider problems of Adult Literacy. The conference endorsed a nation-wide campaign for the goals set forth by the all-India Conference of Indian Christians: "Every Christian a reader by 1941." This move, in which Indian missionaries are pioneering, promises much for the overcoming of the difficulties and gives hope for an early realization of the dream of the Christian leaders of those lands.

* * *

ARCHAEOLOGICAL FINDS in all parts of the world during recent years have added materially to the knowledge of the world and to the horizon of civilization. It has been claimed that these discoveries have pushed back the earliest history of civilization an estimated five hundred years. The painted pottery people of Mesopotamia are believed to have been as advanced in culture as were the Europeans of the Middle Ages, and in Northern Iraq, archaeologists have found the oldest musical instruments and landscape paintings known to mankind.

CHRISTIAN INFLUENCE in Japanese politics is reflected in the recent elections in which thirty-one members of the House of Representatives are either aggressive Christians or have Christian background and connections. Only two hundred and fifty thousand of Japan's seventy million people are Protestant Christians, slightly more than one-third of one per cent of the population, but six and six-tenths per cent of the membership of the Diet of Japan are listed as Christians. This is certainly no bad showing for Japanese Christianity.

* * *

THE CLERGYMAN'S WIFE was the subject of a recent address by the Principal of Wycliffe College, Toronto. The speaker observed that the minister's wife must keep herself humble despite the veneration of some people for her, and that a minister's wife without a sense of humor will end in the insane asylum. It is evident that the Principal did not classify the parson's wife with the Syrian female whom Mark Twain described as being "so sinfully ugly that she couldn't smile after ten o'clock Saturday night without breaking the Sabbath."

* * *

THE APPROACH OF BIBLE SUNDAY calls forth many interesting and inspiring facts with reference to the circulation and appreciation of the Scriptures. It is said that the Bible, in whole or in part, has been translated and is now available in nine hundred and ninety-one languages and dialects of the world. It was translated into nine new languages during 1936, seven of them being African dialects and two European. Verily, "The Bible is man's best purchase as well as the world's best seller."

* * *

THE LITTLE RED SCHOOLHOUSE has an inning, according to Dr. John W. Studebaker, U. S. Commissioner of Education. In a number of places in Pennsylvania, Amish and Mennonite parents are offering resistance to the consolidated school as a replacement of the one-room school. In one instance near Lancaster, Pa., it was voted to boycott the use of a new building, erected with PWA funds at a cost of \$112,000. Those resisting the move insist that the one-room school is the unit of local control in education, and the symbol of liberty and democracy.

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W. L. DUREN, D.D., Editor

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Manager

EDITORIAL

METHODISM AND A MOVING WORLD

It is quite possible that the boasted spread of Christianity and its world dominion may come to be a delusion and a snare. So, in these days of recounting the achievements of the Church which had its beginning in Aldersgate Street, we are liable to forget that the appeal and the drive of the movement was its positive ministry to a world on the march. We believe that the Methodist Church may not hope to survive beyond the day of its ministry to men with their ever changing needs and problems. We find an illustration of our thesis in the Mohammedan religion, the most numerous and the most unprogressive ecclesiasticism of the world today. For centuries, that religion, like the pyramids, has stood by the sheer force of its closed mind and its imponderable mass. It was the Moslem who burned the library of Alexandria and substituted the Koran for its priceless treasures. As a religion, it has depended upon its mechanical solidarity for its perpetuity, and its part in the intellectual and social progress of mankind has been a static welter. Its undoing cannot be justly attributed to missionary effort, but is more likely the result of world movement which left Mohammedanism like a painted ship on the desert. Consequently the reaction against it began in the very heart of Mohammedan empire. Turkey has radically modified the entire system while Egypt and Iraq are in process of change—they have adopted Western ideas and have set themselves in the way of progress to retrieve the vanishing fortunes of a mighty religious empire and to save a place for themselves in the history of the world.

That ecclesiastical revolution should admonish us that the Methodist Church may not hope to be an exception to an inexorable law of progress. It cannot hope to flourish after it has ceased to minister to mankind, not provincially, but in its entirety. Many Methodists are thinking of the impending change in our ecclesiastical status with sincere anxieties. It is true that such changes are more or less revolutionary, but the very fact of upheaval is itself a manifestation of life which is not being con-

sciously served for the fulfillment of the high destiny which is the offer and the ideal of Christianity. To our dire forebodings, there is one answer: No one can prophesy what the future will be, but Methodism cannot afford to be provincial. The Church of John Wesley owes a debt to the world today infinitely greater than is its debt to the past. We deny God when we fail of the courage to march breast forward for service in the new day as our fathers met the issues of the past. Remembering the inspirational values of our yesterday, let us gird ourselves for the issues of today, and let us keep faith and open vision for what may appear on the horizon of tomorrow.

THE MOSLEM AND THE MISSIONARY

"Mecca and Beyond," a mission study book by Edward M. and Rose W. Dodd, seems to us to subject Christian civilizations to a searching analysis. The authors are themselves missionaries and the children and the grandchildren of missionaries in the Near East, and they understand perfectly the Moslem reaction to the Christian missionary and his message. Take, as an example of the searching analysis of the national life with which the missionary and his message are associated, this paragraph from an editorial, appearing in a paper of Syria, on the Ethiopian situation:

"It is finished. The Negus has fled. . . . Even the universal protest against aggression is over. England is the first to speak of lifting sanctions. Italy will return to Geneva with her head held high. And what will happen to the noble League of Nations? Ah, she will recognize her mistakes. She will repent of having wished to oppose right to force. Of course! She ought to have realized that colonial warfare is not war: that fighting in Africa is not fighting in Europe! She will be wise in the future. That is, she will turn a deaf ear to all which does not upset the European equilibrium, that all-holy European balance of power. . . . Now we know that Ethiopia is about to be civilized. The Abyssinians will be able to eat jam and to watch the affectations of Marlene Dietrich on the screen, just as we do. How lucky

they are! . . . And now, suppose that we (Syria and Lebanon) became independent one day. And then some great (civilized) European power decided that we did not eat enough jam, nor sufficiently appreciated Marlene Dietrich (nor drew enough profits from our gasoline). That day, if and when it comes, we have but to say a prayer and to offer our necks. Yes, O Lebanese brothers, let us fear that one day we shall be somebody's Ethiopia."

Make what allowance you may for the temper of such an utterance, it should be clear that no assumed title of "Protector of Islam" can efface the wrong of Ethiopian conquest. And it is no less true that sonorous oratory cannot conceal the truckling of nations who hold the garments of the rapist. We had as well realize that the dynamic of missions is not more the personnel and consecration of the force on the field than the consistency of the church and the decency of the civilization by which the enterprise is promoted. We doubt if it is too much to say that, unless we can bring our conduct into a fair conformity to our Christian ideals and profession, we have no word of hope and redemption for peoples who sit in darkness. The profoundest consecration and self-sacrifice of the missionary will go for naught unless missions begin at home, in the hearts and lives of those by whom they are enterprised.

FORMALISM, MYSTICISM, METHODISM

The two poles of religious attitude are formalism and mysticism. Formalism substitutes church relation for Christian experience while mysticism finds satisfaction for the religious demands of the soul in ecstasies which begin and end in the emotional life of the individual. One deifies ecclesiastical mechanics, the other emotional exhilaration. Both of these were present in English life when Methodism was born. Formalism was intrenched in the Church of England, and mysticism found expression in the pietistic casuistry and asceticism of William Law also in the unconstructive enthusiasms of the Moravians. Methodism sprang out of these two religious factors, but itself represented neither of them. Mr. Wesley recognized in the Church of England the historical values of Christianity and he never repudiated them, but he did not admit the right of the Church to close the door of salvation to any soul, nor to withhold from any believer the symbols of the Christian relation. At one time he was greatly influenced by German mysticism as such was embodied in the teachings of William Law and the Moravians. He came to realize, however, that formalism made an end of the church while mysticism made the end of religion the disciplining of one's inner life. To him, differ as they might in method and emotion, the net result in both was the same. Of the "spawn of mystic divinity," he wrote: "I think the rock upon which I had the nearest made

shipwreck of the faith was the mystics," and on another occasion, he called the mystics the "most dangerous" enemies of Christianity. Formalism and mysticism are both used as matters of personal convenience. The pietism of Madame Guyon and La-Combe was unquestionably their refuge from the stinging consciousness of their personal delinquencies. Formalism is often an indolent fencing against the pressure of spiritual obligations. On its personal side, Methodism represents the perfect poise of John Wesley in adjusting himself to Anglican formalism on one hand and to the purposeless enthusiasms of the Moravians on the other. Ecclesiastically it is a practical and workable mean between the historic forms represented in the Church of England and the individualistic and pietistic quietism of the Moravians of Herrnhut.

Editorial Miscellany

By Dr. H. T. Carley

A SORE THUMB

Esthetically, the thumb is not much to look at; but, practically, it is a very useful member of society. If you want to spend an interesting ten minutes (if you have nothing more useful to do), sit quietly and study your thumb—or both of them, if you feel so disposed. The more you study it, the more you will wonder how you could get along without it. You could get along without it—but life would lose a good deal of its charm if you had to.

The thumb derives its singular usefulness from the fact that it is opposable to the other fingers, which, being interpreted, means that it is capable of being placed opposite the other fingers of the hand. Without this convenient arrangement, try to imagine what a time you would have picking up objects, using a knife and fork, writing with pen or pencil, combing your hair (if any), lacing and unlacing your shoes, or any of the other thousand and one things you are accustomed to do without giving the how a thought. As a result of such exercise, you will probably come to hold your thumb in very high esteem.

It will be all the easier to engage in these reflections on the thumb if, by some mischance, you have a sore one. Maybe a hammer hit it, or a stick of wood fell on it, or your knife slipped and you cut it; whatever the cause, a sore thumb has plenty of ways of letting you know it is in the neighborhood. Without having checked the results of the latest investigations of the subject, we venture the assertion that more bad things can happen to a sore thumb in a day than to a good one in two months.

The man whose feelings are always "stuck out" is always getting them hurt.

SATISFIED WITH THE PLAN OF UNIFICATION

Dear Dr. Duren: Some months ago, I had a bit to say in the Advocate about the Union of the Methodist Churches. The adjustment of eleemosynary properties, gifts, grants, notations and other forms of properties—in churches, schools, hospitals, social service, relief work, forms of charity—many other matters were so tied by ways and means of giving and taking that there was no way to assume from what had been said regarding such items in the union transaction to assure us that we would have any other solution than to lose much as did the Presbyterian Church in its effort to unite its different bodies into one church ecclesiastic.

I am just in receipt of one of the folders of Bishop Moore and one by Judge J. Morgan Stephens. Both answered every question entirely to my satisfaction. My purpose had been to stay with "the stuff," and that is still my idea, not to accept any relationship or change that would contribute to confusion and division in my church-life after over 30 years of a relation and work that has been dearer to me than life in itself.

How delighted I am to find that every property right—every legacy, every sacred trust fund is to be carried on and carried out with faithfulness and legal exactness that will assure the most critical or the most solicitous.

I have always been for the Union of the Churches—and as I said in my former communication, but for this loss of property as was demonstrated by the different decisions of the courts in the different states in the Presbyterian effort at Union, I would support Union.

I will vote for the Union, because I have no reason for not doing so, since it seems, from the Plan, that Union does not come in the voting but in the "Planning Committee," or the "Uniting Committee," that is to be composed of 400 members of the Methodist Church, 400 from the Methodist Church, South, and 100 from the Methodist Protestant Church.

Which Committee will have all time needed by all forms of legal requirement of the different states, to effect the final Union that will protect or legalize every individual item of property in the form or legal state that will protect it in its work as to the purpose of its form or title or requirement in trust, etc. As I understand it, it may, and doubtless will, take years in some cases to finally adjust to the new and at the same time preserve the legal requirements to meet all conditions in trust or donations.

May the time soon come when we shall have one great Associated Methodist Church capable of doing great united work—no competitive work at all. A great Protestant force that can challenge world issues.

C. M. CHAPMAN.

Pontotoc, Miss.

UNIFICATION AGAIN

It has been gratifying to note that to date there has been almost an entire absence of acrimony in the Unification discussion. Let us hope that we can settle this matter in a Christian spirit. There are still a few people who clamor "for their rights."

We have just a bit of hesitancy in saying anything on this subject. We have waited and watched for some insistent word of exhortation from some leader. These lines are not an argument but a word of caution.

Some of us are Fascist in our thinking. We can never be reconciled to change. We are irrevocably fixed in our views and perhaps prejudices. We are not to be criticised or condemned. We just cannot help being static. Progress will leave us "standing on our rights." Some of us are enamored of "change" and must be held

THE VOTE ON UNION

Conference	For	Against
Florida	248	6
Czechoslovakia	37	0
Belgian	28	0
Illinois	30	15
Kentucky	131	34
Western Virginia.....	144	20
Southwest Missouri.....	141	3
Louisville	174	39
Missouri	183	1
Baltimore	217	99
Northwest	41	0
Holston	244	18
Virginia	395	37
Tennessee	187	72
Tex.-Mexican Mission.....	30	2
St. Louis	163	3
West Texas	247	5
Western N. C.	402	20

in check by wise counsel, sober forethought and clear judgment. But the world is on the move and the Church must be on the alert and alive to changed conditions and ready to wisely adjust itself to vital needs.

Whether we will or will not we find ourselves in just such a situation in this matter of consolidation. We had as well recognize that provincialism is a thing of the eternal past just as oligarchies and limited suffrage. It is a condition and not a theory that we face.

It seems generally conceded that Unification of Methodism will soon be a fact. Whether we want it or not as individuals, or whether it is the wisest thing, I am not arguing. We are swept on by the unified judgment of Methodism. The thinking of the Church seems to be that a united Methodism is the will of God. "I pray that they may be one." The reported vote in our Church to date is about six to one in favor of Union. I am certainly not one to make trouble because I cannot have my way; nor will I

leave a body of great scriptural principles to go to a church that preaches a different gospel.

It seems to resolve itself into a question of sensible, practical, or Christian adjustment. It would have been foolish to have repudiated our American heritage and joined the Japanese or Russians because forsooth we lost the fight for "State's rights in the sixties, or because we lost the cherished cause of Constitutional Prohibition, or because we did not think universal suffrage a good thing. We are still Americans. We are still Methodists. Methodism is Methodism the world over. We will "preach gospel holiness to all lands." The things that divide us are incidental. The things that unite us are fundamental. We pray that men everywhere may be sane and sensible and not be swept away by passion. In the name of our great Methodism and of our great Heavenly Father who prays for unity, persuade our people to stand together whether in one organization or in many.

I have talked to numbers of our people who were bitterly opposed to all other plans of Unification who say now that having studied the present proposed Plan they see no reason why it should not satisfy all and bring us to a United Church. The fundamentals of the Church are conserved, the polity of Methodism is unchanged, the spirit of the founders is dominant, and seemingly our prejudices have been respected. Through it all one glorious purpose runs.

Unification or not, may God grant us that we remain one united Methodism throughout the world.

J. H. HOLDER.

West Point, Miss., Oct. 18, 1937.

WHY UNITE?

Many excuses for the Church, South, going into the Methodist Episcopal Church have been advanced, but there is only one real reason for the two Churches uniting; that is, will it be for the glory of God and for the advancement of his cause on earth, especially in the United States of America. If our bishops are correctly reported, all of them favor the Union. The late General Conference of our Church did not submit the question of "Unification" to the Annual Conferences and no other Conference is authorized to cause the several Annual Conferences to pass on the matter.

So all the voting has been done by Conferences that have acted without authority. We should not turn our plant over to some one or parties without knowing what we are going into and what we will lose. Our Church has never invaded the territory of the other Churches; we have always tried to give our own people a pastor when and where they wanted him. If our people are going into this thing with the idea of getting something, I think they will soon have their minds disabused. They will give all and take what they can get.

RICHMOND RANDLE.

Louisiana Conference

PERSONAL AND OTHERWISE

Dr. H. T. Carley says: "I didn't recognize the Advocate the other day—the new front. I like it. It does a man good to have a new suit now and then—and it's good for a paper, too."

Dr. Serex, presiding elder of the Shreveport District, says that everything points to a grand finish of the work of the Conference year in that important sector of Louisiana Methodism.

Rev. H. M. Johnson reports optimistically for Arcadia. He says that he has had a wonderful year and everything points to a full report along all lines when Conference convenes at Bogalusa.

Mrs. F. B. Hill, widow of the late Rev. F. B. Hill of the Louisiana Conference, spent two months in the Baton Rouge General Hospital recently, but is now at home again and feeling much improved.

Rev. W. L. Doss, Jr., pastor at First Church, Lake Charles, reports that payments are being met on the church debt, and they expect to pay out on the budget for the year. We appreciate a list of four subscriptions for the Advocate.

Rev. J. H. Bowdon, presiding elder of the Baton Rouge District, held a meeting at Slaughter church last week. Brother Bowdon reports that they have the best prospect ever to pay all benevolent acceptances for the District.

We regret to learn of the illness of Rev. J. A. Alford, who is in the Baton Rouge General Hospital where he underwent an operation for gall-bladder trouble. We are glad to know that he is making satisfactory progress toward recovery. We have known Brother Alford from college days, and we do not know a nobler, purer soul than he.

Rev. F. J. McCoy sends us a picture of the beautiful new church at Munnerlyn Chapel, which was dedicated by Bishop Dobbs, Dr. A. M. Serex assisting, on August 15. The church was built at a cost of \$4,850, the organization goes back to the "sixties" and it has a complete record since 1875. We congratulate Brother McCoy and his people upon this splendid achievement. The next session of the Shreveport District Conference is to be held there.

NOTICE, LOUISIANA PREACHERS

It will be of genuine help to the Statistical Secretaries if each pastor will send in Tables 1 and 2 of your Statistical Report at least one week before the assembling of the Conference in Bogalusa. Please have the reports as accurate as

possible, but if there are any changes to be made attach a note to your Table 3, indicating the changes, when you hand it in at Conference. We will greatly appreciate this cooperation and help.

Sincerely,
ROBT. W. VAUGHAN,
Statistical Secretary.

Ruston, La.

"THE RIGHT TO SUPERANNUATE AND THE SUPER-ANNUATE'S RIGHTS"

In an article published in the New Orleans Christian Advocate of October 14, 1937, over the signature of S. S. Bogan and dated at Converse, La., October 2, 1937, concerning "The Right to Superannuate and the Superannuate's Rights," some words were used and insinuations made that I don't believe the writer intended. For instance, in one place he said, "The inequality of distribution of these monies under the present regime is a travesty of justice and smacks of partiality on the one side, and you will take what we give you on the other." I wonder if the writer intended to say that the present Board of Finance of the Louisiana Conference is unfair in its distribution of funds to its claimants, as he uses the record of that Board's proceedings as found in the Conference Journal of 1936 as a reference? If he does intend to say that, I, as Chairman of the Board of Finance of the Louisiana Conference, want to assure the writer that at no time since I have been a member of the present Board of Finance has any idea of injustice or unfairness ever entered into its deliberations. It is true that one of our claimants receives \$33 per service year and another receives \$7 per service year, but the one receiving \$33 per service year has been reported to our Board as being totally disabled, while those receiving \$7 per service year have not been so reported. The difference in the amounts these claimants receive is not due to any unfairness on the part of the Board of Finance but arises on account of the difference in their needs. The moneys distributed to its claimants by the Board of Finance of the Louisiana Conference are distributed in accordance with the provisions of Paragraph 563, page 286 of the Book of Discipline of the Methodist Episcopal Church, South. The Conference Board of Finance distributes a part of its funds according to needs rather than according to years of service.

As to the "Modus Operandi" of superannuating a preacher, I am sure that the writer of the above referred to article is familiar. I only want to say that only after a preacher has been granted that relation by the Annual Conference does

he become a claimant upon our Board. The amount that he then receives from our Board is determined by two things: First, by the amount of money our Board has to distribute; second, by the number of claimants, their years of service and their needs.

As to that big sinking fund our Board now has, let me say that the sinking fund is an up-and-down affair and may be one amount this year and another amount another year. For instance, in 1927, the sinking fund amounted to \$2,042.95; in 1932 it amounted to \$133.41, and in 1936 it amounted to \$1,698.94, and what it will amount to in 1937 remains to be seen. But let me say that the sinking fund for our claimants is a great thing. Because of it the Board of Finance this year has been able to render a wonderful service to several of our claimants. If the Conference Board of Finance has hurt any of these dear old brethren in his helplessness and penury it was not the intention of the Board to do it. It was a mistake of the head and not of the heart. If the procedure of the Conference Board of Finance in the matter of our sinking fund has been and is now such as to scandalize the Conference and put a blush of shame upon every face, I think something ought to be done about it. But I don't see where the Board has done wrong. I, for one, am willing to stand upon what I, as a member of the Board of Finance, have done. I am sure that the other members of the Conference Board are willing to do the same.

H. M. JOHNSON,
Chairman, Board of Finance,
Louisiana Annual Conference.

ANOTHER UNIFICATION NOTE

By Arthur M. Shaw

I write again because brethren request it. No representative of the Church is ready to vote on Unification until he has weighed carefully certain propositions, which years of impartial observation convince me are plain facts.

First, nearly all divisions in churches result from contests for leadership, which means jealousy between leaders or would-be leaders. There are congregationally governed denominations having two rival churches in almost every town of considerable size—due to a split, ostensibly over the calling of a pastor or the location of a building; but in fact resulting from jealousy among would-be leaders. I have seen an Annual Conference split over issues, so long and bitterly fought that there would have been division had such been possible; and I know a Conference that once went into "executive session" and, in a bitterly contested fight, "ousted the old ring." In each case, it was a battle for leadership. Why will not men sacrifice their own ambitions for peace in the body of Christ? At the division of American Methodism, the resignation of one man from a high position would have prevented the rending of the Church.

Second, in retrospect, the sanctity and greatness of the fathers are idealized and glorified; and the gravity of a *casus belli* is generally magnified. Prejudices born of a crisis are cultivated, stimulated, and passed on to succeeding generations long after the crisis has passed. As in the international relations of war-minded governments, every jibe from the other side becomes an "incident," and justifies an increase in prejudice and ill-will. The smallest divergence from our opinions, policies or program becomes a "difficulty," and "objection," a permanent barrier to unity. And such issues are played up by disciples of Him who prayed "that they all may be one"—and at a time when the very stones almost cry out: "Christians, it is unity, or defeat!"

Third, when such an issue is pending, some who have not always respected the spirit of our laws are likely to trot out their ill-conditioned technicalities and air their solicitude for the "Constitution." After the law was passed requiring bishops to read the preachers' appointments "in open cabinet" before announcing them publicly, a bishop called his elders aside, read the appointments hurriedly, then turned, before a comment could be made, rushed to the platform and read them to the Conference. Technically, the law was kept; in spirit it was broken. He became a great champion of technicalities—that would serve his ends.

Also, those not known as over-zealous for the "rights" of the average laity in matters pertaining to their local churches, begin to cry for a church-wide plebiscite. Every intelligent person knows that, in state matters, the average voter knows little about the merit of the contest. He votes as he can be influenced to vote by shrewd leaders who often win by appeals to prejudice. And every pastor knows that the rank and file of church members know less about ecclesiastical government—and care less about it—than they know and care about state issues.

Fourth, on such issues as Unification, men equally intelligent, good and honest, may differ in opinions. One group is in error. The fact that they are honest and noble will not make the error less hurtful if it prevails. What can we voting preachers and laymen do? We can do what we believe, in the light of God's Word, will most promote the Kingdom of our Christ, and glorify our Father. On this principle hangs all the law of the Church.

Belcher, La.

THE PENDING PLAN OF UNIFICATION—WITH FINGERS CROSSED

By W. H. Nelson

The New Orleans Christian Advocate, issue of August 19, 1937, contains an article by this writer titled: "What Are the Facts?"

of the article was centered around the proposed resolutions of several Annual Conferences of the Methodist Episcopal Church, which strongly and almost unanimously advocated having the first General Conference of the United Church change the boundaries of the Negro Jurisdiction. In the New York East Conference twenty-one ministers, led by such men as Drs. Halford E. Luccock, Lester W. Auman, Lloyd F. Worley, and by such laymen as Frank A. Horne, they introduced a resolution which was unanimously adopted, which protested against the "racial discrimination." And not only that, they promised to work for "redress of wrongs" directed against the Negro Jurisdiction. In the vote on Unification, twenty-six laymen and fifty-eight ministers voted against the Plan as it is. After all the vote was taken, G. B. Tompkins presented a resolution expressing dissatisfaction with the Plan presented by the Commissioners, and on which we will have to vote, and said that the only reason they were voting for it was, and we quote them verbatim: "We therefore cast our vote with this qualification, in the hope that future General Conferences will make such changes and modifications in the Plan as will correct the situation to the full satisfaction of our Negro brethren, and all who share with them this attitude." This is not only the New York East Conference, but similar action was taken by the Southern California Conference, the New England (lay), and the New Hampshire (ministerial).

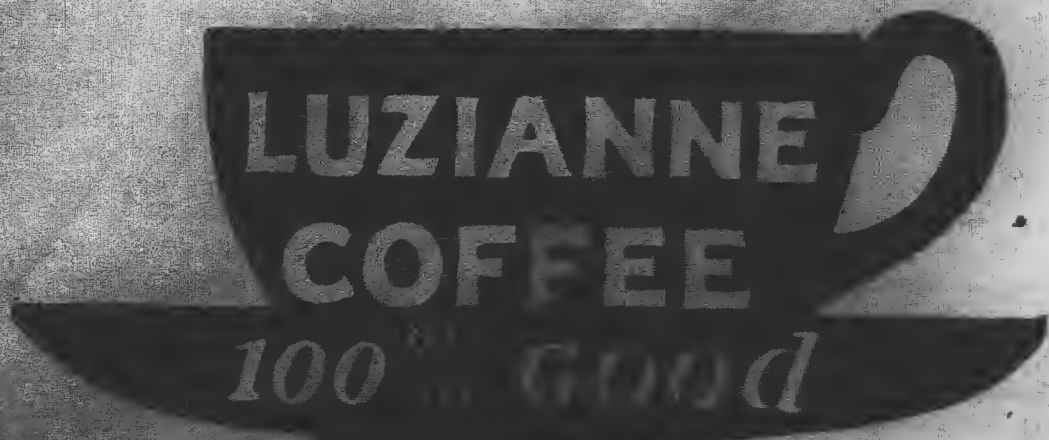
Now the point I made was this: that the Methodist Episcopal Church will have three delegates to our one in the first General Conference; the Jurisdictional Plan is merely statutory and can be changed by a majority vote; the Northern Conferences cited above, and many individuals in other Conferences, and the Negro delegates, will change by their vote the jurisdictional feature. Just as in the Southern California Conference of the M. E. Church at the present time the Negro ministers and lay delegates are members of that Conference, and share equal authority with the white church preachers and delegates, so will the Negro Jurisdiction in the North be broken up, and merged with the white churches. Then the next move will be the old argument about a church, like a nation, being unable to exist on a half and half

policy, and the people who are sworn to look after the colored brother, and "redress wrongs" will not only insist but will make it mandatory that the Negro churches in South Carolina, Virginia, Alabama, Mississippi, Louisiana, Texas, and all over, unite with the white churches, being members of the same Annual Conferences, and all distinction of Negro and white churches will be blotted out. Now that is the Plan, and we might as well face it. In his admirable editorial on the Plan of Union, issue of August 19, 1937, Dr. W. L. Duren wrote these words in his paper, the New Orleans Christian Advocate: "We admit the right of any person or Conference to vote against the Plan for any reason, or for no reason whatever, but we do not admit the right to vote for it with reservations, announced or unannounced, explained or unexplained. The Plan of Union is a contract upon which it is proposed to effect unification of the three Churches, and to hold reservations in the face of terms which are plainly stated smacks of ignorance or dishonesty. The terms were not arranged in a corner, and the provisions as to Jurisdictional boundaries are neither cryptic nor evasive." These are wise words, and Dr. Duren hit the nail right on the head when he protested against people voting for this plan "with fingers crossed."

Now when we contended that the Jurisdictional Plan was merely statutory, and this article was printed in the New Orleans and the Baltimore, some folks thought I made a mistake. However, our Northern brethren are pretty well unanimous on that point. In the September 29 issue of Zion's Herald, Dr. L. O. Hartman, the editor, able and outspoken, has an article with the title, "What Are the Facts?"

"In the article, 'The Only True Basis of Unification,' written by Bishop James Cannon, Jr., which appeared in the Herald of September 22, and in an editorial, 'Early Voting in the South,' which was published in the Christian Advocate (New York) of September 23, some statements are made which may lead to misunderstanding on the general subject of Methodist Union. Bishop Cannon thinks that certain leaders in the North are mistaken in their understanding of the Plan, and that the provision for a Negro Juris-

(Continued on page 11)



Mississippi Conference

PERSONAL AND OTHERWISE

Rev. J. E. Williams sends a list of four subscriptions from Brandon, and says that he will report one hundred per cent at the forthcoming session of the Mississippi Conference.

We appreciate a brotherly word of praise for the Advocate from our good friend, Brother J. C. Cavett, of Jackson. We have known Brother Cavett for many years and we value his good opinion.

Rev. A. S. Byrd, pastor of Escatawpa charge, sends a remittance for the Advocate, and is making a final round-up for the paper before Conference. We genuinely appreciate his loyal effort for the Advocate.

Bishop Hoyt M. Dobbs was the preacher in a week's meeting at Columbia recently. Rev. B. L. Sutherland is the pastor. On the closing night there was a torrential rain, but a large audience was present for the concluding service.

Dr. and Mrs. Bullock, of the Department of Religious Education in Millsaps College, spent a week in evangelistic services at Brookhaven recently, according to the bulletin issued by First Methodist Church, Rev. J. L. Neill, pastor.

A personal note to the editor from Dr. J. T. Leggett brings the sorrowful news: "Brother John A. McLeod, one of the oldest members of Main Street church and one of the representative citizens of the city of Hattiesburg, passed to his reward last night. A good man has gone from us."

Rev. T. C. Cooper, pastor at Anguilla, reports the closing of a good year on his charge. He is pleasantly located in a beautiful new home, with modern conveniences, and effort is being made to remove the most of the indebtedness by Annual Conference. Along with these things, he remembers the Advocate.

A STATEMENT AND AN APPEAL

The liquor forces are now fighting every inch of the ground throughout the State of Mississippi. They are spending thousands of dollars to frustrate and set aside the will of good people. This is being done by means of bales of paid propaganda in counties where elections are being held to drive out the sale of beer and wine, and in the employment of highly paid lawyers to get the courts to set aside the expressed will of the people on the basis of trivial technicalities in counties where people have by their ballots said that they did not want the sale of beverage alcohol in their

midst. In addition, there is a strong concerted movement on foot to stampede our next legislature to pass a bill legalizing the sale of hard liquors just as the beer and wine bill was passed. Your Anti-Saloon League is doing all that it can with its limited means to counteract these perverse and dangerous movements, but we are in dire need of additional funds. Our appeal is that every Sunday School take a free-will offering on National Temperance Sunday, October 31, and send the amount direct to Rev. N. S. Jackson, Superintendent, Mississippi Anti-Saloon League, Jackson, Miss.

J. L. NEILL, President,
Mississippi League, Brookhaven, Miss.

NOTICE

All members of the Committee for Admission on Trial and candidates to come before them for admission into the Mississippi Conference, are called to meet at 2 p. m. on November 10, in Court Street Church, in Hattiesburg, Miss.

JAMES L. SELLS.

WHITWORTH COLLEGE BOARD

Whereas, at a joint meeting of the Boards of Christian Education of the North Mississippi and the Mississippi Annual Conferences, and members of the Boards of Trustees of Grenada and Whitworth Colleges, in Galloway Memorial Methodist Church, Jackson, Miss., on July 22, 1937, it was agreed to recommend the closing of Grenada and Whitworth Colleges not later than June 1, 1938, and the merging of their interests with Millsaps College; and,

Whereas, when said action was taken the trustees of Whitworth College present were influenced to so vote because of the failure to raise sufficient funds on the proposed endowment of the college within the limited time allotted for that purpose; and,

Whereas, immediately after this agreement to close was reached, Mr. W. S. F. Tatum, of Hattiesburg, Miss., made a proposition to students and ardent supporters of the college to contribute the sum of \$2,000 per year for a period of five years, provided the students and ardent supporters of the college would secure the sum of \$1,000 per year for the same time. This income being the equivalent of 4 per cent interest annually on \$75,000 and to be used only for maintenance or operating expenses of the institution; and,

Whereas, Mr. W. F. S. Tatum, of Hattiesburg, Miss., further suggested that ten or more faithful workers who believe in prayer hold daily prayer meetings for ten days and then follow the direction of the Holy Spirit in selecting their work-

ers to secure the \$1,000 to be secured; and,

Whereas, the students and ardent supporters of the college have met in full the suggestions of Mr. W. S. F. Tatum concerning prayer meetings and their part of the contract; and,

Whereas, when Mr. W. S. F. Tatum was notified that his suggestion had been fully met he submitted to the Whitworth College Board of Trustees the following proposition:

"Witnesseth:

"First: That in the event that the Board of Trustees of Whitworth College rescind, cancel or withdraw their recommendation to the Mississippi Annual Conference that Whitworth College be merged with Millsaps College not later than June, 1938, then and in that event W. S. F. Tatum, of Hattiesburg, Miss., of the party of the first part does hereby agree to pay into the treasury of the maintenance or operating expense fund of Whitworth College through the treasurer of Whitworth College, or the treasurer of the Board of Trustees of Whitworth College, the sum of \$2,000, to be paid \$1,000 semi-annually on October 1st, and April 1st, of each year for a period of five years, to be used for the actual operating expenses of Whitworth College.

"Second: It is agreed by W. S. F. Tatum, of Hattiesburg, Miss., that in the event of Whitworth College being continued at Brookhaven, Miss., and successfully operated for a period of five years, that W. S. F. Tatum, or his heirs or descendants, will cause to be set aside the sum of \$50,000 for conditional endowment of Whitworth College on condition that the said fund shall be handled by a board of control composed of one member of the Tatum interests and four other members to be appointed by the Mississippi Annual Conference at the suggestion of the member, or representative, of the Tatum interests, with the further understanding that the revenue from this conditional endowment shall be used for maintenance or operating expenses of Whitworth College.

"Third: It is understood and agreed that the ardent supporters of Whitworth College, composed of the student body, Alumnae and friends of Whitworth College, who are mentioned as party of the first part, who signed the above described pledge cards, are made a party of this agreement, and the above mentioned pledge cards are also hereby made a part of this agreement the same as if copied herein."

Therefore, be it resolved, first, That we, the Board of Trustees of Whitworth College, in session at the college in Brookhaven, Miss., October 8, 1937, do hereby rescind and withdraw the action we took in conjunction with the Boards of Christian Education of the North Mississippi and the Mississippi Annual Conferences, and the trustees of Grenada College, in session at Jackson, Miss., July 22, 1937, recommending to the Mississippi Annual Conference that Whit-

worth College be closed not later than June 1, 1938, and its interests merged with Millsaps College.

Resolved, second, That the Board of Trustees of Whitworth College do hereby accept the generous donation of \$50,000 made by Mr. W. S. F. Tatum on the conditions set out in his document submitted to the Board of Trustees as quoted above.

BUCATUNNA CIRCUIT

Dear Dr. Duren: Will you give me a little space in the Advocate that I may make a brief report of the work on the Bucatunna charge?

This has been a very pleasant year in the work of the Lord and with some of the best people in the Mississippi Conference.

We have had a revival in every church on the charge, and much good was done in each church.

At State Line we had the able assistance of Rev. Roy Wolfe; there were only two accessions to the church there—two fine boys; but many of the members were definitely moved to do more for the Lord.

At Bucatunna, Rev. Ira Williams did the preaching, which resulted in bringing into the church three fine young people. I did the preaching at Lewis Chapel and Chicora with some gratifying results.

At Clara we had a joint revival with the M. P. Church, with Rev. Fred R. Love, of High Point, N. C., a member of the M. P. Church, doing the preaching, and I am glad to say that I think he did some of the best work that I have witnessed in a long time. There were nine people who united with the church and sixty young people knelt at the altar of prayer and were saved to the church for service. I predict great things for the Kingdom of God in the work of Rev. Fred R. Love, for he is one of the finest young preachers in North Carolina.

Now, may I say that we are working hard to bring the work of the year to a close with everything paid in full?

At the beginning of the year the stewards raised the salary more than \$300 and accepted a ten per cent raise on the benevolences.

All in all, I think that the Bucatunna charge is coming to the front, and I hope that I may stay with them till they get there.

WM. M. TABB, Pastor.

SUPERANNUATE ENDOWMENT SPECIAL EFFORT QUOTA BALANCE

This is the third year of the quadrum during which time the Board of Finance hoped that all churches would pay up the balance of their adjusted quota.

May I remind every pastor and Board that has not met their quota in full, that the Board of Finance

in a receptive mood, and would like to get a liberal payment on these balances?

Let every charge in the Mississippi Conference take due notice of this reminder; bring your money to the Annual Conference and I will be prepared to give you a receipt for same.

L. E. ALFORD,
Conference Director, S. E.

Appeal No. Two

You pastors that did not get your special "three per cent Love Gift" for the superannuates in the beginning of the year, and put same into the budget, be sure not to forget that offering. Many charges paid in full. But others did not. The Conference Board of Finance is still ready to receive money on that special.

L. E. ALFORD.

OTHER THOUGHTS ABOUT "ONE COLLEGE OR THREE?"

By Janie Drake Cooper

Indeed, material conditions have changed! As Dr. Key says, "the thousand dollar automobile of today takes the place of the two hundred dollar horse and buggy." In many homes there are two cars where there was formerly one horse and buggy. Other family expenses have increased proportionately and they are met. If men and women of today can meet additional expense in personal and family life, why should they not be able to meet new financial demands in the educational world? Why not face our duty to our Church Schools rather than side-step by consolidating or patronizing secular schools?

Why is it that the Methodist Church "simply can not support the large number (of schools) now related to the Church? Is that the position our Baptist friends are taking? Or, did they bravely "go over the top" in raising the endowment fund recently asked for the Woman's College of Hattiesburg? Count the Church schools other denominations have in the State of Mississippi.

Why is it not a question of whether "three institutions are more effective than one?" Do we need just one "center of moral, religious, cultural and intellectual life" for our young people? Perhaps if we had more such centers—instead of fewer—our men and women would be better trained in the spirit of giving and church finances would not be so hard to raise.

If "it seems clear from the satisfactory enrollments at all three of these institutions that our people believe in the Methodist Colleges enough to patronize them," shall not the Church meet this faith by supplying the schools? It can be done!

Does anyone imagine that it took less effort to build schools and churches in pioneer days than now? The frame chapel of the thousand probably had its members in sacrificial

the fifty thousand dollar brick edifice now in use.

"To support so many institutions will place a strain upon the support of every other Conference cause." So one cause must be sacrificed for another—one school for another?

Japan seems sure of her greatness. She believes in "the survival of the fittest," so China must be absorbed. But why should one excellent fitness yield to another—which though fine of its kind is entirely different?

"The Southern Methodist Church has started 777 colleges; 54 now remain." What a record! And still we wish for further entrenchment? Is our thought no longer to reinforce the weak places but to draw in all our lines? Who said, "Speak to the people that they go forward?" No, our modern slogan is "Consolidation." Next we expect to hear that all the weak country churches must unite with the city churches!

In consolidating our schools—and perhaps later our churches—are we keeping faith with those who have given their money for a specific purpose? Was the Church school property at Brookhaven given to make a "Greater Whitworth" or a "Greater Millsaps?" Is there any danger that our people will fear, in the future, to give to any "special" for fear their funds may be diverted elsewhere?

Finally, these remarks have not been solicited, and the writer assumes full responsibility for them. They are not written in an unfriendly spirit, but are intended to express a viewpoint at total variance from Dr. Key's. Both Dr. Key and Millsaps College are doing excellent work. May they long have a place in the sun, but may they not profit by the death of other schools!

THE HAWKINS FOUNDATION

The Historical Society of the Mississippi Conference has had two volumes of history practically ready for publication for more than a year. The manuscripts were interesting and readable, but who was to pay for their publication? And who was to promote the sale of the volumes when published?

Bishop Dobbs constantly has taken note of the good work that has been done by the Historical Society. Early this Conference year he wrote a letter to Rev. W. B. Jones, secretary of the Mississippi Conference, suggesting how fine it would be if some layman would be the financial sponsor of the work of the Society. Whereupon some members of the committee that had been appointed by the Society to work out ways and means for the publication of the Conference history written by Rev. J. B. Cain (this committee was composed of Revs. H. G. Hawkins, C. W. Crisler, J. W. Sells and G. H. Jones), proceeded in the attempt to work out an adequate plan based upon the suggestion.

(Continued on page 16)

North Mississippi Conference

PERSONAL AND OTHERWISE

Rev. C. A. Parks, Grenada, is not closing his ledger of work until he has done everything possible to bring the Advocate to "level columns" in his charge. We appreciate his loyal interest.

We are sorry to learn that Mr. J. H. Johnson, Conference Treasurer, has been ill recently. On Wednesday of last week, he was at the office for a short time in the morning after two days in bed.

Rev. R. G. Lord, pastor at Tunica, has done a great work in that little Delta city during the past year, and he approaches the Conference with general good feeling prevailing among all his people.

Brother Walter W. Jones, of Boyle, has our thanks for material favors and for a generous word concerning the Advocate. He has been a friend of many years and he has always lived up to the best meaning of "friend."

The editor appreciates a word of commendation from Rev. W. L. Robinson, of Hernando, concerning the mechanical get-up and the editorials of the paper. We are trying to put out a paper that will be helpful and we are glad to know that our effort is recognized.

Rev. L. P. Wasson, presiding elder of the Columbus District, says that they are facing some difficulty in making the appointments this year on account of the closing of Grenada College. The stream is usually more formidable as we approach it than when it is crossed.

Rev. Jeff Cunningham, pastor at Ripley, has held the service for the installation of officers of the Church School, has organized his Board of Christian Education, and has completed plans for the year ahead. The pastor's salary was increased this year and the benevolences will be paid in excess of the amount originally assumed.

Rev. H. Suydam reports two more subscriptions for the credit of his charge. This brings his list for the year to twelve, and he asks for a list for Shannon that he may include the Advocate in the completed task for the year. We appreciate his word concerning the new dress of the paper, and its contents. He expects to have a good report at Conference.

Brother Richmond Randle, a layman of Memphis, Tenn., sends us an article on Methodist Union which we have accepted for publication. He seems to indicate that only the General Conference can initiate action on a proposition. That would be a mistaken interpretation, but the time is too short to have the

meaning explained and we publish it as it was written.

Rev. R. P. Neblett, pastor at Brooksville, becomes reminiscent in a letter to us and we appreciate his generous word concerning the pleasant relations which we have had through the years. His second son, Thomas, is a Federal Trial Examiner with the National Labor Board, and has headquarters in New Orleans. We hope that he will find his way to the Advocate office soon.

Not long ago we published from a church bulletin the statement that a certain church had three delegates and two alternates for the session of the North Mississippi Conference. Now comes our good friend, Rev. E. H. Cunningham, and says that First Church, Corinth, has "five such principal delegates." J. W. Rankin, E. M. Cochran, J. C. McAmis, Mrs. J. D. Wroten, and Mrs. E. H. Cunningham. We imagine this is tops, so we declare the contest off.

NOTICE

Attention has been called to an error as to time of meeting of the North Mississippi Conference. The Conference will convene at Clarksdale, 7:30 p. m., Wednesday, November 3. This is to correct the error which appeared on our front page for past two issues.

EDITOR.

TO THE PASTORS OF THE NORTH MISSISSIPPI CONFERENCE

As Director of the Superannuate Endowment movement of our Conference, I will be prepared to receive any money that you may have for this worthy movement, to be remitted to the General Board of Finance, when we meet at Clarksdale. We would like very much to finish paying our adjusted quotas before the end of this quadrennium.

A. T. McILWAIN,
Conference Director.

FROM DREW

Dear Brother Duren: Hon. A. M. O'Neil, local attorney, was unanimously recommended for license to preach at our fourth quarterly conference. Brother O'Neil is the son of Rev. T. J. O'Neil, pastor, Crawford St., Vicksburg. He is planning to join Conference this fall.

We have organized a church on the Sunflower Plantation, one of the federal farming projects near Drew. There are two federal projects near Drew. This is strategic mission territory; 645 white people on Sunflower Plantation this year

and the prospect of 350 more on the adjoining project next year.

Please pass the word on to the brethren through the Advocate. Am looking forward to seeing you in Clarksdale. Hope to have a few renewals for the Advocate, one or two, anyway.

Yours sincerely,

T. B. THROWER.

SOME STARTLING FACTS

We are interested in evangelism; and the evangelist is one who is carrying the good tidings to ever increasing numbers. The establishment of the Church was for the evangelization of the world, and if it be faithful it will be about our Lord's business. It pains us when there is any lack of evangelistic results; it gladdens our heart when the Gospel makes progress.

Taking hold of two copies of the General Minutes that happened to be nearest our hand, we discovered some startling facts—facts we were not expecting to find, facts that concern the Sunday School Work of our Church for the last thirteen years; for the General Minutes were of the years 1923-24 and 1936-37, and something ought to be said about it.

During the last thirteen years the valuation of our church and parsonage property has increased from \$140,538.443 to \$193,473,567—a gain of \$52,935,124, or something over 37 per cent. The gain on the parsonage property was only 1 per cent, so just about the entire gain was in the valuation of the churches; but the point is, this gain of 37 per cent marks great progress in church building, educational buildings and adequate Sunday School equipment.

During the last thirteen years our church membership has increased from 2,478,623 to 2,819,978, having made a net growth in that time of 341,355, or something over 13 per cent. So our church has made very definite progress in gaining members, though perhaps this growth is not as much as it should have been.

During the same last thirteen years our Sunday Schools (Church Schools) have increased their working force of officers and teachers from 167,710 to 179,702, or an increase of 11,992—more than 7 per cent. Under our new and advanced plans for Church School work more officers and teachers are needed, so there seems to have been an adequate response to that call.

During the same last thirteen years our Sunday School enrollment, however, has been reduced. Thirteen years ago the Sunday School enrollment was 2,240,883; in our last General Minutes it is only 1,893,863—an actual loss of 347,020 from the total of thirteen years ago, something above 14 per cent, and that of it, that loss has come during the church was experiencing a loss in membership of 341,355.

If our Sunday Schools had grown

ing the last thirteen years as have our churches in membership, then we should now have a total Sunday School enrollment of 2,509,597—a gain of 32 per cent, or 615,734 over present figures. Instead of losing 327,020 from our Sunday School enrollment during those years, why, we should have had the same percentage of increase as was experienced in the growth of the church membership. For the Sunday School this increase would have been 288,714; but instead of the normal gain the Sunday Schools actually lost 327,020. Add these two figures, and our Sunday School enrollment is short of what it ought to be by the startling number, 615,734. This enrollment should be 32 per cent better than it now is.

Thirteen years ago our Sunday School enrollment was 89½ per cent as large as our church enrollment. Our latest records show our Sunday School enrollment to be at present only 67 per cent as large as the church enrollment. From 89½ per cent it has sunk in thirteen years to 67 per cent. Where will the shrinkage stop? In proportion to the growth in church membership, our Sunday Schools lack 32 per cent of being up to what they ought to be—being short a total of 615,734 officers and teachers and pupils.

The General Conference will meet in Birmingham in 1938. Let us hope for a program with a strong and adequate evangelistic appeal during the next quadrennium. Personally, we are anxious for the souls of that 615,734 men, women, young people, and children who ought to be in our Sunday Schools—but are not.

Bring about world peace, correct the social order, discover and rediscover ideals—do all this if we will, but by all means rediscover these precious souls for whom Christ died—and who constitute our immediate responsibility.

Among the objectives adopted for the Aldersgate Commemoration is a substantial increase in Church School enrollment and attendance.—Pastor's Bulletin, First Church, Columbus.

OUR CHINA MISSIONARIES

On August 14, when fighting began in Shanghai, there were twenty-seven single women missionaries of our Church in China and twenty men and their families, making a total of forty-seven missionaries besides wives and children. Of this number at least forty-two and probably forty-six are in China today. One man who was already under doctor's orders to come to America for an operation is now in a hospital here. Four single women under pressure of conditions in Shanghai and at the insistence of American consular officials left Shanghai for Manila on August 21. As soon as they learned that it was possible to return to China, they began trying to get back. According to latest advices, they are en route in an engaging passage, leaving Manila for Shanghai. We presume

or will be within a few days. In that case, forty-six of the forty-seven who were in China at the outbreak of the war, are still there.

Some missionaries of the Woman's Department who were en route to China from America when hostilities began, were ordered to stop in Japan. A few who were in Japan and Korea at the time on a summer vacation were directed to remain there, and have been assigned work temporarily in these fields. The sailings of some new missionaries and of some missionaries who were on furlough in America have had to be cancelled. The only dissatisfied missionaries are those who have been caught out of China and are unable to get back. They are all as eager to return as a good shepherd is to reach a sheep that is in distress.

The forty-six and their families now in China are staying voluntarily. The American Department of State advised all American citizens to withdraw for their own safety. The Board of Missions has offered to provide traveling expenses for any who desired to leave. But the missionaries have not left. Why do they stay?

Our forty-six missionaries in China and their families, whether in China or in America, are under great strain. At least six of the nine cities in which they are stationed have been bombed from the air and the three others are constantly menaced. For the most part, the missionaries are in places of comparative safety, but day and night they are within hearing of the guns and the bombing planes that are destroying the people they love. Often telegraphic and postal communications are disrupted and they have to depend upon the radio for news from the outside. The necessities of life are more difficult to secure than in normal times. Financial burdens are heavier. Local sources of support for schools and hospitals and churches have been reduced by the destruction and disorganization which the war has caused.

Yet the work goes on. Some churches are holding daily services. Some of the schools are open, notably McTyeir School in Shanghai and the Virginia School in Huchow. Soochow University is transferring its Arts Department to the Middle School building in Huchow. The hospitals are overrun with patients. Homeless refugee Christians and wounded men and women must be cared for. The bereaved need to be comforted.

One missionary writes: "I think the missionaries never had such opportunities as they now have. . . . The village people cannot run away regardless of how many bombs fall. I believe our place is to stay by and with our Chinese friends now." Another writes: "We are doing work in many ways. Perhaps one of the most valuable kinds of work is fellowship in suffering."

The forty-six are staying on because they are needed and because they have the mind of the One who said: "I will be with you much more than you think."

them and their families daily during this trying time?
A. W. WASSON.

UNIFICATION—(Continued from page 7)

diction is not statutory but constitutional in its nature. He also questions the ethics of a procedure that would reopen the Negro Jurisdiction issue at the first General Conference of the merged Church. The editor of the Christian Advocate says that 'the Northern point of view is not at all that the Negro Jurisdiction is undesirable.' He speaks also of 'some provincially minded men' who fail in passion for union and breadth of outlook.

"What are the facts concerning the points emphasized by Bishop Cannon and the editor of the Christian Advocate? Both in the General Conference and in the Annual Conferences the argument used perhaps more frequently than any other by the most ardent exponents of the Plan to convert those who opposed it on the ground of racial discrimination was 'Vote it now, and Adjust the Negro Jurisdiction question later,' and 'The Negro Jurisdiction provision is not a constitutional item; it can be changed simply by a majority vote in any General Conference.' Indeed, Bishop Edwin H. Hughes himself, in his eight-point interpretation of the Plan, said: 'Seventh, we have, therefore, been careful not to fasten minor matters into a constitutional mold. The number and composition of the Jurisdictional Conferences are not tied up so that only laborious constitutional procedures can make changes.' Let it be said also that a number of strong Annual Conferences in the North, such as the New York East, the Southern California, the New Jersey (the Advocate editor's own Conference), the Wyoming, the New England (lay), and the New Hampshire (ministerial), raised scruples about the Plan, and urged a change in the discriminatory provision. Are the members of these Conferences 'provincially minded?' We are interested in the facts."

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Christian Education

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CHURCH SCHOOL LESSON, OCTOBER 31

By Dr. J. R. Countiss

THE MORAL ISSUE IN THE DRINK PROBLEM

The early Christians moved under a sense of immediate and profound urgency as they looked for the imminent second coming of Christ. Such urgency is all the more needed because we "know not the day nor the hour." Whether the period be long or short, our personal day of opportunity and privilege is too brief to be wasted either in fleshly lusts and

dissipations or in that meanness of spirit that leads to strife and envying. Christ-like purity of life is man's highest goal whether the race last for a day or for a century. Any thought, word or deed that conflicts with that ideal is detrimental both to the individual and to society. Again and again, drunkenness is listed among deadly, corroding sins. All its associations and its progeny are of like character. Its strange fascination and power have only been understood since scientific investigation has proven alcohol to be a narcotic, habit-forming drug.

Such drugs being damaging to personality, their use immediately becomes a moral problem with collateral economic and social problems. It cannot be the purely personal problem claimed by its users and advocates, since indulgence even in small quantities immediately impairs judgment and efficiency, lowers moral standards, and transforms the user into anything from a social nuisance to a potential murderer. Its use might be considered a personal problem by a lone trapper in the jungle, but certainly not for those who live in the crowds of this complex, interwoven, swiftmoving machine age. One can no more drink alone than he can live alone. A people with any worthy sense of social responsibility cannot consent that a man shall have the right either to destroy himself or to indulge in a habit that throws upon society the burden of caring for indigent and invalid members of his family. The alcohol problem is not alone personal and local, but also national and international.

Legislative control may do much to curb the manufacture and sale of intoxicants, as well as to lessen the enticements that usually accompany the traffic, but it is utterly vain to trust in legislation alone, or in the promises of politicians. Much-vaunted Repeal pledged that the old saloon should not return, and that dry territory should be protected. Actually, it has brought dives that make the old-fashioned saloons appear almost as Sunday schools. Burly barkeepers have been replaced by enticing barmaids, and mothers and daughters join fathers and sons at bars and tables, whereas all decent women avoided the old saloon as they would a plague spot. Instead of abolishing blind tigers, Repeal gave them federal license and made them immune to molestation by federal officers and courts.

Final solution of the iniquitous problem depends on education and religion. Youth must be informed as to the true nature and damaging effects of alcohol. Every home and school must become an alert and uncompromising enemy of this terrible drug. But information is not enough. Youth must be inspired and fortified

with the solid principles of a religion of righteousness. Paul gave the ultimate remedy when he said: "Walk in the Spirit, and ye shall not fulfill the lust of the flesh." No man who has consecrated his life to the largest measure of usefulness will indulge in drink, and none controlled by the law of love will put the bottle to his neighbor's lips, nor in any way encourage the sale of alcohol for its revenues, nor its use at social functions. The strong who remain temperate are but decoys for the weak who succumb to the drug and thereby lose body and soul.

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The Christian Fireside

CHORDS AND DISCORDS

Not so long ago I was listening to a famous concert orchestra "tuning up." And what a noise! A squeal from a violin here, a boom from the brass horn there, some place else a rattle from a drum, a screech from a fife, the prattle of a piccolo, or the rasp of a bass viol. But a few moments later that orchestra was ready for its concert program. And how they could make melody! Those selections from Wagner, Brahms, and Strauss were soul-elevating and satisfying.

But why all the difference? Well, in the first instance they were playing without rules and order, in the second instance they were playing according to principles and laws. In the first place

everyone was working for himself, in the second place everyone was working together. The first effort resulted in terrible discord, and the second effort resulted in beautiful chords and harmony.

Now, everything we do in life has its rules. When we follow those rules everyone is happy, and everything goes along fine. When we don't follow those rules we get into trouble ourselves and make trouble for someone else. This is true of everything we do. We are guided by certain rules every day—rules that we learn from our home and camp life, our teacher and our superiors. When we break those rules we make a lot of discords. Anyone that takes something that doesn't belong to him, or wastes his time in useless things, or tells false stories about someone hasn't learned to play according to the rules. And all we get is discord. Discords are made by people who are too ignorant or too indolent to learn the laws of living.

Of course, rules are not the easiest things to learn. But, then, nothing worth while that we ever acquire is easy. It all takes a lot of practice. If we keep on practicing, though, we will gain more satisfaction from the good results than from anything else. Greater good comes from the chords in life than from the discords.—Chaplain Walter D. Oberholtzer, in The Army Chaplain.

THE AMERICAN SCHOOL

The next time you pass a school, pause a moment to think what that school means to humanity. Recall the long dark centuries when the masses were kept in ignorance—when greed and oppression ruled the world with an iron hand.

From the very beginning of man's struggle for knowledge, self-respect, and the recognition of his inalienable rights, the school has been his greatest ally.

We refer to the school as "common" because it belongs to us all; it is ourselves working together in the education of our children. But it is a most uncommon institution. It is relatively new. It is democracy's greatest gift to civilization.

Throughout the world, among upward struggling peoples, wherever parents share in the aspirations of their children, the American common school is being copied. Let us cherish and improve our schools.—Presbyterian Tribune.

MARKS OF AN EDUCATED MAN

Albert Edward Wiggam gave the following essentials of an educated man, as printed in The Religious Digest:

1. He keeps his mind open on every question and all the evidence is before him. He listens to the

3. He never laughs at new ideas.
4. He cross-examines his day-dreams.
5. He knows his strong point, and plays it.
6. He knows the value of good habits and how to form them.
7. He knows when not to think and when to call in an expert to think for him.
8. You can't sell magic.
9. He lives the forward-looking, outward-looking life.
10. He cultivates a love for the beautiful.—The Religious Telescope.



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LOUISIANA CONFERENCE

By Mrs. John B. Pollard,

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In a letter from Mrs. Helen B. Bourne, secretary of the Department of Education and Promotion of the Woman's Missionary Council, she says: "Please ask every Woman's Missionary Society to plan now to establish a bookshelf as soon as possible, and encourage every woman to read one or several books—the more the better. If we can cultivate the reading of stimulating, experience-centered, spirit books as one of the immediate objectives of this movement (Aldersgate Commemoration), I confidently believe our prayer-life and our service will take on new and deeper meaning."

Bookshelf for Woman's Missionary Societies

"The Awakening of John Wesley," by Joy, price 50c.; "Out of Aldersgate," by Watkins, price 25c.; "Christianity and Our World," by Bennett, price 50c.; "Living Religion," by Hart, price \$1.50; "Practicing the Presence," by Cushman, price \$1; "Victorious Living," by Jones, price \$2; "Christianity in the Eastern Conflicts," by Paton, price (paper), 75c, and (cloth) \$1.50; "World Peace and Christian Missions," by Fey, price 35c.; "The Way of the Witnesses," by Schillito, price (paper) 50c and (cloth) \$1; "A Way of Life," by Lester, 5c (pamphlet); "What Mr. Wesley Himself Says," World Outlook, August, 1937.

These books may be ordered from our Publishing House, 810 Broadway, Nashville, Tenn.

MISSISSIPPI CONFERENCE

(Continued from last week)

Wish I could tell you many of the things that have happened these last nine months in China, but know that you, too, are busy, and I shall not take too much of your time. We have been very busy, though happy, in language school, which closed on June 29. Our faculty is a group of very interesting Chinese men and women, and we are looking forward to our study with them again this fall. We have also enjoyed our time in Soochow. It is a very aristocratic old Chinese city of about seven hundred thousand. That count includes those living inside and just outside of the city wall. It was quite a surprise to me to find that the city gates were locked every night, for it did not seem in keeping with the twentieth century, but I have found that China is not much impressed by just another century. Soochow is famous for her lovely gardens, and is called the Venice of China because of her many canals. How I wish you could "drop in" and see us. Can think of nothing I'd rather do than show Soochow to you. With my appointment for next year I "inherit" a very nice house, Chinese cook and his wife. I believe we could make you feel at home even in China.

Think I have never been as truly grateful for our Church as I have been since coming to the Orient. Everywhere we visit our mission stations we find that the work is of a very high standard, and is making such a worthwhile contribution. Though we as Southern Methodists are not a large mission, and do not cover wide areas, we have concentrated in certain places and, it seems to me, have gone very deep into the life of the people. Many of you heard Dr. Yang while he was in America this year. Wish you could know some of our other Chinese leaders, for they are such attractive, intelligent persons. As I begin my first year of work at Konghong Church, the thing I am looking forward to most is fellowship with individual Chinese.

May I again express to you my appreciation for the privilege of being in China? It makes me both proud and humble to realize that I am representing you, and that together we are seeking to interpret Christ to the world. My prayer for you is that you may continue to live in His presence.

Sincerely,

MATHILDE KILLINGSWORTH.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

(Continued from last week)

Report of the Itta Bena Methodist Missionary Society for the third quarter:

During this quarter the business and social meeting has been combined and one meeting held each month.

The Sunshine chairman has been active in aiding and cheering those in distress.

The Social Relations Committee has finished the Rural Project and has planned a new project for the next quarter.

The Octagon chairman has secured two Baby Bonds.

The Bible and Mission Study will be resumed the next quarter.

The missionary ladies sponsored a supper for the League and the League has been recognized.

The Young Women's Circle has been entertained each month this quarter in the home of some member of the missionary society. They continue interested and are doing good work.

MRS. J. E. CONE,
Superintendent of Publicity.

"Building the Christian Community" is ably discussed by Mrs. H. P. Thomas, of Ruleville. Excerpts from her talk are given here.

"Today and tomorrow with Jesus Christ!" With Jesus the mirror of God will we, the members of the Church and missionary societies, look into this mirror and test our lives and our living? Will we dare in our complex community life to obey the law of love and live the life of Christian love?

What is a Christian community? In community life Jesus was concerned with the motive in the heart. Should not a Christian community demand that the high motive govern man's choices and acts? That the ideal of unselfish service be supreme. That all agencies cooperate for the greatest blessings even to the humblest.

How is this to be brought about? How are we to go about building a Christian community? Does it not involve a plan of specific things to pray about, discuss, and do? Shall we set ourselves about the destruction of poverty, crime, sickness, greed and ignorance? A Christian community insists on the best kind of things for the community—the best kind of health, the best kind of amusement and recreation, the best kind of government, the best kind of education, the best kind of religion.

The agencies through which we may work are many—Christian homes, Christian schools, Christian government, Christian business.

We must definitely face such problems as the destruction of poverty, establishment of better living conditions, health, education, morals, etc.

The greatest need in building the Christian community is leadership, thoroughly consecrated leadership which has adequate social intelligence, faith and moral courage to face the whole question in the light of Jesus Christ.

Will you be a leader? Will you dare follow Jesus? Will you live just one day as he would have you? "If any man will come after me, let him deny himself and take up his cross and follow me."

And, lo, another wonder in heaven—a great waste basket which is filled with the prayers of those who "ask and receive not because they ask amiss."

More than our own safety, it appears increasingly plain that our nation and the other nations must take a firm stand against warmakers. Blessed are the peacemakers, not the pussyfooters.

In Memoriam

THOMAS JAMES MATTHEWS

T. J. Matthews was born to Thomas J. Matthews and Sarah G. Pearce on May 5, 1865, in Extension, La. He passed from this life on August 31, 1937.

He was a merchant and planter all the years of his adult life. At the death of his mother he succeeded her as postmaster of the Extension post office and served in that capacity for thirty-eight years. He was a trustee in the Winnsboro Bank & Trust Co. In all of his business relations he was greatly esteemed and respected. As a citizen, he always stood for things that were honest and right. He made no compromise. He was interested in and concerned about all civic affairs and put himself wholeheartedly into the things that were for the promotion of the welfare of the community and the parish.

Mr. Matthews lost his father when a child and was reared by a Christian mother. The influence of that early training was shown throughout his life. He united with the Boeuf Prairie Church in August, 1893, under the pastorate of Brother C. F. Staples, and remained a consistent member of the same church until his death. He was loyal and devoted to the church and all of its interests,

and for a number of years served as steward and trustee. Mr. Matthews had very definite religious convictions and he stood by them regardless of the consequences. Straightforwardness characterized his true Christian life.

He was a kind and loving husband and father. The home life was ever radiant with a wonderful Christian spirit. Many experiences of sickness and sorrow in the home only brought the members of the family closer to one another and closer to their Master.

It was always a great joy and privilege for Mr. Matthews to have the preachers in his home, and it was also a rare privilege and pleasure for the preachers to abide there.

A noble man of God has gone from us, but he has left us an inspiration and a challenge to continue in the fulfillment of his dreams and the realization of his labors.

Mr. Matthews was married to Miss Belle Blanks in 1889, who, with four children—Mrs. Edna M. Clinton, Mrs. Madge Waldroup, Thomas James Matthews, and Mrs. Zelia Clinton, survive him.

IRA W. FLOWERS.

WILMER LEE GODBOLD

Mr. Wilmer L. Godbold, an outstanding citizen and representative of one of the oldest and most respected families in the State, died at his home in Copiah County, near Hazlehurst, Miss., on Sunday, September 19, at 10:30 o'clock, after several weeks of illness. He was born on February 11, 1870, on the old home place where he spent most of his useful life.

More than three years ago he underwent a serious operation which, with other complications, finally terminated fatally. The funeral took place the Monday following his death at the family residence, and his body was laid to rest in the family burial ground in the old Sweetwater cemetery, where so many of his loved ones rest. This writer, a life-long friend and college mate, had charge of the services, assisted by Revs. R. H. Clegg, presiding elder; M. R. Jones and L. L. Matheny. The large crowd of people from adjoining communities and from a distance attested his great popularity.

Mr. Godbold was educated at Centenary College, Jackson, La., Millsaps College, and graduated in law from the State University with credit, completing the required two years in one. After teaching in the public schools of the State, he decided to give up the purpose of practicing law and returned to the old home, devoted his time to farming and stock raising. Here he built up a comfortable and valuable asset to his family.

He was a life-long friend of the church, and his life was rich in the knowledge of the Bible, of the life of Christ, and of the life of the church. He was a member of the Copiah County Board of Supervisors, and a member of the Copiah County Board of Education. He was a member of the Copiah County Board of Health, and a member of the Copiah County Board of Agriculture.

book on whose pages were written the challenging records of one of nature's noblemen. He lived the simple life nobly, met every demand upon him faithfully, and died triumphantly. He was a loyal friend, a good neighbor, a patriotic, honest citizen, and a Christian gentleman above reproach. He was a devoted, active member of the old Pleasant Valley Methodist church.

He is survived by his wife, Mrs. Lou Moore Godbold, whom he married on May 20, 1916; one brother, Clarence, of Phoenix, Arizona, and three sisters, Mrs. Robert Wright, of Roxie, Miss.; Mrs. Joe Watson and Miss Mollie, of Hazlehurst, Miss.

C. W. CRISLER.

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Cardui, for women's health. (Pronounced 'Car-dy')

THE HAWKINS FOUNDATION

(Continued from page 9)

Many have recognized that no man has done more valuable historical work for Mississippi Methodism than Rev. H. G. Hawkins, who retired from active service at the last session of the Conference. It was suggested that whatever organization was effected to publish Mississippi Conference history might appropriately be named in his honor. This suggestion brought about the realization that Mr. G. L. Hawkins, Methodist layman of Hattiesburg, Miss., who is the brother of Rev. H. G. Hawkins, should be the first one to be given the privilege of financing this organization.

When approached about the matter, Mr. Hawkins gladly responded to the idea and worked with the committee in planning for the Hawkins Foundation, whose purpose will be solely to sponsor the publication and sale of volumes on Mississippi Methodism. The Historical Society recognized the Hawkins Founda-

tion in the revised constitution which it adopted during the Pastors' School in June, 1937, and recommended to the Foundation the publication of "Methodism in Natchez," by Rev. H. G. Hawkins, and "Mississippi Conference Methodism, 1846-66," by Rev. J. B. Cain.

The Hawkins Foundation is composed of Revs. G. H. Jones, J. W. Sells, W. B. Jones, J. F. Campbell and R. H. Clegg. Mr. G. L. Hawkins will finance the publication of "Methodism in Natchez," and this volume is now being printed by the Methodist Publishing House and will be ready for distribution by the time of the Annual Conference.

G. H. JONES,
Secretary, Historical Society.

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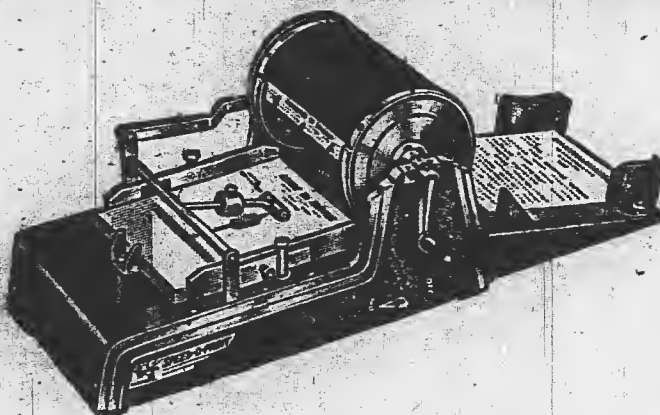
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New Orleans CHRISTIAN ADVOCATE



LIVING THOUGHTS OF JOHN WESLEY

According to the whole tenor of Scripture, the being born again does really signify the being inwardly changed by the almighty operation of the Spirit of God; changed from sin to holiness; renewed in the image of Him that created us.

DOWN THE ROAD

North Mississippi Conference
at Clarksdale, November 10

Mississippi Conference at Hat-
tiesburg, November 17

Louisiana Conference at First
Church, Shreveport,
November 24

ELIZABETH SULLIVAN MEMORIAL CHURCH



This beautiful view is a photograph of the perfectly coordinated plant of the church at Bogalusa which was completed in 1923, under the pastorate of Rev. E. C. Gunn. The Educational building, having been destroyed by fire, the new building, appearing in the center of the picture, was completed a few weeks ago under the pastorate of Rev. W. H. Royal. This unified church plant cost approximately \$40,000, and it is the successor of a building which was completed in May, 1907. According to the report of Elizabeth F. Sullivan, Treasurer, under date of November 23, 1907, the old building cost \$1,728.14, and the indebtedness at completion was only \$210.47.



Wallet of the Week



DR. GEORGE A. BUTTRICK, pastor of Madison Avenue Church, New York, and himself a great preacher, said some straight things to the one hundred and fifteen pastors of Brooklyn churches not long ago. He emphasized the need for correct speech in the pulpit and he described the minister as often "victimized by his own adjectives." He defined a "hurdy-gurdy style" sermon as one applied first individually, then socially, and finally internationally, and he said that "anecdote" has no place in good preaching because it is a form of dotage.

* * *

THE AGA KHAN is the first ruling prince to occupy the presidential chair in the history of the League of Nations. As we understand it, he is a Moslem and a ruling prince of India. He is said to be one of the most punctual and systematic presidents that the League has had. Promptly at ten o'clock he takes the chair and rings the bell for order. One morning recently he called the session to order, disposed of the correspondence, read the order of the day, and called the first orator by 10:06, to the inexpressible chagrin of the secretary who arrived at 10:07.

* * *

THE VANISHING ABORIGINES of Australia seem to be attracting considerable attention in England at the present time. Like the American Indian, for whatever reason, they appear to be approaching extinction. Fifty years ago, the population of Australia was a little more than three million people, today it is a little more than five million, exclusive of the aborigines—a gain of approximately sixty-six per cent. Fifty years ago the aborigines numbered sixty thousand, but at the present time they number only fifty thousand—a loss of twenty per cent. Private agencies collaborating with the Government are at work to save the native stock from being swept out of existence.

* * *

A GHOST CHURCH is the name applied to a New York church described as having "its future all behind it." According to the story, the church was founded more than a hundred years ago, it has a board of trustees, cushioned pews, an altar and an organ, technically employs a visiting pastor, and now has only eight members. These eight persons keep up the organization and keep it ready for the services which are never held, except that once in three or four years a funeral cortege draws up at the door when another of its fading group passes on. The New Outlook remarks that, "It is a parable and a picture of many another institution which is a ghost and does not know it."

THE MORNING POST, London's oldest and most aristocratic daily, has gone the way of all the earth. It has been amalgamated with The Daily Telegraph. It was described as being "well-written, well edited, gentlemanly in tone, and never yellow, either in its spirit or its method." Its demise seems to have been due to the fact that it represented the past rather than the present, and the genius of a brilliant editor was not sufficient to keep it going when it had lost contact with reality.

* * *

HISTORIC CAMBRIDGE was the meeting place of the British Institute of Adult Education recently when a storm of words brought the ancient centers of learning to a sudden realization of a world of living problems with which they were hopelessly out of touch. Professor Lancelot Hogben, Regius Professor of Natural History in Aberdeen University, jarred the "arrogant complacency" of those ancient universities with the declaration that they were out of touch with the educational ideals of democracy and the economics being taught was described as "mediaeval rubbish."

* * *

THE GOVERNMENT OF JUGOSLAVIA is reported to have stirred up a hornet's nest when it undertook to ratify a concordat with the Vatican recently. It appears that the chief factors in the furor, which resulted in the complete withdrawal of the proposal, were the Croats and Serbs. It is claimed that these two elements represent a majority of the people, and they seem to be the ones who are actively promoting a democratic form of government. It is not easy to evaluate the political movements in that part of the world, but they have succeeded for the time being in preventing the dominance of Romanism.

* * *

THE GIANT TOAD, whose native habitat is in the wilds of Mexico, was little known up to twenty years ago. It attains a length of seven or eight inches, feeds on insects, some toads have been known to live for twenty years, and the female lays three thousand eggs at a sitting. Within the last two decades, it has been discovered that the Giant Toad is one of the greatest known devourers of insect pests, and one of the best friends of farmers in tropical and sub-tropical countries. They have been introduced into Australia where they have eradicated mice and cockroaches from many districts, and in Hawaii, they are kept in private gardens. Scientists estimate the value of these toads to farmers at millions of dollars.

New Orleans Christian Advocate

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W. L. DUREN, D.D., Editor

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Manager

EDITORIAL

BISHOP DOBBS ILL

We sincerely regret to report the illness of Bishop Dobbs, the Bishop of our area. We are glad, however, to be assured that his illness is not of an alarming nature. It appears that he had not been very well and that he went to his physician for a check-up. A condition was discovered that necessitated an immediate operation, and the Bishop remained at the hospital where a minor operation was performed on Wednesday of last week. The reports of his condition are favorable and the physicians assure him that he will be able to leave the hospital in a week if no complication arises. According to arrangement, the North Mississippi Conference has been postponed for one week and Bishop Dobbs expects to be in attendance. He has arranged for the assistance of Bishop Arthur J. Moore. Later reports from Bishop Dobbs will appear in the personals of the North Mississippi Conference. The dedication of the church at Clarksdale, scheduled for last Sunday, was carried through and Bishop Horace M. DuBose took the place of Bishop Dobbs in the dedicatory service.

CHAIN-STORE SURGERY

The caption of this editorial describes a tendency of the present day, but does not indicate all that we have in mind. There are too many things involved in "cooperative medicine" for us to give an adequate appraisal of it in the brief space of an editorial paragraph. We have profound respect for the physician who invests his treasure and his life in his profession, and who then offers a service in conformity to accepted ethical standards. On the other hand, we do not undertake to account for the origin of syndicated medicine. The entering wedge for such a movement was possibly the medical service offered by life insurance companies to their policy holders and later group hospitalization, but it has probably been influenced by many other factors which need not be mentioned here. We recognize the appeal and the possibilities of a regimentation of the services of men trained in medicine and sur-

gery, and we believe that within certain limits, the move has possibilities which should not be overlooked. Having said that, we hasten to say that we believe that it has possibilities of abuse which should be definitely guarded against. Organized or syndicated medicine will bring a type of medical service within the reach of many who would like to avoid charity—those who are not financially able to afford the attention on the prevailing scale of charges. But another problem is not less important than that of maintaining self-respect. We refer to the qualification of those joined in this cooperative service. Of course, it would be to the interest of cooperative medicine to offer no indifferent type of practitioner. But it is not easy to judge medical competence, and the proper diagnosis in all cases might be even a more important factor than the general question of medical competence. We believe that there should be the strictest censorship of all organizations and associations offering syndicated health and surgical service. The good intention of an organization cannot remove the hurt done by a mistaken course. We have no right to speak against cooperative medicine as such, we only undertake to say that needy and helpless victims of disease should be protected against resources pooled for commercial ends. The growing popularity of such custom will not necessarily cure the weaknesses of the effort—it may serve to conceal and even to multiply the perils.

The foregoing was in type before the fatalities connected with the prescription and use of sulfanilamide occurred. We have no word of criticism for the physicians who were unfortunately connected with these fatalities—indeed, they have our profound sympathy. The fault was not theirs and they were doing, as we understand, what seemed to be indicated by the uses of the preparation in another form, and in reliance upon the trustworthiness of concerns dispensing it. But the fifty-nine deaths reported over the country certainly emphasize the delinquency of those responsible for the passage of a drug law with teeth in it. We believe that every concern putting out medicines of any kind should be required to submit the formula for a rigid chemical

analysis, including effects, and that no distribution should be permitted until the preparation has the unqualified approval of the Federal Government under such a statute. We believe, too, that any medicine offering advertisement to any medium should be required to furnish a copy of Government approval to every such paper or medium used. Life is too sacred a thing to be trifled with, and if the nature of a prescription must be veiled in secrecy as a means of protection for those originating the formula, the Government should know all the facts and give registered approval.

BISHOP DOBBS IMPROVING

The impression has gained currency in some quarters that Bishop Dobbs is in a more serious condition than is really true. It is the impression of some that he has undergone a "major" operation, but it was only a minor operation. Reports from him Tuesday were to the effect that he is making satisfactory progress toward recovery. He was receiving visits from his friends and he expects to be present for the session of the North Mississippi Conference. We are glad to pass on this information for the benefit of any who may be misinformed as to the Bishop's condition.

"SILENCE THE WATCHWORD"

In view of some publicity being circulated concerning the Bishops and the discussion of the Plan of Union, we feel that it is but justice to them that we should say again that no Bishop has at any time sought to influence our course in publishing or withholding any matter dealing with the pending Plan of Union. We stated this in the beginning of the discussion, and we wrote Brother Manget to this effect in reply to such a statement in a letter to us. We know that none of these statements refer to this paper and it is not in the nature of personal defence that we write this. Our purpose is to make it clear that our Bishop has never once made even a suggestion as to what we should or should not publish. He has not complained of anything that we have published and in all matters he has been sympathetic and absolutely fair in his attitude. We do not think that it is fair to send into our territory charges of such a nature against unnamed Bishops. It would be very much more Christian and courageous to say plainly who has been guilty of the offences named, and it would at least give the offenders the right to make reply, and it would enable such to answer intelligently. It would also save those who may be uninformed as to the facts from feelings of suspicion concerning the leadership of the Church. The least that can be said of the method being used is that it is unfortunate and unfair. We are unwilling

for any word of these charges to rest upon the Bishop of this area and in his behalf we make no qualification of our repudiation of the charges.

NEXT WEEK

The issue of next week will be devoted largely to Clarksdale and the North Mississippi Conference. In the effort to insert some matter this week, we have carried over a great deal of copy, but it is our purpose to publish all urgent material. We expect ultimately to find a place for all that we have on hand. Pressing notices and other Conference copy must have the right of way. As we stated in a previous issue, we will surrender the editorial space to the Conference proceedings in order that all matter submitted may have a chance.

Editorial Miscellany

By Dr. H. T. Carley

THE FUN OF BEING POOR

There may be certain advantages in being rich—we have no means of knowing except by observation and by hearing the comments of the non-rich with whom now and then we come in contact; but being poor also has compensations. Of this we can speak from experience.

The poor man escapes the opprobrium of being classed with the "malefactors of great wealth." That is worth something. Not all wealthy men are malefactors, but enough of them are to make the possession of great riches a doubtful mark of distinction. The poor but honest man can hold his head high in any company of plutocrats. And there's a lot of fun in being able to hold your head high.

The poor man doesn't have to lie awake at night concocting schemes to add to his wealth, worrying about the machinations of the scoundrels who are trying to take his money away from him, or trying to think of a gentlemanly way to decline to become the financial sponsor of all the charitable and benevolent organizations in the world. We have been told by some whom fortune has favored that even a small contribution to the countless appeals for support of worthy causes would bankrupt a millionaire. We can well believe it, for even a poor man has appeals enough. There's a lot of fun in not being expected to do too much.

The poor man doesn't have to waste much time in deciding how he will spend his money. Yachts, airplanes, trips to Europe, mansions, the stock market and the like don't bother him. When he has bought his bread and meat, his money is gone, and he doesn't have to worry. It's lots of fun not to have to worry.

It's not fun to be too poor, though.

ANNUAL MEETING OF THE PUBLISHING COMMITTEE

At 9:30 o'clock, the morning of October 14, 1937, the Publishing Committee of the New Orleans Christian Advocate met in the office of the Advocate for the business of the annual meeting. Mr. J. W. Reily, the chairman, being out of the city, Dr. J. T. Leggett, the vice-chairman, called the meeting to order and proceeded with the business.

After prayer led by the Rev. J. H. Felts, Rev. E. Nash Broyles was elected secretary, and the members present were noted.

Rev. W. L. Duren, D.D., editor, and Mr. C. M. Chalmers, business manager, were present and accorded the privileges of the floor, as was Mr. S. H. Radcliffe.

The editor and business manager made their reports, and received commendation for the improved state of the Advocate. These brethren deserve the highest praise and finest support for the admirable work being done and the remarkably fine paper being produced. Said Dr. Duren in his report: "We greet you with a report which has fewer heartaches than has been true of many of our reports in recent years, but a report which still offers a challenge to the whole-hearted loyalty and devotion of the Methodists of Louisiana and Mississippi."

Dr. Duren's editorship of the Advocate has been one of the most able in the church, and the committee was a unit in due expressions of appreciation. The movement was stimulated whereby the circulation is to be increased, if possible, from the present 7,500 subscribers to the 10,000 hoped for. Among other things the Bishop is asked to name a committee in each presiding elder's District for the promotion of the campaign with proper District awards on the basis of the desired 10,000 subscriptions—the committee to be composed of the presiding elder as chairman, with two pastors and two laymen.

The business of the Advocate was gone into thoroughly, and on the basis of an expert audit arrangements were made for another year on the following plan:

1. That the function of editor and business manager be combined in one person.

2. That the Advocate be printed on the basis of a contract made with some printing establishment.

Dr. W. L. Duren was elected editor and business manager.

Dr. H. T. Carley was elected associate editor without salary.

Mr. C. M. Chalmers submitted a bid for the printing, which was accepted.

Perhaps it should be mentioned that the editor was authorized to discontinue subscriptions which remain unpaid after the second notice sent thirty days after expiration.

To represent the Advocate before the three patronizing Conferences the following appointments were made:

Louisiana Conference, Mr. J. W. Reily.

Mississippi Conference, Rev. Otto Porter.

North Mississippi Conference, Rev. E. Nash Broyles.

The election of officers for the new year was as follows:

Chairman, Mr. J. W. Reily.

Vice-chairman, Rev. J. T. Leggett.

Secretary, Rev. E. Nash Broyles.

It is the purpose to ask the patronizing Conferences for the same appropriation as last year.

The committee urges the necessity for the Advocate. It should be in every Methodist home in this territory, and take its proper place in the Christian culture of the family. We have a great editor, the business is upon an approved basis, a wonderful Church periodical is being produced each week, and our con-

THE VOTE ON UNION

Conference	For	Against
Florida	248	6
Czechoslovakia	37	0
Belgian	28	0
Illinois	30	15
Kentucky	131	34
Western Virginia.....	144	20
Southwest Missouri.....	141	3
Louisville	174	39
Missouri	183	1
Baltimore	217	99
Northwest	41	0
Holston	244	18
Virginia	395	37
Tennessee	187	72
Tex.-Mexican Mission.....	30	2
St. Louis	163	3
West Texas	247	5
Western N. C.	402	20
New Mexico	107	0
Pacific	102	14
North Texas	255	13

stituency in Louisiana, Mississippi, and North Mississippi should receive with enthusiasm this paper, so cultural, so informing, and so meaningful in the life of Methodism in these two states.

E. NASH BROYLES.

MAKING THE NEGRO DEFEAT UNION

By Bishop John M. Moore, Chairman of the Commission on Union

Last May rumors were afloat that the General Conference of the Methodist Episcopal Church was to be called in special session to make certain changes in the Plan of Methodist Union, and that one of their Bishops and a distinguished minister had declared they would lead in a movement to change the Plan if the Negroes were not satisfied; and that the Plan was to be changed by the first General Conference of the United Church. Other rumors were heard. The College of Bishops appointed to visit the Board of Bishops, in session in

Minneapolis, and find out about these rumors. I went. I reported the rumors. Each Bishop spoke. Three hours were given to the matter. The unanimous testimony was that so far as they knew there was no foundation for any of the rumors.

Privately, and in an impassioned address before the Bishops, Bishop Robert E. Jones, one of the Negro Bishops, appealed to me in the strongest terms that I plead with my people that they do not defeat this Plan of Union. He said, "Its defeat would ruin the Negro Methodists. We would have to take the blame, because the Negro would be the issue upon which the opposition would finally hope to win." It is now evident that he spoke with wisdom and foresight.

The fact is, the only other issue raised is that of protection of property rights and trusts. That issue has not been very influential. Since it is known that on our Commission were distinguished lawyers such as Secretary Daniel C. Roper of Washington, Judge John S. Candler of Atlanta, Judge P. D. Madden of Nashville, Mr. H. H. White of Alexandria, La., and Hon. Joseph W. Lewis of St. Louis, who indorsed the Plan. Any insinuation that the Plan is legally deficient is an indictment of the legal intelligence and professional integrity of these men. The Commissions of the other two Churches had property and rights and trusts also to protect, and distinguished lawyers were members of their Commissions. Other members of the Commissions had at hand the compiled "Rules of Law relating to Churches." Very few persons who will look into the matter would vote against Union on the plea that any property rights or trusts were endangered or unprotected.

The only argument that has any weight or influence in the South, or in the North, relates to the status of the Negro. North and South, the Negro is being used by the foes of Union in both sections, although there are basic reasons which are never proclaimed. The hope of both sides is to defeat the Plan of Union in this way. That seems a pity, if not a shame.

The Christian Century has on its staff an editorial writer, a former Southern Methodist and a former Chaplain of a Negro College, who has published two or more articles that are antagonistic to the Plan of Union because of its provision for the Negroes. In his last he asked, "Are Methodists being tricked?" and says, "Somebody is being fooled," and that, "Apparently, ministers and laymen are being taken in, North and South of the Mason and Dixon Line." He is evidently the one most fooled. He says, "The Commission which drew up the Plan of Union should meet and give to the three constituent bodies an unequivocal statement as to the status of this matter." He is referring, of course, to the interpretation of the grant of power to the General Conference for changing

(Continued on page 9)

Louisiana Conference

PERSONAL AND OTHERWISE

We regret to learn of the illness of Mr. Paul Brown, of Shreveport. We sincerely hope that this valuable servant of the Church and friend of every forward movement may be speedily restored to health.

Brother J. P. Nelson, of Gibeland, was one of the first to return his remittance in response to the new card now being used by the Advocate. We appreciate the cordial and brotherly note written on the face of the card.

The Advocate acknowledges with sincere appreciation a subscription from Miss N. B. Hathorn, a retired deaconess living in Cincinnati, Ohio. She did not say so, but we presume that she is a deaconess of the Methodist Episcopal Church.

Miss Emma Castain, of Opelousas, who has been a subscriber to the Advocate for fifty years, makes a remittance and says that she is not able to continue it longer. We hope that there may be found a way to continue the visits of her friend of the past fifty years.

We have an appreciated communication from Rev. G. P. White, of Hammond, regarding our editorial on the superannuate cause. Brother White has been ill during the past month, but his card indicates that he is improved from what he was when we heard from him previously.

Dr. Dana Dawson and First Church, Shreveport, stepped bravely into the breach when Bogalusa was unable to carry through in the entertainment of the Conference on account of the change of date to the week of Thanksgiving. Elsewhere will be found official notice of the change.

Rev. A. W. Townsend, Jr., and Mrs. H. B. Hysell, both of New Orleans are in sorrow on account of the death of their father at his home in South Georgia last Sunday. His death occurred about noon, following an attack of pneumonia. Knowledge of his illness did not reach Brother Townsend and his sister until Saturday.

The editor is grateful to Rev. Ellis Smith, pastor at Abbeville, for his wholehearted commendation of our editorials of last week. We sometimes have people read into our editorials things we did not mean, but we try to say exactly what we mean, and we always mean to be helpful. We sincerely thank Brother Smith for his generous words.

Rev. J. M. Alford closed a two-weeks' meeting at Gordon Avenue, Monroe, last Sunday night. He was assisted by Rev. H. A. Wood, of the Mississippi Confer-

ence, and we understand that it was truly a great meeting. Brother Wood is anxious for another meeting before the session of the Annual Conference, and he may be reached at Crystal Springs, Miss.

The editor appreciates an approving word from Brother S. S. Bogan, of Converse. Brother Bogan reports progress in his work this year: a note on the parsonage has been paid, electric lights installed and paid for, seven members were received last Sunday, October 24, a new Church School organized, and full benevolences paid to the Conference Treasurer. He speaks enthusiastically of his presiding elder, Dr. Serex.

Rev. George D. Parker, missionary to Brazil, is scheduled to arrive in New Orleans on November 3, on the S. S. Del-mundo, according to a telephone message from Mrs. Marguerite Reuter. He will visit with his sister, Mrs. J. W. Dickens, 2515 Chestnut Street. We regret to learn that Dr. Parker, who was formerly a member of the Louisiana Conference, is being relieved of his work on account of the weakened condition of his eyes.

We regret to learn of the serious accident which occurred to Brother John Pharr, of Morgan City, on Saturday. He was driving his car when he became suddenly blind and the car struck a tree. He was brought to a hospital in New Orleans and on Monday morning the seriousness of his injuries had not been determined, but indications are that no bones were broken. His many friends in Louisiana will remember him in earnest prayer for his recovery, and they will anxiously await news as to his condition.

NOTICE, LOUISIANA CONFERENCE

Owing to illness, Bishop Dobbs has announced the postponement of the Louisiana Conference for one week. It will meet at First Church, Shreveport, November 24. The change of date and consideration for Bishop Dobbs were factors which led to an agreed change of the place of meeting.

TO THE METHODISTS OF AMERICA

Why so hasty with this Unification proposition?

As I understand it, we, as church members, have no voice in such matters. I do not think this is fair. So why not defer this question for a season and insist that the General Conference make provision, or law, allowing all members

above a certain age and after a reasonable amount of understanding of a question, etc., be allowed, yes, required, to vote on such question. Let there be provision for all to study and be instructed along certain lines, so they could vote intelligently, and call an election to decide said question.

I would not deem it wise to call a vote on a matter like the one before us now, for any except the Church in the United States of America, for it is we alone who know the conditions and can understand such a proposition, and we can not hope for outsiders to see and understand a proposition like the one before us.

Another suggestion: I am unable to understand just what the Negro membership in the M. E. Church can hope to gain, or why would they want to affiliate with people of any other race, whether they be yellow, brown, red or white. Why not encourage them to withdraw and establish a separate Church of their own, and maintain and operate their churches, schools, publishing houses, etc., themselves. And as an aid and good feeling to them let the two Methodisms make them a donation of one million dollars, to be paid to them in four installments of, say, \$250,000 per year until paid.

If the two Methodisms will agree to do this the Negro should be willing and more than pleased in the change; and everybody should be better satisfied and bid them godspeed.

Other Methodist Church papers, please copy.

Sincerely,
LOUISIANA LAYMAN.

LETTER FROM MRS. E. B. HILL

Dear Dr. Duren: I see by the Christian Advocate that you have much correspondence for the end of the year, but would like to inform you for the Church's edification that the Golden Cross took care of me in the Baton Rouge General Hospital for over two months, and I think they should be thanked. I am back where I was before I left, as my heart is in such bad condition, and am more or less waiting the end. I want to leave a thought with you. A colored man was hanging my pictures. I have a copy of Watt's "Hope," and when he went to hang it back he said he knew where the lady sitting on the top of the world had her place. My idea is that that is where the Woman's Missionary Society sits—on the top of the world, and all the good women who work for God.

I wish the Church every good thing during the ensuing Conference, and hope for God's blessing upon its work in the future. I have a young lady from the church writing for me, so excuse me for the correspondence.

Yours truly,
LOUISE B. HILL

TO THE LOUISIANA ANNUAL CONFERENCE, IN SESSION AT SHREVEPORT, LA.

We, your committee appointed at the session of the last Annual Conference to suggest a plan which would more adequately care for our Conference claimants, submit the following report:

The question of how to adequately provide for the support of retiring or superannuated ministers is not a new one, and there have been many, many plans proposed, and some of which have been adopted and are in effect and operation at this time.

The Methodist Episcopal Church has been very active in working upon a satisfactory plan, but none has been evolved as yet, and put into operation, which is producing the results desired. Our own Church had any number of memorials and resolutions presented at its last General Conference, looking to this end, all of which were referred to the General Board of Finance, and this Board has gotten out a pamphlet which is entitled: "A Proposed Plan of Adjustment and Reorganization for the Support of Conference Claimants." They propose, without going into detail, that for the support of Church claimants, two sources of income be used:

(1) An assessment* on the operative budget of every church, which shall be a fixed percentage of the amount apportioned for pastor's salary, the said per cent to be determined by Annual Conference, as provided hereafter.

(2) From the income of the Superannuate Endowment Fund, also the income from Conference Superannuate Endowment Fund handled by local trustees, and from the earnings of the Publishing House.

This, of necessity, would increase the amount which would be paid to Conference claimants, but we do not believe that it is the plan which should be adopted as a permanent one.

The Methodist Episcopal Church, in 1908, saw, as an ideal type of pension structure, an annual assessment, combined with the income from an endowment fund, the assessment to furnish the bulk of the money required for distribution, and the endowment fund to supplement it. This theory dominated the thinking of our Methodist people until within the last few years, and it is still adhered to by some as a proper plan, as is evidenced by the report from our own General Board of Finance. In practice, the theory broke down, due to a variety of causes. First, the number of annuitants depending upon an Annual Conference is not constant. It tends to be affected by the rate of entry into the Conference 30 to 35 years earlier. Consequently, the total membership of an Annual Conference may be diminishing at the time when annuitants are increasing. Second, it takes a very large endowment to produce an income sufficient to cover so much as one-third of the required annual income if the annuity is

to be paid in full. Third, the vicissitudes of investment experienced makes endowment income uncertain, and our funds have shrunk considerably at times, and necessarily the revenue to be derived therefrom has also shrunk.

In strong contrast to the endowment idea is the modern theory of reserve pensions. The theory of reserve pensions is that a very moderate annual payment on the account of each member, during the period of his active service, when soundly conserved, at compound interest, will produce an old-age pension consistent with the salary received while active, and such pension will be an unvarying amount each year.

Under the reserve system, the annual payment required to provide a stable pension, on a scale of liberality beyond anything possible under the old plan, is the approximate equivalent of 6 per cent of the salary of the pastor. Three per cent additional will provide liberally for death, disability and children's benefits. As a matter of fact, this system is much less complicated than the old non-reserve plan. The pension part of the new plan can be stated as follows: An annual contribution by the minister, based on his own salary, plus an annual contribution made on his account by his Conference, and based on the average salary of all contributing ministers within the Conference, is invested in a savings fund until the time of his retirement, at which time the accumulated amount, including the compound interest, is used to purchase a joint life and survivorship annuity for himself and his wife.

The initial difficulty to be overcome in starting the new pension plan within the Annual Conference, as an operating unit, is the existence of the heavy burden of current costs for the present Conference claimants, which is required to be passed on to the pastoral charge in annual apportionment.

Another plan which is worthy of serious consideration, and which has worked very successfully up to the present time, is the pension plan which has been adopted and is in force in the Episcopal Church. They started their operations on March 1, 1917, and its provisions extend to every ordained cleric who was in the active service of the Church when the fund started, or who has since been ordained or received, and it relies for its

support upon the Church as a whole, and has written into its canon law a Church plan. Briefly stated, they provide:

1. An age allowance, available upon reaching the age of 68, or upon retirement. This pension is a 1¼ per cent of the average annual salary from ordination, multiplied by the number of years during which pension assessments have been paid. This rule gives a pension of 50 per cent of the average salary for 40 years of service; 35 per cent of the average salary for 28 years of service. There is a minimum of \$600 per year in all normal cases.

2. It provides a disability allowance for clergymen who are totally disabled, which also carries a minimum allowance of \$600.

3. A widow's allowance is an amount equal to one-half of that to which the husband would have been entitled at his death, with a minimum of \$300.

4. An orphan's allowance is in fixed amounts, graded according to age.

This fund is supported by a 7½ per cent assessment of the rector's salary on every charge, which amount is assumed by the charge, and it is very gratifying to note that this has been regularly paid. To supplement and support this fund, an endowment fund was asked for, of \$5,600,000, and \$8,700,000 was actually raised. It is gratifying to note, however, in calling attention to this plan, that this Church has supported the plan, its funds have been well administered, and that they are now paying to their superannuates an average of approximately \$900. Of course, the success of this plan is that the assessment, which is assumed by the charge, is paid.

We have called to your attention these few outstanding plans, briefly, and have also noted briefly some of the objections to them, especially with reference to imposing upon the Church additional burden. But in approaching these matters, it is going to require money to support any plan, and the only way that we have of getting the money is from our people, and we think we had just as well face this situation and recognize it; and we do believe that a well worked out plan can be properly presented to the membership of our Church, and it will receive hearty and enthusiastic support.

In our study of this matter, we have

(Continued on page 11)



Mississippi Conference

NOTICE, MISSISSIPPI CONFERENCE

Owing to illness, Bishop Dobbs has announced the postponement of the Mississippi Conference for one week. It will, therefore, convene at Court Street Church, Hattiesburg, on November 17.

PERSONAL AND OTHERWISE

Miss Lou Westcott, Phoenix, Miss., renews her Advocate subscription for another year, and then adds to her business note a word concerning the joy which she gets out of reading the paper.

Dr. J. L. Decell, pastor of Galloway Memorial, Jackson, places us in his debt by an encouraging word regarding the Advocate. It is of a piece with his uniform cordiality touching Advocate affairs.

Owing to the illness of Bishop Dobbs, the session of the Mississippi Conference has been postponed for one week. The hour and the meeting-place remain unchanged—Court Street, Hattiesburg, exactly a week later.

Rev. L. T. Nelson, who was injured in a car accident some weeks ago, is again about his work on Adams charge. He also fulfills his promise to increase his Advocate list as soon as it might be possible for him to be out with his people.

Dr. Cawthon A. Bowen, Editorial Department of the General Education Board, Nashville, renews his subscription to the paper, and expresses his gratification at the progress which it has made. We appreciate Dr. Bowen's good opinion of our effort.

Rev. B. M. Lawrence, pastor of the Coalville charge, has our thanks for his interest in the Advocate cause and his words of appreciation for the paper. The interest and friendship of our brethren are among the most heartening signs of progress.

A note from Rev. J. W. Sells says that W. Baylis Alsworth, son of Rev. W. B. Alsworth; J. Michael McElheny, both of Court Street church; and Paul Griffith, of Waynesboro, will appear before the Licensing Committee on November 1, for license to preach.

NOTICE

All members of the Committee for Admission on Trial and candidates to come before them for admission into the Mississippi Conference, are called to meet at 2 p. m. on November 17, in Court Street Church, in Hattiesburg, Miss.

JAMES L. SELLS.

TO PASTORS, MISSISSIPPI CONFERENCE

Will you please secure a large envelope and place inside your report with all receipts, and checks in place of cash. Please write name of your District and charge on the envelope. By so doing you will aid the Committee in its work.

W. H. LANE,
For the Committee.

NOTICE, MISSISSIPPI CONFERENCE

Since prevailing industrial conditions in Hattiesburg have taken up most of the spare rooms and apartments, and since the Court Street Church has not an unusually large auditorium, we are requesting only the delegates and members of the Conference ask for entertainment. We would like to care for all the wives of the preachers and all the visitors that desire to come, but this is impossible. Please forgive us, but "facts is facts."

Those making special arrangements for entertainment will greatly assist in caring for necessary details if they would communicate with me at Box 1308, Hattiesburg.

JAMES W. SELLS.

NOTICE, MISSISSIPPI CONFERENCE

The Committee on Admissions will meet in Court Street Methodist Church, Hattiesburg, Miss., at 2:30 p. m., November 17, 1937. All who are to come before our committee will please meet us promptly at 2:30 p. m. on above mentioned date.

C. W. WESLEY,
For Committee.

MORE ABOUT THE HAWKINS FOUNDATION

At first it was planned to publish the volume on Mississippi Conference history by Rev. J. B. Cain in 1937. To this end, Rev. J. W. Sells visited several of the District Conferences and presented advance order cards for this publication. The response of the people in signing these cards was gratifying, for a large percentage of those at the District Conferences placed orders, in advance for copies of this volume.

Upon the organization of the Hawkins Foundation, however, it was deemed more fitting and proper to let the first publication of the Foundation be the volume already prepared by Rev. H. G. Hawkins, the honoree of the Foundation. Therefore, it was determined that the volume on Mississippi Methodism by Rev. J. B. Cain should be the second publication, and this volume will be published probably in 1938.

The Historical Society and the Hawkins Foundation desire to thank those who have already placed their orders for this volume and to assure them that when the volume is published their orders will be recognized on the same generous terms.

The Hawkins Foundation has adopted for itself a constitution and by-laws as a means of more satisfactorily carrying out its purpose and assuring the permanence of its organization. This constitution demands, among other things, that all proceeds from the sale of a publication be returned to the Foundation to be applied on future publications. Should there at any time be a deficiency on the proceeds from a publication and on the financial requirements of the next publication, the Foundation may solicit subscriptions and gifts, both large and small, from interested laymen and ministers. By requirement of the constitution, the treasurer of the Foundation is bonded.

The members of the Foundation have elected their own officers as follows: G. H. Jones, president; J. W. Sells, secretary; and W. B. Jones, treasurer.

Next week's article will tell about the new volume which is nearly ready for distribution.

G. H. JONES,
Secretary, Historical Society.

MAKING THE NEGRO DEFEAT UNION

(Continued from page 5)

the boundaries of the Jurisdictional Conferences. Does he not know that the Commission has delivered the compact to the Churches, and that the Commission cannot touch it except it be referred back by the Churches? Does he not know that any change in the compact by anybody would necessitate a new vote by the General Conferences and the Annual Conferences of all three Churches? Does he not know that the body that makes the law must leave to another the power to interpret the law? Does he not know that he is proposing in reality the setting aside of the Plan and its defeat for the time being? Is ignorance or trickery responsible for his proposal? He may answer.

Some Annual Conferences in the Northeast did express "Regret that some more acceptable way was not provided to deal with the Negro situation," but they voted mostly unanimously for the Plan without imposing any condition. Some of them memorialized the General Conference of the United Church to unite to the Northeastern jurisdiction such Negro Annual Conferences as might desire to come. But no demand was made as a condition of endorsement.

The compact which is being "constitutionally" adopted, grants to the General Conference in Section VIII on Boundaries, Article III, this power: "Changes in the number, name and boundaries of the Jurisdictional Conferences may be effected by the General Conference."

the consent of each Jurisdictional Conference involved." That seems clear. Why should the Commission meet to make any other statement regarding this article? The General Conference may change number, name and boundaries—but nothing else—and any change must be in keeping with the Constitutional provision that there must be Jurisdictional Conferences and one of them for the Negro Annual Conferences, Mission Conferences and Missions. Northern people and Southern people and Negro people know that without a Negro Jurisdictional Conference there would have been no Plan of Union, and all have known that ever since negotiations for Union began. The transfer of one Negro Annual Conference to the Northeastern jurisdiction might be a gesture of good will, but it would not change the status of the Negro Jurisdictional Conference which is "constitutionally" established and protected. It would cripple the Negro Jurisdictional Conference, and enlarge the jurisdiction that needs no increase, and no one, North or South, should want to weaken the Negro Jurisdictional Conference in its forces or standing. The loyalty of the Negro Annual Conferences to their own well set-up Jurisdictional Conference will in the end be fully proved.

Bishop A. P. Shaw, one of the Negro Bishops, said at Minneapolis, "We voted for the Plan as is." We in the South have done the same thing. We have every reason to believe that the Annual Conferences in the North have voted in the same faith.

Bishop Jones gave us a warning as well as a prophecy. To make the Negro the final excuse, the ultimate cause for the defeat of this great Plan of Methodist Union, in the North or in the South, is hardly just and right before God and man. It should not be done.

Dallas, Texas.

OUR SPIRITUAL DEPRESSION

Dear Editor: I would like to write a few lines to the Christian Advocate. What I am writing concerns the depressed spiritual condition of the Methodist Church. We give pages and pages of honor to John Wesley as its founder, and I think we should. We accept his doctrine and discipline in every detail. All well and good. But let us compare his spirit and zeal with our modern Methodist Church. There is as much difference (in my opinion) as there is in night and day, or in sin and righteousness. He was so full of zeal and passion for lost souls that he went about preaching old-time gospel sermons of salvation and repentance in such a way as to convert thousands and thousands. Mr. Wesley had power. Why doesn't the modern Methodist Church have power? Is there any justifiable reason why our Church should have this great "falling off?" I do not think so. I think the reason the

Church is in this condition today is because too many of our preachers and laymen have resorted to worldliness that is taking the very life out of the Christian Church. I would like to quote some words spoken by Bishop R. S. Foster, of the Methodist Episcopal Church, some thirty-five years ago:

"The ball, the theatre, nude and lewd art, social luxuries, with all their loose moralities, are making inroads into the sacred enclosure of the Church; and as a satisfaction for all this worldliness, Christians are making a great deal of Lent and Easter and Good Friday, and Church Ornamentations. It is the old trick of Satan. The Jewish Church struck on that rock; the Romish Church was wrecked on the same; and the Protestant Church is fast reaching the same doom.

"Our great dangers, as we see them, are assimilation to the world, neglect of the poor, substitution of the form for the fact of godliness, abandonment of discipline, a hireling minister, an impure Gospel, which, summed up, is a fashionable Church. The Methodists should be liable to such outcome, and that there should be signs of it in a hundred years from the "sail-loft," seems almost the miracle of history; but who that looks about him today can fail to see the facts?

"Do not Methodists in the violation of God's Word and their own discipline, dress as extravagantly and as fashionably as any other class? Do not the ladies, and often the wives and daughters of the ministry, put on 'gold and pearls and costly array?' Would not the plain dress insisted on by John Wesley and Bishop Asbury, and worn by Hester Ann Rogers, Lady Huntingdon, and many others equally distinguished, be now regarded in Methodist circles as fanaticism? Can anyone going into the Methodist church in any of our chief cities distinguish the attire of the communicants from that of the theatre and ball goers? Is not worldliness seen in the music? Elaborately dressed and ornamental choirs, who in many cases make no profession of religion, and are often sneering skeptics, go through a cold artistic or operatic performance which is as much in harmony with spiritual worship as an opera or theatre. Under such worldly performance spirituality is frozen to death.

"Formerly every Methodist attended class and gave testimony of experimental religion. Now the class meeting is attended by very few, and in many churches abandoned. Seldom the stewards, trustees and leaders of the church attend class. Formerly nearly every Methodist prayed, testified, or exhorted in prayer meeting. Now but very few are heard. Formerly shouts and praises were heard. Now such demonstrations of Holy enthusiasm and joy are regarded as fanaticism.

"Worldly socials, and fairs, festivals, concerts, and such like have taken the

place of the religious gatherings, revival meetings, class and prayer meetings of earlier days.

"How true that the Methodist discipline is a dead letter. Its rules forbid the wearing of gold or pearls or costly array. Yet, no one ever thinks of disciplining its members for violating them. They forbid the reading of such books and the taking of such diversion as do not minister to godliness, yet the Church itself goes to shows frolics and festivals and fairs, which destroys the spiritual life of the young as well as the old. The extent to which this is now carried on is appalling. The spiritual death it carries in its train will only be known when the millions it has swept into hell shall stand before judgment.

"The early Methodist minister went forth to sacrifice and to suffer for Christ. They sought not places of ease and affluence, but of privation and suffering. They gloried not in their big salaries, fine parsonages, and refined congregations, but in the souls that had been won for Jesus.

"Oh, how changed! A hireling ministry will be a feeble, a timid, a truckling, a time-serving ministry, without faith, endurance, and holy power. Methodism formerly dealt in the great central truth. Now the pulpits deal largely in generalities and in popular lectures. The glorious doctrine of entire sanctification is rarely heard and seldom witnessed in the pulpit."

In the present day the moving picture show, athletic programs, dance halls, card games, and other similar amusements, are fast bringing doom to the entire Methodist Church. Yet the Church is saying and doing nothing about it.

I think it would be wise for us to re-read and study the lines spoken by John Wesley and printed on the front cover of "The Upper Room" of the issue for July, August, September, 1935, entitled "Methodism's Spiritual Heritage": "I am not afraid that the people called Methodists should ever cease to exist either in Europe or America. But I am afraid lest they should exist only as a dead sect, having the form of religion without the power, and this undoubtedly will be the case unless they hold fast both the doctrine, spirit and discipline with which they first set out."

Unless "true Methodism" is revived, I fear the "Bishops' Crusade" will be in vain.

These are conclusions I have reached after much careful and prayerful study.

EDWARD JORDAN.

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North Mississippi Conference

PERSONAL AND OTHERWISE

Rev. Mathis E. Armstrong says that the finances of Mooreville charge are in good shape and he expects to make a full report at Conference. This is the fourth year of what has been a happy pastorate.

The editor acknowledges, with sincere thanks, a note regarding the Advocate and other personal matters, from Mrs. Helen P. Woodward, daughter of Rev. Gilderoy Porter, late of the North Mississippi Conference.

We appreciate a remittance for the Advocate from Mrs. Nannie Bloodworth, of Holly Springs. We hope that she may be able to continue the paper beyond the new expiration date, since she enjoys its messages so much.

We regret exceedingly to learn of the very serious illness of Mrs. H. P. Lewis, of Charleston. Brother Lewis writes that she has been desperately ill with pneumonia, and the crisis had not passed at the time he was writing. We join with him and others in prayer for her recovery.

A letter from Dr. J. R. Countiss expresses sorrow on account of the illness of Bishop Dobbs and his anxieties concerning the Conference. At the time of his writing, he was in Memphis, where he had carried Mrs. Countiss for a check-up. We are glad that the report was favorable.

Another good list of subscriptions from North Mississippi Conference came from Rev. T. M. Dye, Jr., Horn Lake charge, last week. It was a list of twenty, and that exceeds the charge quota. We understand that Brother Dye, who came back home last year from Georgia, has done a splendid work this year.

A telegram from Mr. J. H. Johnson, Clarksdale, announces the postponement of the Conference for a week, when Bishop Dobbs will have the assistance of Bishop Arthur J. Moore. Bishop H. M. DuBose dedicated the Clarksdale church last Sunday morning, Bishop Dobbs being unable to meet the engagement.

Rev. J. A. George, pastor at Amory, sends us a list of thirty-eight subscriptions, which brings his list to thirty-nine, not counting any who have not yet renewed. We value the friendship and faithfulness of Brother George. He reports a glorious year with ninety-six additions, good congregations, prayer meeting averaging around one hundred, and full payment for all causes.

Rev. Mathis E. Armstrong, pastor at Mooreville, makes remittance for the sub-

scription of Mrs. W. T. Brown, who makes request that the unearned part of her subscription be applied toward the subscription of some superannuate. We regret to know that Sister Brown is so afflicted with cataracts that she is unable to read the paper, but we hope that some good friend may help her to enjoy it by reading it for her.

NOTICE, NORTH MISSISSIPPI CONFERENCE

Owing to illness, Bishop Dobbs has announced the postponement of the North Mississippi Conference for one week. It will, therefore, convene at Clarksdale, November 10, at which time Bishop Arthur J. Moore will assist Bishop Dobbs.

TWO INTERESTING REPORTS

"Roscoe J. Tarter, Jr., a young man twenty-three years old, and only a high school graduate, a supply pastor on the West Monticello charge, Columbia District, led the Conference in conversions and additions to the church. He had 161 additions on profession of faith and two by letter. Next to him was J. A. Humble, an eighth grade graduate, supply pastor on the Monticello charge, Columbia District, who had 190 professions and 135 additions on profession of faith." These reports were gleaned from the pen of C. K. Dickey, reporting the Louisville Conference, recently held. Think of it! Here was youth in action. Here, also, evidently, was old-time fire and unselfish work. If and when we GET BACK to such work as this nearly all our problems of place and preferment will have been solved. Consecration alone is not sufficient. There must be included a consuming zeal for the souls of men. We will soon have a shortage of ministers in the regular work. The reason is well known. Education will not solve the problem. Unification will not solve it. But I desired to call attention to these reports, not argue questions or settle (?) them.

JAMES H. FELTS.

Fulton, Ky.

CHINA MISSION RELIEF

In response to the appeal for China relief made by Bishop Arthur J. Moore and the Secretaries of the Board of Missions from the churches, individuals, and the Woman's Missionary Societies, already \$3,000 has been received and forwarded to our representatives in Shanghai by cable and draft, and \$500 has been sent to the National Christian Council in China.

The need for this relief has not abated in the least since the call was made by Bishop Moore with the full approval of

the College of Bishops. Dr. Y. C. Yang, President of Soochow University, writes that he has been able to pay only half the salaries for the month of August, and he is in desperate straits as to what he can do for the days that are ahead. At present Soochow University buildings are being used for an emergency hospital and over four thousand wounded soldiers are being cared for. Church members are not now able to pay the pastors' salaries. Patients in the hospitals have no money for medicines and treatment. Student fees have been summarily reduced. These and many other pressing needs call for immediate relief.

Our work in Shanghai and Soochow has been greatly disrupted by repeated bombings and all the missionaries have remained at their posts and have been burdened day and night in administering relief to the wounded and dying. At the same time they are planning to continue the regular work without abatement and to open the schools wherever possible.

This statement is made not only as a report on the relief situation but also for the purpose of making an appeal to all those who have not contributed through the congregations to do so at the earliest possible moment. Our work is in distress; we are counting on the Church for a generous response to this urgent call. Our Chinese Church and pastors are standing by and are doing valiant and heroic service, but they are looking to us for comfort and help.

W. G. CRAM,
General Secretary.

BISHOP MOORE TO CHINA

Through communications from China and Japan and conferences with our Department of State in Washington, I am keeping in close touch with the situation in the Orient. Acting upon the best advice obtainable, I have changed my sailing date to November 27. On this date, aboard the steamship "Empress of Canada," I shall sail from Vancouver for Shanghai. I have assurance of being able to disembark at Shanghai early in December.

It is not my purpose to take needless risk, but our missionaries and nationals need what little I can do. They are carrying on in a most courageous manner and I am anxious to help them.

ARTHUR J. MOORE.

PENTECOSTAL EVANGELISM AMONG THE MASSES

By Rev. Howard G. Roberts,
Colporteur-Evangelist for Mississippi and Louisiana. Interdenominational and Inter-racial.

Endorsement

To Whom It May Concern:

This is to certify that Rev. H. Roberts has presented his time of to our congregation, and we believe to be a ministry which should

couraged. His message on Pentecostal Christianity is in perfect agreement with the best authorities of our respective denominations.

Signed: J. L. Decell, pastor, Galloway Memorial Methodist Church; W. A. Hewitt, pastor, First Baptist Church; J. B. Hutton (with one exception), pastor, First Presbyterian Church, all of Jackson, Miss.

Dr. Decell was my presiding elder during my four last years in the pastorate, 1927-1930.

Having spent twenty-five years in the Methodist pastorate in Louisiana and Mississippi, respectively, it is my great desire to give the remainder of my active life to this character of evangelism to the same territory, if my brethren will kindly permit.

Being only sixty years old, and greatly restored in health, I feel that I can render some acceptable and efficient service of this character, even though I am a superannuate.

I loved the work of the pastorate, and my heart throbs and wells as I look back; but some twenty-five years ago I felt a distinct call from God to go into this special line of evangelism. Preferring the pastorate, I rebelled. And so, here goes at this late day.

Yours for service,

H. G. ROBERTS.

268 Segura St., Jackson, Miss.

TO THE LOUISIANA ANNUAL CONFERENCE, IN SESSION AT SHREVEPORT, LA.

(Continued from page 7)

found a great many difficulties confronting us, about proposing any plan to be adopted by the Louisiana Conference, or one to be adopted by the General Conference, for the reason that there is now pending the question of Unification, and any plan that might be adopted by our Annual Conference, or even by our General Conference, would have to be a plan that would fit into a general plan growing out of Unification. Until we can definitely determine the outcome of Unification, and its effect upon any Conference plans which may be adopted, providing for adequate old age pensions, we would recommend that we memorialize the General Conference to take some very definite action on this matter, which will be submitted to the United Conference, in the event that Unification is assured, and that the matter be put into very definite shape or plan, to be acted upon by the General Conference of the United Church, at its first meeting.

We would recommend that the plan as used by the Protestant Episcopal Church be used, to the extent that it is possible, and fits into the needs of our itinerant system.

Pending, however, some very definite action by United Methodism, we would recommend that something be done by our own Louisiana Annual Conference, to

relieve the present situation.

We find, from an examination of the minutes of our last Conference, that we now have on our rolls 27 superannuates, who are receiving the sum of \$6,730, or an average of \$258.85. We have 36 widows, who are receiving the sum of \$5,690, or an average of \$158.05, to which must be added the amount paid by the General Board of Finance.

We do not believe that it requires any argument on our part to prove that this is totally inadequate, and that something should be done.

We would therefore recommend that, in addition to what is now being paid to our superannuates, an assessment of 3 per cent of the preacher's salary be assessed against each charge, and carried into the benevolences, to augment the present fund. We realize that this will be inadequate to do what we should do, but it will help to some extent.

These observations, none of which are original, are brought to your attention for your consideration.

In closing this report, we cannot help but say that we regard the ministry as falling second to none in honor, dignity, and holding the highest respect of every community, and we believe that within the next few years its importance in the preservation of our national life and of the Christian religion cannot be estimated; and we hate to see the minister, in the final years of fear and deprivation,

and the humiliation of charity—because in most cases the salaries are inadequate to provide for his old age. Long before the advancing years make themselves felt, the clergy begin to feel within themselves the gnawing fear of the future, when active work for God and the Church will be over. In many cases the simple struggle with life was more than they could cope with. The minister suffered, the Church suffered, and the work of God suffered.

We cannot but believe that our great Methodist Church can be, and will be properly aroused, and that some plan can be adopted which will adequately care for and support our ministers in the eventide of their lives.

COMMITTEE ON PENSIONS,

W. B. Clarke, Chairman.

There is an elevation of purity and personal exaltation which robs life of its sweetness. The Eidelweiss is white as the snow which it reflects, but is utterly destitute of perfume.

Christian unity must be on a heart basis, for we are more alike in our hearts than in our heads.

Righteousness is constructive. Sin is destructive. With which force are you aligned?

Some there are who take pleasure in standing like Gibraltar, even against the winds of God.



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Christian Education

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CHURCH SCHOOL LESSON, NOVEMBER 7

By Dr. J. R. Countiss

CHRISTIAN CHARACTER AND PEACE

Only those who have experienced the blessed fellowship of Christ are able to understand and practice the lofty teachings of this lesson. The true Christian is portrayed as having gone all the way with that Jesus who went all the way to the cross and the tomb for our sinful humanity; as having died to the world of self and sin, and entered into the glorious and triumphant life with the risen Christ. Old things have passed away and

all things have become new. Henceforth vices and passions have no more dominion over him. Material things are no longer an end, but a means to spiritual growth and achievement. Sin is no longer a fair and delightful flower to be cultivated, but a noxious weed to be destroyed—"put to death." The Christian is to enthrone the human above the animal, to put aspiration above appetite. Not only the grosser sins and vices must go, but also the subtle sins of the soul and disposition, such as spiteful temper, anger, and jealous or malicious thoughts.

This marvelous new life is no personal achievement for which one may congratulate himself, but the gracious gift of God. Those who have so freely received can well afford to be generous—to give and forgive, to bear and forbear. It is no negative, ascetic, cloistered life that the Christian is to live, but one filled with activity, mercy, and kindness, a life such as Jesus himself lived. He spent whole nights in prayer and meditation, and his days were spent in ceaseless activity along the crowded ways of men. He counted deeds the only evidence of life, and judged character by fruits alone.

Peace is one of the joyous fruits of the Christian life—peace in his own heart, peace in his home, his church, his community. National and international peace must be won by the same methods, as they must be rooted in the same soil. There must be an attitude of good will, a sane, rational view of both sides of questions at issue, and final settlement by the arbitrament of competent and disinterested courts or committees. Some wars are but national duels, fought for honor, while some are but national banditry, fought for possession of the lands and wealth of other peoples. No permanent peace can come through treaties and temporary compromises and agreements born of self-interest, or from fear of some other combination of powers. Such compacts arise from policy, not from principle, and they are often no more than a ruse to gain time to prepare for war. The extended hand of professed friendship conceals the dagger of hate.

Love is the only tie that can bind an enduring peace. Sworn treaties cannot do it, nor can mere exposure to a common enemy. Enemies have a way of doing an about-face, and becoming friendly for gain. The one solid basis for peace is brotherhood, and the only basis for the brotherhood of man is in the Fatherhood of God, as taught by Jesus. Americans and Canadians have lived for many years in peace, "because blood is thicker than water." But character is more than

blood, and the Christianity of these two great peoples has done more for peace than their common English blood. We be brethren in Jesus Christ, sons of one Father.

HOSIERY

Ladies' and Misses' Chatonette Hosiery, 5 pairs postpaid \$1.00. Guaranteed, write for NEW CATALOGUE.

L. S. SALES COMPANY, Asheville, N. C.

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first day
Headache. 30 minutes

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HEADACHE

Every person who suffers with headache, Neuralgia, periodic pains, Muscular aches and pains, from inorganic causes should be relieved quickly.

Capudine eases the pain, soothes the nerves and brings speedy relief.

It is composed of several ingredients which blend together to produce quicker and better results.

Capudine does not contain any opiates. It acts quickly and restores comfort. Try it, Use it.

CAPUDINE



Calotabs
For Biliousness, Sour Stomach,
Flatulence, Nausea and Sick
Headache, due to Constipation.

Gray's Ointment
USED SINCE 1829 FOR—
BOILS SUPERFICIAL
CUTS AND BURNS
AND MINOR BRUISES
25c at your drug store.
FOR COLDS—Use our Gray's (Nethol)
Nose Drops. Small size 25c, large size 50c
at your druggist.

What Two Things Happen When You Are Constipated?

When you are constipated two things happen. **FIRST:** Wastes swell up the bowels and press on nerves in the digestive tract. This nerve pressure causes headaches, a dull, lary feeling, bilious spells, loss of appetite and dizziness. **SECOND:** Partly digested food starts to decay, forming GAS, bringing on sour stomach (acid indigestion), and heartburn, bloating you up until you sometimes gasp for breath.

Then you spend many miserable days. You can't eat. You can't sleep. Your stomach is sour. You feel tired out, groggy and miserable.

To get the complete relief you seek you must do TWO things. 1. You must relieve the GAS. 2. You must clear the bowels and GET THAT PRESSURE OFF THE NERVES. As soon as offending wastes are washed out you feel marvelously refreshed, blue again, the world looks bright again.

There is only one product on the market that gives you the double action you need. It is **ADLERIKA**. This efficient cathartic relieves that awful GAS at once. It often removes bowel congestion in half an hour. No waiting for overnight relief. Adlerika acts on the stomach and both bowels. Ordinary laxatives act on the lower bowel only.

Adlerika has been recommended by many doctors and druggists for 25 years. No griping, no after effects. Just QUICK results. Try Adlerika today. You'll say you have never used such an efficient intestinal cleanser.

WARNING!

ALL REPUTABLE DRUGGISTS know that Adlerika has no substitute. Always DEMAND the genuine.

Adlerika
MORE THAN
A LAXATIVE

The Christian Fireside

CHILDREN IN COURT

By Judge Malcolm Hatfield

Judges recognize that fear is one of the most important emotions and frequently determines the future success or failure of children. Many men and women today are chained by fear to a life of drudgery when they could be in positions of responsibility and honor.

The importance of this subject was revealed last week when a mere boy was committed to a state hospital for the insane. As a small youngster, his relatives had amused themselves by watching his reactions when they related stories of ghosts, or explained frightful and grue-

some incidents of murders and hangings.

* * *

A freshman in college was forced to discontinue her education upon her physician's orders.

This young woman was the only daughter of a highly neurotic invalid mother. Each day during the present school term the mother had written long letters in which she vividly pictured her imagined afflictions for her daughter. As a result, the daughter worried so much over her mother's condition that she not only failed her courses but had to be placed under the observation of a psychiatrist for observation and treatment.

WE HEAR WHAT WE LISTEN FOR

A naturalist, walking with his friend through the busy streets of a great city, stopped suddenly and asked, "Do you hear a cricket?"

"Of course not," laughed the friend, "You could never hear a cricket with all this roar of traffic."

"But I hear a cricket," insisted the naturalist, and turning over a board in the alleyway, he uncovered the little insect.

"Did you actually hear that cricket chirping above the noise?" asked the astonished friend.

"Certainly," replied the naturalist. "I spend my time listening to nature, whether I am in the forest, the field, or the town. Everyone hears that for which he is listening."

Taking a coin from his pocket he dropped it on the pavement, and each passerby put his hand in his pocket to see if he was the one who had dropped it. They were listening for coins.

You hear just the kind of things you are listening for. What are your ears tuned to hear? The noise of the streets, or the song from the open spaces?—Chaplain Walter D. Oberholtzer, in The Army Chaplain.

"BILLY," THE PET RACCOON

By Edward L. Van Dyke

What seems like gratitude for being spared from a fiendish death is shown by a raccoon kept as a pet by Donald Blauvelt of Willawana, Pa., not far from the Waverly-Elmira, N. Y., highway.

The raccoon, "Billy," seems also an answer to the question, Can a raccoon, kept as a pet, be allowed to run loose without obeying normal instincts, and disappearing in the woods?

Two years ago, Billy's parents were living in a hollow tree near a farmhouse. The farmer shot the old male coon when he found him raiding a hen coop. Then the farmer's hired man saw the mother,

with a hen, climbing into the tree. With cruelty, the man set fire to the tree. Then mother and four baby raccoons perished, but young Blauvelt, 18, racing to the scene, was able to save one of the young animals.

For two years Billy has lived in a barrel in a small shed. He responds quickly when one of the Blauvelt family calls his name, and comes loping toward the house for an expected delicacy of a piece of bread or some tidbit from the table. He also loves bread and milk. He has learned to open doors and ambles about the Blauvelt house like one of the family. Never has he tried to run away, nor has he ever revealed an appetite for fresh chicken—a weakness which was fatal to his parents.

Billy is such an affectionate fellow the Blauvelts often say they think he remembers and appreciates his rescue two years ago.—Our Dumb Animals.

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Wherever it occurs and however
irritated the skin, relieve it
quickly with soothing
Resinol

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Get After that
Cough Today
with **PERTUSSIN**

When you catch cold and your throat feels dry or clogged, the secretions from countless tiny glands in your throat and windpipe often turn into sticky, irritating phlegm. This makes you cough.



Pertussin stimulates these glands to again pour out their natural moisture so that the annoying phlegm is loosened and easily raised. Quickly your throat is soothed, your cough relieved! Your cough may be a warning signal from your respiratory system. Why neglect it? Do as millions have done! Use Pertussin, a safe, pleasant herbal remedy for children, grownups. Many physicians have prescribed Pertussin for over 30 years. It's safe; acts quickly. Sold at all druggists.

PERTUSSIN
"MOIST-THROAT" METHOD OF
COUGH RELIEF

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Please send me a large trial bottle of
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Children Readily Take Syrup of Black-Draught

When a child is sick, or upset by constipation, it is no longer necessary to irritate the little sufferer by giving a bad-tasting medicine. Keep on hand a bottle of Syrup of Black-Draught. It is easily given to children. Made of senna and rhubarb, with sugar syrup and flavoring to make it pleasant-tasting. Sold in 5-ounce, 50-cent bottles.

ANY CASTLES-IN-THE-AIR?

We Underwrite Them

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Life Insurance for Methodists:
Whole Life—20-Payment Life;
15- and 20- Year Endowments;
Endowments at 60, 65, and 70.

Write for additional information.

To Get the Best Cough Medicine, Mix It at Home

Saves Good Money, No Cooking.

This famous recipe is used by millions of housewives, because there is no other way to obtain such a dependable, effective remedy for coughs that start from colds. It's so easy to mix—a child could do it.

From any druggist, get 2½ ounces of Pinex, a concentrated compound of Norway Pine, famous for its effect on throat and bronchial membranes.

Then make a syrup by stirring two cups of granulated sugar and one cup of water a few moments, until dissolved. It's no trouble at all, and takes but a moment. No cooking needed.

Put the Pinex into a pint bottle and add your syrup. This gives you a full pint of cough remedy, far superior to anything you could buy ready-made, and you get four times as much for your money. It never spoils, and is very pleasant—children love it.

You'll be amazed by the way it takes hold of severe coughs, giving you double-quick relief. It loosens the phlegm, soothes the inflamed membranes, and helps clear the air passages. Money refunded if it doesn't please you in every way.

Methodist Women

LOUISIANA CONFERENCE

By Mrs. John B. Pollard,
2631 Prytanis Street, New Orleans, La.

"A mist on the far horizon,
An infinite tender sky;
The rich ripe tint of the cornfields
And wild geese flying high;
And over the upland and meadow
The charm of the goldenrod.
Some call it Autumn,
Others call it God."

Yes, glorious fall days are here, and the great Artist is calling to us from every flaming bush and crimson sunset.

Let us not miss the wonder of these still, cool nights, when falling acorns and leaves and silver moss proclaim God is not far from any one of us.

It is easy to commune with Him during these golden days, and the coming Week of Prayer gives us a great opportunity. Can we not carefully plan for these meetings so that it will indeed be a session of soul-refreshment and heart-warming!

The Retreats so recently held in Nashville and Houma have proved to many of us that we need more meditation and silence, and more thoughtful discussions in our religious gatherings. Some Retreat feature could be presented in every auxiliary during the Week of Prayer, thereby introducing many women to the country of Silence and Meditation. We so sadly need it.

Another suggestion is that we plan to hold a Retreat in every District before our Conference next April; that in every zone meeting the spiritual life and message shall be presented if possible by some one who has had the privilege of attending a Retreat.

One last word is this: Could we read one good devotional book this fall? Your executive committee has pledged itself to circulate ten or twelve spiritual books until every member of the committee has read them all. This list will be published in these columns.

How many of our women are missing the ministry of great books!

"Master, speak! Thy servant heareth,
Waiting for Thy gracious word,
Longing for Thy voice that cheereth;
Master, let it now be heard.
I am listening, Lord, for Thee;
What has Thou to say to me?"

MRS. R. E. SMITH,
Supt. of Spiritual Life and Message.

John R. Dickey's Old Reliable EYE WASH

Soothes, relieves and gives comfort to irritated eyes.

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson,
2212 Fifteenth Street, Meridian, Miss.

Auxiliaries, Please Note!

During our annual meeting at Yazoo City in April, we made a number of verbal promises which, in the rush of required work, we have overlooked.

Perhaps you remember Mrs. Alma G. Rileys' plea for quilts for the Memorial Mercy Home in New Orleans? Thirty-one quilts were promised, but only seven have been sent. Have you sent the one you promised?

We promised the World Outlook 1,200 subscriptions by December 31. How many have you sent? If each auxiliary will send in two new subscriptions we can "go over."

We promised the Moore Community House in Biloxi a new car. Mrs. Boone has received only \$491.75. Have you sent a contribution?

We promised ten adult life members and ten children's life memberships from each District. Have you helped your District to reach its goal? If each zone would make someone a life member that would help the District quota.

* * *

Check the points on the auxiliary Efficiency Aim. All except four points can yet be attained.

* * *

We note with regret the passing away of Mrs. R. B. Dacy, at her home in Biloxi. For a number of years Mrs. Dacy served our Conference as superintendent of supplies.

* * *

Zone No. 1, Brookhaven District, held its fourth quarterly meeting with the Bude auxiliary as hostess. Forty members of the six auxiliaries were present. A most interesting program was given, and Mrs. C. E. Williams, chairman, and Miss Sullivan as secretary, are to serve during 1938.

* * *

The Betty Hughes zone, Meridian District, held its fourth quarterly meeting with the auxiliary of Wesley Church, Meridian, as hostess. The Harvest Day program sent out by the Conference Secretary was used. Mrs. J. C. Porter, chairman, and Mrs. A. B. Peden, secretary, will serve the zone during 1938.

* * *

Dear Auxiliaries and Friends: Donations for the car for the Moore Community House have come in splendidly since the publication of the list three weeks ago. If those who have not contributed will do so at once we can get the car for our workers this quarter. Additional contributions are:

Brookhaven District—Brandywine, Gallman, Meadville, Oak Grove, Prentiss, McComb, Pearl River Avenue, Quentin, Summit, Magnolia.

Hattiesburg District—Bay Springs, Hattiesburg Court Street, Priscillians, Heldelberg, Laurel, First Church, Kingston; West End, Mt. Olive, Moselle, Richton, Shubuta, Waynesboro, Bonhomie.

Jackson District—Lake, Midway, Pelahatchie, Raleigh, Ridgeland, Canton, Carthage, D'Lo, Fannin, Forest, Farmhaven, Jackson, Millsaps Memorial; Grace, Florence.

Vicksburg District—Anguilla, Cary, Eden, Fayette, Gloster, Holly Bluff, Learned, Natchez, Jefferson Street; Nebo, Satartia, Woodville, Yazoo City, Centerville, Port Gibson, Crosby, Hermanville, Silver City.

Seashore District—Bay St. Louis, Biloxi, Mamie Anderson Circle; Epworth, Main Street; Wesley, Coalville, Gulfport, First Church; Hurley, Ocean Springs, Pascagoula, Picayune, Saucier, Mt. Pleasant, Vancleave, Purvis, Wiggins, Long Beach, Lucedale.

Meridian District—Lauderdale, Philadelphia, Union.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

Fourth Quarter—Program of Work

October

1. Business Meeting—(a) Plan Week of Prayer; (b) Check on Life Membership; (c) Appoint nominating committee.
2. Mission Study.
3. World Outlook program.
4. Supplies.
5. Study Efficiency Aim.

November

1. Business Meeting—(a) Elect officers; (b) Report officers to District Secretary; (c) Each auxiliary officer write her corresponding Conference officer.
2. Observe Week of Prayer according to Council plan—(a) Program carefully prepared, prayerfully presented; (b) Strive to make this the high point in the year's work.
3. Begin World Outlook campaign—(a) Church-wide solicitation of subscriptions; (b) Talks on the World Outlook at meetings.
4. World Outlook program.
5. Study Efficiency Aim.

December

1. Business Meeting—(a) Check Efficiency Aim, send to District Secretary; (b) Send name of Life Member to Conference Treasurer; (c) Check C. S. R. Standard and send to C. S. R. Superintendent.
2. Harvest Day observed—(a) to the altar gifts of money, service, prayer, lives.
3. World Outlook program.
4. Executive meeting, pledge paid in full.

In Memoriam

RESOLUTIONS OF LOVE AND AFFECTION

Whereas, in the passing of our dear friend and co-worker, Mrs. Maggie Bixler Felder, from this earthly life on September 13, 1937, the Missionary Society has lost a most faithful member; and

Whereas, the life and influence of Mrs. Felder upon the community and church organizations of Meadville have been as sweet incense poured forth; and

Whereas, because of the faith she lived by, and the consistent, devoted Christian life she lived day by day, she was honored and loved by all who knew her, and was a real inspiration to those who visited her.

Phone, RAYmond 8178

ROSE McCAFFREY
SUPERIOR MULTIGRAPHING
409-410 New Masonic Temple

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Samples on application by Sunday School Officials

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Here are the
FUNDS
You Need



The easiest, most pleasant way to raise money for church or club is with the aid of Gottschalk's cooperative selling plan. Practically every woman knows all about Gottschalk's Metal Sponge (the original sanitary metal scouring device) and wouldn't keep house without one. Housekeepers everywhere buy gladly. We have already helped over 50,000 organizations to raise funds for worthy charities and we will gladly help you. Write today for our liberal cooperative offer. Metal Sponge Sales Corporation, Philadelphia.

Gottschalk's
METAL SPONGE

Be it resolved, that we, the members of the Methodist Missionary Society, cherish the memory of this patient sufferer, who so beautifully exemplified the life of the Master she served.

Be it further resolved, that a copy of these resolutions be sent to the bereaved daughters, with a prayer that the gracious Lord comfort them, as He comforts His own, and a copy be sent to the Christian Advocate, also to the local paper.

Signed: Mrs. Will Towns, Mrs. A. B. Cook, Miss Maggie Sullivan.

RESOLUTIONS OF SYMPATHY

Whereas, God in His goodness and wisdom saw fit to call from our midst John Travis Nolan, eight-year-old son of Mr. and Mrs. W. M. Nolan, of Oak Ridge. We bow in humble submission to His divine will, realizing that He knoweth and doeth all things well.

Be it resolved, that the members of the Quarterly Conference of the Oak Ridge charge extend our deepest sympathy to his father, mother and younger brother, and that a copy of these resolutions be sent to his family, one to the New Orleans Christians Advocate, and one put on the minutes of the Quarterly Conference.

Signed: Mrs. W. W. Whithorn, Mrs. A. P. Wimberley, Mrs. George W. Clarke, Mrs. Grace H. Wynn,

Committee for Quarterly Conference.

SANFORD OLIPHANT MOORE

Sanford Oliphant Moore, better known as "Oil," was born on May 20, 1868, in the Concord community, where he resided all of his life.

He was married on April 10, 1892, to Miss Sidney Moore, and to this union were born five children. She died on July 4, 1899, and in January, 1900, he was married to Miss Leila Bass. To this union four children were born. She died on January 31, 1909, and on November 3, 1909, he was married to Miss Aurel Parks, who lives to mourn his passing. Two children were born to this union.

Mr. Moore united with the Concord Methodist church in 1890, and was elected steward at the next fourth quarterly conference. He remained on the board until his death, which was a little over forty years. Few men have been more faithful to the church. He was always present at all services of the church, unless providentially hindered. He was just as faithful to his quarterly and District conferences, and was several times delegate to the Annual Conference. He was also faithful in his support of the church, and took a pride in seeing that his church paid all claims in full; usually paying himself what was short at the end of the year.

Mr. Moore will be badly missed in the community, as well as in the church, for he took an active part in all community affairs, and was always ready to help his neighbors in times of sickness and distress. He was the preachers' friend,

and they always found a hearty welcome in his home. He will therefore be badly missed by his many preacher friends, especially his present and former pastors.

He was a devoted companion, a kind and loving father. He filled his place in the home, the community, and the church. His useful life should be a challenge to his children and friends to carry on the work that he has laid down.

He was called to his eternal home on July 25, 1937, and was laid to rest in the Concord cemetery on July 26. The writer was in charge of the funeral, assisted by Rev. V. G. Clifford and Rev. O. H. Scott, former pastors. There were several hundred people present, which shows the large circle of friends that he had made, also the many beautiful flowers showed how he was loved by his many friends.

Surely it can be said of him, "He fought a good fight, he kept the faith; and henceforth there is laid up for him a crown of righteousness."

T. E. NICHOLSON, Pastor.

For Bigger Yields
of Winter Legumes
APPLY

BASIC SLAG
—NOW—

Recommended by Southern
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soil builder and plant food.

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TENNESSEE COAL, IRON & R. R. CO.
BIRMINGHAM, ALABAMA



with or without Chicory

DON'T SCRATCH
that Itchy Skin

USE PALMER'S
"SKIN SUCCESS" OINTMENT

For 97 years—almost a century—this well-known ointment has been used with remarkable success to help allay surface itching of the face, scalp, and other parts of the body. Use it with confidence for surface pimples, blackheads, skin irritations, and for such itching as that accompanying eczema. Don't Scratch! Instead, use "Skin Success" Ointment to promote healing and soothe the itch. 25¢.



WALKING WITH GOD

Dear Dr. Duren: I would appreciate space in your paper to express my views concerning the scripture verses: Amos, third chapter and third verse, "Can two walk together except they be agreed?" And Acts, the second chapter, 44th verse, "And all that believed were together and had all things common." Then reading on to the last verse in this same chapter are these words, "Praising God and having favor with all the people, and the Lord added to the Church such as would be saved." This first verse of scripture quoted from Amos is satisfactorily answered by the one quoted in Acts. The answer to the question quoted in Amos is no, we can't walk together, neither can we agree unless we build a solid foundation on which to walk, and that foundation is Jesus Christ. His Spirit must be sufficiently incarnated in our hearts. When we think of the mod-

ern Church of today and compare it with what we believe to be the spirit and form of worship among the early Christians on the day of Pentecost, we can very easily see why there is so much agreement among the people and in the Church today.

The writer of the Acts of the Apostles tells us that all that believed were together, which I believe to mean sharing opinion with one another. They also divided their possessions with each other. And my frank opinion is this: I don't believe that we, as professed believers, are sincere or we would agree and work together in harmony and the Church as a whole would have more influence on the outside world.

The central thought in this subject is, "Walking together with God," which means being agreed. And when we agree on any certain matter we can accomplish great things, so the Apostle tells us.

Now the question comes to mind, how can this be done? As we go back to the second quotation in Acts, which says, "They had all things common," all agreeing and filled with the Holy Spirit, and having this power from above they were equipped to meet any problem, to face any difficulty.

In every vocation of life it is difficult for two or more to agree touching any one matter. For instance, the present issue we have before us concerning the unification of the Churches. There seems to be much division among the laymen as well as the ecclesiastical body of the Church which should not be and would not be if the Spirit of Christ was properly enthroned in every heart concerned and manifested in the effort to unionize as Christ would will it. Christ should be the central thought in this matter. He says, "I am the way, the truth and the life." And we are taught that Christ the Lord is love, and if we regard this love and accept His way, then we are drawn closer together through Him and are made to see our errors so we will regard our brothers' opinion as well as our own.

Can two walk together except they be agreed? No, because they have ceased walking with God. The Prophet Amos says, "Shall a trumpet be blown in the city and the people not be afraid? No, we don't hear the sound of the trumpet or the still voice of God. If we did we could be united not only in external organized bodies of the Methodist Church, but every branch of the Christian Church would come together as the early Christians did on the day of Pentecost, with one mind, praising God, and having favor with all the people, and the Lord would add to the Church such as should be saved.

We need a revival in the heart first. It is the Spirit that quickeneth, but all human efforts are in vain when we try to achieve spiritual success. Having the Spirit of Christ we are all made to agree so that we can walk in the knowledge and strength of the Lord.

REV. B. H. SIMMS.

Rev. J. J. Davis, of the Congo Mission, is helping the Belgian Government in its great fight against sleeping sickness. On a recent itinerary he and his assistants visited seventeen villages and examined 3,311 people for sleeping sickness. Seven victims of this dread disease were found. If taken in the early stages the patients stand a fair chance of being cured, but if the disease gets a strong hold upon the victim it is practically impossible to cure him.

CARDUI Has Helped Many, Many Women

Cardui has helped thousands of women to obtain prompt relief from certain painful symptoms. Its tendency to increase the appetite and improve digestion has helped to overcome monthly functional troubles due to poor nourishment. A booklet about Cardui may be obtained (in a plain, sealed envelope) by writing to Dept. A, The Chattanooga Medicine Co., Chattanooga, Tenn. If you need a medicine like this, get a bottle of Cardui at the drug store, and follow directions for its use. (Pronounced "Card-u-i.")

MOTHER KNOWS BEST



"Oh! What a terrible headache! Now I'll have to stay at home all day and endure it!"

Mother always recommends **STANBACK**. I'll try it.

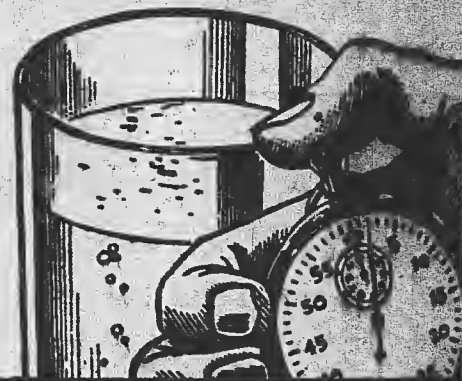


"Glorious relief. Headache gone in a few minutes. No bad after effect. STANBACK is great!"

Headache, neuralgia, aching joints, and periodic pains, due to inorganic causes, yield quicker to **STANBACK**. At all drug stores, 10c & 25c.

STANBACK

THE REASON HEADACHES ARE RELIEVED SO FAST



THE REASON BAYER ASPIRIN WORKS SO FAST

Drop a Bayer Aspirin tablet into a tumbler of water.

By the time it hits the bottom of the glass it is disintegrating.

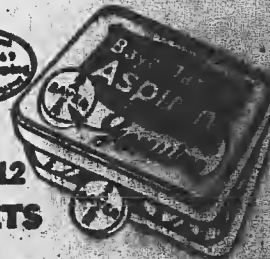
This speed of disintegration enables genuine BAYER Aspirin tablets to start "taking hold" of headache and similar pain a few minutes after taking.

All people who suffer occasionally from headaches ought to know this way to quick relief.

At the first sign of such pain, take two Bayer Aspirin tablets with a half glass of water. Sometimes if the pain is more severe, another dose is necessary later, according to directions.

If headaches keep coming back we advise you to see your own physician. He will look for the cause in order to correct it.

The price now is only 15¢ for twelve tablets or two full dozen for 25 cents — virtually, only a cent apiece.



15¢ FOR 12 TABLETS

Virtually 1 cent a tablet

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

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CHRISTIAN ADVOCATE



THOUGHTS OF JOHN WESLEY

I fear wherever riches have increased (excepting few are the exceptions) the love of religion, the mind that was in Christ, has decreased in the same proportion. Therefore, do I not see how it is possible, in the nature of things, for any revival of true religion to continue long. Religion must necessarily produce both industry and frugality; and these cannot produce riches. But as riches increase, will pride, anger, and love of the world increase in all its branches.

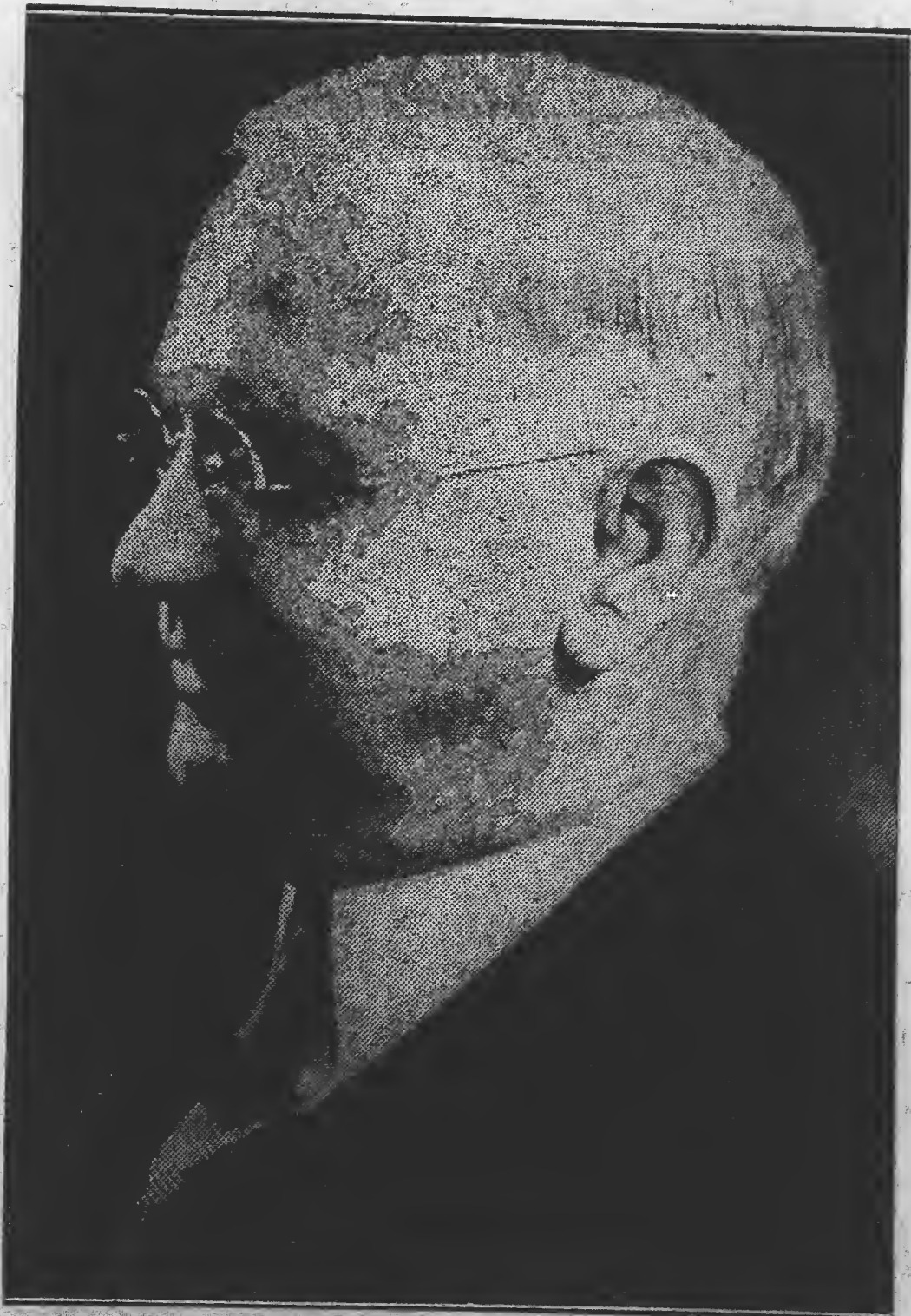
DOWN THE ROAD

North Mississippi Conference
at Clarksdale, November 10

Mississippi Conference at Hat-
tiesburg, November 17

Louisiana Conference at First
Church, Shreveport,
November 24

JAMES HENRY JOHNSON



Col. J. H. Johnson, Treasurer of the North Mississippi Conference, was born at Hernando, Miss., June 4, 1867, joined the Methodist Church in 1883, has been a steward of the churches at Hernando, Tunica, and Clarksdale since 1883. No church ever had a more faithful steward, no Conference a more efficient treasurer, and no pastor a more loyal and devoted friend.

No. 45.

NEW ORLEANS, LA.

THURSDAY, NOVEMBER 11, 1937



Wallet of the Week



MISS COLGATE, daughter of the famous founder of the house of Colgate, has given fifty thousand dollars toward the endowment of the **Watchman-Examiner**, the official paper of the Baptists of the North. This choice of a worthy benevolence deserves the praise and the emulation alike of many others who may be considering the distribution of their properties in a manner to do great and lasting good. It occurs to us that a great paper offers a great opportunity for making permanent the message of one's faith and life.

* * *

THE NESTING HABITS of a bird is indicated in the shape of its egg, according to the **Literary Digest**. The bird which builds a deep nest lays an egg that is round, while birds that build shallow nests or lay their eggs on the ground, lay eggs that are round at one end and pointed at the other. Authorities hold that the shape of the egg causes it to roll in a circle when it is disturbed by the wind or the swaying of a branch. There is at least enough of suggestiveness in this story to give a new interest to one's study of birds.

* * *

WOLFGANG AMADEUS MOZART is said to have been able to produce attractive harmonies on the piano when he was only three years of age. At four he scrawled notes on paper, at five he is said to have produced "a harmonically sound concerto," at eight he had composed a symphony, at eleven he had written both an oratorio and an opera, at twelve he composed a mass, and he died at thirty-six, leaving more than six hundred compositions which have never been equalled for their inspiration. His music has been called "condensed sunshine."

* * *

THE GREAT WALL OF CHINA is not the only structure of its kind, nor are such confined to the Orient. Hadrian's Wall, built by the Romans, runs across Britain, from Bowness on the Solway to Wallsend on the Tyne, a distance of seventy-three miles. A part of this famous wall has been destroyed, the remainder is in a perfect state of preservation. The original wall was built in 120 A. D. and was a parapet of earth. Its replacement by masonry was done by the Emperor Septimus Severus nine years later. It was probably never more than a marking of the Roman boundary and it is now only an evidence of Roman conquest.

CONFETTI-THROWING is an English wedding custom which corresponds to our throwing of rice. Like our custom, it appears to be often abused by care-free and happy guests, and English church authorities are conducting almost a campaign in order to suppress it. They call it "silly horse-play" and indulge in other equally ineffective epithets for bringing to an end a practice which leaves behind a difficult and an unnecessary task for the keepers of the church and premises.

* * *

THE MARQUIS OF RIPON, a famous sportsman, is reported to have killed three hundred and seventy thousand seven hundred and twenty-eight animals of various kinds. His list includes rhinoceros, tiger, buffalo, sambur, pig, deer, red deer, grouse, partridge, pheasant, woodcock, snipe, wild duck, black game, capercailzie, hares and rabbits. No such amazing savagery can be redeemed by the euphemistic gloss of "sportsmanship." It is inexcusable that any person should have been guilty of such ruthless destruction of wild life.

* * *

ALEXANDER CRUDEN, whose concordance of the Bible is known and valued around the world, was a native of Aberdeen, Scotland, and at the age of thirty he moved to London. It was there that he produced his famous "concordance." It was published two hundred years ago and it has been the foundation of all other concordances. Cruden was not appreciated in his time. He presented a copy of the concordance to Queen Caroline, which she received with royal grace, but it remained for time to reveal the worth of the monumental work which he produced two hundred years ago.

* * *

THE GIANT REDWOODS of California have been standing for thousands of years. It is said that they once flourished in Europe and Asia as well as North America, but the glacial period seems to have destroyed every trace of them except the two species which exist in California. A curious fact is that, although they produce an abundance of seed, no new groves are forming, and it is said that there is nowhere any intermingling of the redwoods and other forest trees. There is an absolute break where the redwood grove ends. Present indications are that these giant trees may ultimately disappear from the earth.

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W. L. DUREN, D.D., Editor

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Manager

EDITORIAL

ARMISTICE DAY, 1937

Nineteen years ago at noon the Armistice went into effect and the booming of guns ceased in a war which left the whole world a practical ruin. After these years have passed, we are still battling against the social and economic consequences of that Titanic conflict. This day when fathers and mothers, laden with flowers and heartaches, look back in memory to the sons who perished in the maelstrom of war its deepest meaning should be a new appraisal of the sons and daughters at our firesides who face the constant threat of another world conflict. In 1916, President Wilson was elected for a second term on the slogan: "He kept us out of war." But within one short month after his inauguration he was standing before Congress asking for a declaration of war against the Central Powers. On that fateful day, he said somewhat apologetically: "It is a fearful thing to lead this peace-loving people into war." The country had been much irritated by the sinking of the Lusitania and the loss of Americans, but the note of Count von Bernstorff, on January 31, 1917, declaring that Germany would wage ruthless submarine warfare against American shipping, was the immediate and the avowed, if not the controlling reason for our entrance into the struggle. The Nye Commission of 1936 discovered, however, that the money lenders of New York had made such stupendous loans, with government permission, that Washington faced either war or financial panic. The choice was money rather than men, but the country did not escape the chaos which war entails, and its gesture of "good will" did not save its debtors from default. But more terrible than the toll of life and property was the effect of war upon the moral and religious life of the nation. The words of Doctor Albert Schweitzer are terribly true: "The one victim of defeat in the war was religion." May we not, therefore, enter the closing year of this second decade of peace with the prayer of the prophet upon our lips: "O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy." In that way, we may have the hope for peace and the return.

THE METHODIST CIRCUIT RIDER

The real circuit rider has come to be almost a legendary figure in the life of Methodism. It is true that we still have groups of churches served by one man, but they are definitely fixed pastorates and not the circuits of the early days. Methodism has become urbanized in its tastes and its methods to such an extent that the passionate urge of its early ministry is being lost. In explanation of the change, it is often alleged that the times have changed and that the ministry of today is an adaptation to a changed civilization. It is doubtful, however, if this justification does more than express the perfect satisfaction of a new order of Methodists with their social and cultural attainments. It is certain that its assumptions concerning the English society of two hundred years ago are far from correct. There were self-centered and self-satisfied groups then just as there are now. Methodism is not a reflection of backgrounds; it represents a process and a passion by which a new society was created out of the wastage of civilization. The heart-warmed leader of the Wesleyan Revival was keenly conscious of the failure of great churches and fixed pastorates to reach the unshepherded multitudes in English life. No efforts were made to gather in people outside their own parish—a responsibility with fixed local and social boundaries. So the first great task of Mr. Wesley was to develop a method and a ministry suited to the need and the culture of the people. Methodism became, therefore, a passionate evangel, a ministry on a ceaseless quest for souls, and not merely units of worship with established doctrines and ecclesiastical procedure. The Church and its polity crystallized, not about classes and centers, but in a great itinerating leadership. Its preachers were consciously separated unto a holy task and they constituted an order of homeless prophets. There was no more a virgin field than it was an uncontested field, and the circuit rider was both a logical and a providential factor in the very structure of Methodism. The circuit is the elementary and the historical unit of Methodist service. It was a method evolved out of the life and the needs of the people. To replace this historic office with a

fixed pastorate is to surrender that which differentiates the Wesleyan movement from the other ecclesiasticisms of the world. It is scarcely less than a tragedy that the Methodist circuit rider has become a romantic and almost forgotten character of our history. If our quest for the recovery of the Aldersgate experience may recover for our ministry and people the passion and the devotion of that great and unselfish itinerant, then may we assert with confidence that a new day in Methodism is at hand.

RELIGIOUS AND CHARITABLE BEQUESTS

Various surveys conducted by public and private agencies show a somewhat surprising depression of the line representing church contributions and general benevolences during recent years. These graphs of our emotional and religious loyalties probably prove very little, but it is depressing to learn that during the period when the average individual income was increasing sixty-one per cent, religious contributions, now about sixty per cent of what they were a decade ago, actually lost thirty per cent. It makes little difference what excuses we may offer for this wide discrepancy between income and benevolence, we are faced with the fact that the institutions which have promoted the moral and spiritual life of the people, and the worthy charities which have ministered to every form of human deficiency and need are being left without adequate support. This means that, if we are to perpetuate the ideals which shaped American civilization, it is of the utmost importance that our people shall not forget those religious and benevolent agencies which exist for that end. In the disposition of the properties with which our Methodist people have been blessed, the many forms of charity and service maintained by their Church offer an appealing variety of beneficiaries to their loyalty and Christian devotion. The local church, the orphanage, the hospital, the college, the church paper, the superannuate preacher, the mission enterprise, and numerous other benevolences offer worthy options for the man who would perpetuate his thought and his religious devotion after he has entered into the joys of the heavenly home. The economic backbone of religion will always be the incomes of living men and women, but the stability, the permanence and the efficiency of every form of propaganda and benevolence may be helped by a Christian loyalty expressed in wills disposing of great estates. Our Methodist people do not need to make their church the sole beneficiary, as some others have done, but they may learn wisdom from those who have not permitted death to rob the living of an abiding interest in the accumulations of their people who die.

OUR DELINQUENT SUBSCRIBERS

Expiration notices have been sent to nearly fourteen hundred subscribers. Under the postal regulations we cannot continue delinquents indefinitely, and the Publishing Committee passed a resolution requiring us to discontinue those not responding. We do not want to lose a single subscriber, so please take notice of your card.

Editorial Miscellany

By Dr. H. T. Carley

MINOR TRAGEDIES

Not many lives suffer major tragedies—but the minor ones! One of the commonest, most painful, and least consequential of these little tragedies is to hit your thumb with a hammer. You may hold the nail as carefully as you please, take the utmost pains in swinging the hammer, and exercise extreme caution in every detail of the operation; but, sooner or later, that hammer is going to descend upon that thumb with a dull thud that will make you see stars and start you to talking baby talk.

Another minor tragedy is to drop a stick of wood on your foot. The sticks may be big or little; you may have an armful or a single piece; you may be toting it from the woodpile to the house or from the back porch to the fireplace; but, just as sure as fate, one of these days you'll drop a piece on your foot—and the end of the most perfect day that ever dawned is ruined. If you happen to have a bunion on one of your feet, the stick of wood is predestined to hit it. It almost becomes a major tragedy.

Not often—maybe once or twice in a lifetime—you are going to bite your tongue. There is no excuse for it, and you can't blame anybody but yourself. The tongue is a small member of the body, it has an oral cavity into which it fits perfectly, and ordinarily you are not conscious of its existence. But wait till it maliciously slips itself between your molars! The tragedy lies in not being able to do anything about it, and not knowing what to say.

And then, if you live in the country, some day a yellowjacket is going to sting you. One stung me this morning. I didn't even know the brute was about—till it clamped down on one side of my head. It must have surreptitiously crawled into my hat—my favorite old wool hat. I put it on in a very nonchalant manner. I took it off like nobody's business. The bug was in it; but before I could interview him, he flew innocently—and, I think, happily—away. My present plan is never to put on another hat without examining it carefully, within and without.

And so on.

A major tragedy is for us to let little worries make us permanently unhappy.

North Mississippi Conference

PERSONAL AND OTHERWISE

Rev. L. C. Lawhon, pastor at Carrollton, adds to a business note a word of optimistic rejoicing concerning his work. He says: "I am ready, have everything in full and ready to go" (to Conference, of course).

Mr. Jack Avery, who was hurt in the wreck of the Panama Limited, near Batesville, last week, is a brother of Mrs. J. E. McClurg, of Vaiden. The reports indicate that his injuries are not serious and we sincerely trust that this may be the case.

Miss Tryphena Rogers, the daughter of a Methodist parsonage, has our very sincere thanks for a list of sixteen subscriptions from Grenada, where Rev. C. A. Parks is pastor. The names have been entered and we hope that every succeeding week may make them better friends of the paper.

Rev. James H. Felts, of Fulton, Ky., paid the Advocate office a call last week which we missed much to our sorrow. Brother Felts had gone to Clarksdale, not knowing that the Conference had been postponed, and then came on to New Orleans to see his physician. We hope to see him the next time he comes to the city.

able to attend Conference unless some unforeseen backset in the condition of his wife should occur.

It is with sincere sorrow that we note the passing of Hon. W. L. Hemingway, on last Friday. Judge Hemingway was a teacher of law at the University of Mississippi, a staunch Methodist, and a worthy citizen. The cause of death was a heart attack, and the editor of this paper shares the sorrow of many friends in the going of a good citizen and a noble soul.

It is with great pleasure that we announce Bishop Dobbs' restoration to such

ceive the munificent salary of \$6 per month.

The boy is now a man of seventy years of age, and since that first job he has climbed the ladder of success and today has the distinction of having had more and greater honors thrust upon him, per-



BISHOP ARTHUR J. MOORE

THE VOTE ON UNION

Conference	For	Against
Florida	248	6
Czechoslovakia	37	0
Belgian	28	0
Illinois	30	15
Kentucky	131	34
Western Virginia.....	144	20
Southwest Missouri.....	141	3
Louisville	174	39
Missouri	183	1
Baltimore	217	99
Northwest	41	0
Holston	244	18
Virginia	395	37
Tennessee	187	72
Tex.-Mexican Mission.....	30	2
St. Louis	163	3
West Texas	247	5
Western N. C.	402	20
New Mexico	107	0
Pacific	102	14
North Texas	255	13
South Georgia	262	53
North Arkansas	244	2
North Alabama	344	100
Upper South Carolina.....	151	106
Texas	312	4

extent that Friday morning found him at his desk. In a telephone message to the editor, he announced his purpose to be on hand for the session of the Conference at Clarksdale, where he will have the assistance of Bishop Arthur J. Moore. This will bring rejoicing to the Bishop's host of friends throughout the Church.

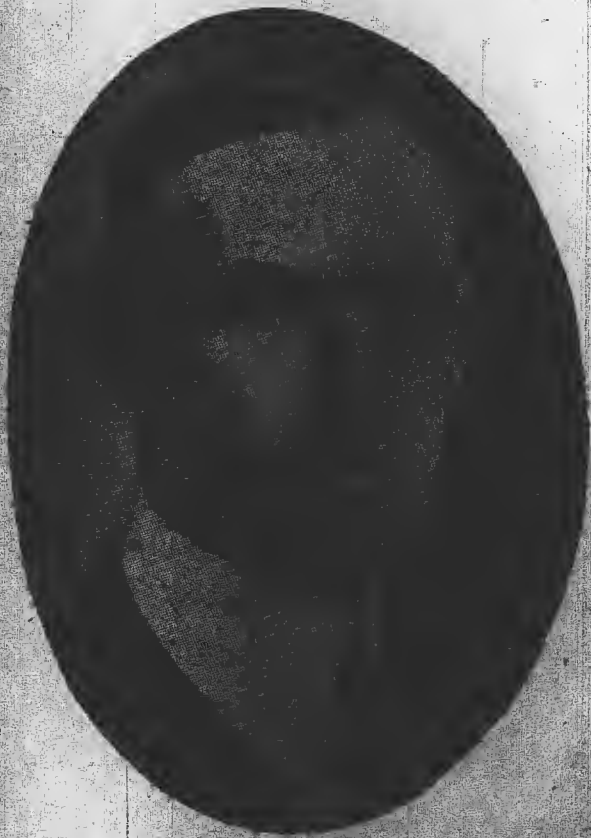
JAMES HENRY JOHNSON

Fifty-nine years ago, in the little town of Hernando, Miss., a barefoot boy of eleven years of age was sent for by the late J. M. Hawkins, owner of a combined grocery store and dry goods department and given unsolicited a job as errand boy and instructed to wait on the trade, sweep out and make himself useful in a hundred ways, for which he was to re-

haps, than any other living man in the State of Mississippi.

This man, who now resides at Clarksdale, Miss., where he operates the largest and oldest insurance agency in Mississippi, has a history which reads like the pages of a historical novel.

Mr. Johnson has held numerous political positions during his life and, unlike most people who have attained these appointments, has received all of these honors without solicitation on his part. He has enjoyed the highest tribute that can be bestowed upon a member of the Masonic Order in Mississippi; he was selected as Clarksdale's most useful citizen and awarded a loving cup for this distinction, he aided in the organization and building of a number of Methodist churches in Mississippi, served continuously on the Board of Stewards for fifty-four years, rendered distinctive service in the World War as Chairman of the Victory Loan drive and raised one and a quarter million dollars without sending out a solicitor, provided funds from his own private resources to educate numerous boys and girls in Mississippi, served as Postmaster, Vice Mayor, Police Justice in Clarksdale, was one of the organizers of the American Red Cross Chapter in 1917, and has held several important positions in the State of Mississippi during past years. In the Mississippi flood disaster of 1927, Mr. Johnson, as chairman of the Coahoma County chapter of American Red Cross, took charge of the relief work, rendering outstanding service. He was made Chairman of the Tri-State Masonic Relief organization for



BISHOP HOYT M. DOBBS

On Friday of last week, we had the pleasing news that Mrs. Lewis, the wife of Rev. H. P. Lewis of Charleston, is improving from the attack of pneumonia reported in the last issue of this paper. Brother Lewis expects that he will be

Louisiana, Arkansas and Mississippi, and under his own signature raised \$605,000. He has a medal and an officer's helmet which was presented him for work in the Liberty Loan drive in the World War.

Mr. Johnson was born in DeSoto County on June 4, 1867, and reared in Hernando, Mississippi. He was the son of Wiley and Orentine Shearer Johnson, who were the parents of eight children. The subject of this sketch is the only surviving member of the family. His father and mother and seven brothers and sister are buried in the Baptist cemetery at Hernando. His mother's people sleep in Springhill cemetery. His father and two uncles served in the Confederate Army. Mr. Johnson attended public school at Hernando, private school under Professor Lawson, and took a business course at night school. His father died in January, 1879, and it was necessary for him to help support his mother and sister, so he went to work at the age of eleven years, working as a clerk. He worked for three firms up to January 1, 1891, when he went to Tunica to act as chief deputy to his brother, who was sheriff of Tunica County. His brother died in 1892. From Tunica Mr. Johnson went to Clarksdale, where he had previously purchased interest in a local insurance agency, and there he still resides. In January, 1896, he married Miss Oney Shaw, of Madison County, Miss., to which union were born five children, namely: Katherine, now Mrs. J. B. Lindsay, of Clarksdale; James H. Johnson, Jr., of Clarksdale; Elizabeth, now Mrs. Karl S. Brooks, of York, Pennsylvania; O. S. Johnson, married and residing in Clarksdale; and Mary, now Mrs. Louis H. Clement, of Salisbury, N. C. There are six grandchildren.

Having been interested in the insurance business in Clarksdale since 1894, he now has one of the largest agencies



Dr. J. B. Countiss

in the state and is one of the oldest resident agents of Mississippi. His business is not confined to the State of Mississippi but includes adjoining states. He was one of the organizers of the Mississippi Association of Insurance Agents in 1898, served as president for several years and was called to the helm several times later when his services were needed. He also organized the Yazoo Delta Local Agents' Association and was the first president. He is also a member of the National Association of Insurance Agents and served on several important committees.

While never having asked for an office, he served on the Board of Aldermen at Tunica for two years and was instrumental in laying the foundation for

a new town carved out of the woods. After moving to Clarksdale he served the city as Vice Mayor, Police Justice, was on the School Board for fifteen years,

and helped build the present school system. During the World War, he took over the Postmastership and was custodian of the federal building for eight



FIRST METHODIST CHURCH, CLARKSDALE

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een months, during which time his salary was divided with post office employees. In 1933, while in Mexico City as a delegate to the International Rotary Convention, he was appointed by Governor Conner to fill an unexpired term as Insurance Commissioner, from June 27, 1935, to January 20, 1936. Governor White appointed him as a Colonel on his Staff and also on the Board of Eleemosy-

(Continued on page 11)

CLARKSDALE METHODIST CHURCH

The Clarksdale Methodist Church was built in 1916 and it is valued at \$75,000. The remaining indebtedness of \$20,000 with accrued interest was raised during the current year, and the building was dedicated by Bishop Horace M. DuBose on October 31. Under the leadership of Rev. J. E. Stephens, the present pastor, the church is making substantial progress, all outstanding and current obligations have been fully met, and the total raised during the year amounts to approximately \$33,000.

EDGAR LEE ANDERSON

Mr. Edgar L. Anderson, Chairman of the Board of Stewards, is one of the staunch citizens and an influential man of the Delta section. For many years he has been one of the most successful planters of the entire Delta, he was at one time a member of the Federal Reserve Board, he has extensive banking connections, and he is the largest individual land owner in Coahoma County. He was an active and influential leader in the retirement of the church debt, he takes great interest in the affairs of the church, and he rarely misses the session of the Church School on Sunday morning.

F. G. BENNETT

Mr. F. G. Bennett, the Chairman of the Finance Committee of the Clarksdale Methodist church, has raised every dollar of the budget for the past two years—the period of his incumbency. He came to Clarksdale a number of years ago, he is the manager of the Wade Hardware Company, a member of the Board of Levee Commissioners, a worthy and substantial citizen, and a man who is loyal to his church. He took an active part in the campaign which in liquidating the church



Rev. J. E. Stephens is loyal to his church. He took an active part in the campaign which in liquidating the church



EDGAR L. ANDERSON, CHAIRMAN OF THE BOARD

CLARKSDALE'S SMARTEST SHOP

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T. R. FLEMING, Assistant Cashier

J. O. WALLIS, Vice-President

Mississippi Conference

PERSONAL AND OTHERWISE

Mrs. J. M. Givens, Logtown, sends her renewal for the Advocate, a word of approval of its format, and expresses the hope that Whitworth College, the oldest college in the State, may not be closed.

Rev. Clyde H. Gunn, pastor at Morton, reports that his people closed their budget on October 10, with everything paid in full, and that they immediately started a campaign to remodel the church building. At the time of his writing, they had in hand \$1,000 of the \$1,250 required to complete the work then in progress and to be completed by Conference.

The editor appreciates a most cordial message of appreciation for the Advocate from Mrs. John H. Green, of Barlow. Mrs. Green was for two years city missionary at Mary Werlein Mission, New Orleans, under the Missionary Council. As superintendent of the Christian Literature Committee, of Brandywine church, she sends us two subscriptions for the paper.

Rev. T. J. O'Neil, Crawford Street, Vicksburg, accompanies a subscription to the paper with a word of praise for the Advocate. Needless to say that we appreciate his support and his good opinion. He reports his work as going well, one hundred and fifty-nine members have been added this year, maturities on the church bonds are being met promptly, and the budget for the year will be balanced before the Conference convenes next week.

NOTICE, MISSISSIPPI CONFERENCE

The Board of Finance of the Mississippi Annual Conference will meet Wednesday afternoon, at 2:30 o'clock, November 17, in the room provided, at Court Street Methodist Church, Hattiesburg.

C. A. SCHULTZ, President;
CLYDE H. GUNN, Secretary.

METHODISM IN NATCHEZ

"Methodism in Natchez," by Rev. Henry G. Hawkins, of the Mississippi Conference, has just come from the press. It was published by the Hawkins Foundation of the Mississippi Annual Conference, Methodist Episcopal Church, South, Jackson, Miss. The volume, which contains 222 pages, is the first substantial contribution to the history of Mississippi Methodism since 1908, when the second volume of Jones' "History of Methodism in Mississippi" was issued. The book is what its name implies, a history of Natchez Methodism, but it is much more than that, for it tells the story of the beginnings of Methodism in

Mississippi and the Southwest. All of Mississippi and the field developed from Natchez as a center has the common heritage in the history of Natchez Methodism. The labors of Tobias Gibson and the pioneers are told in "A Centennial Retrospect" by the late Dr. W. C. Black, for a time the editor of the New Orleans Christian Advocate, and long a pastor in the Mississippi Conference. Dr. Black's paper, prepared in 1884, is corrected and elaborated by numerous notes of Rev. H. G. Hawkins. Part II of the volume was prepared by Brother Hawkins himself, and it furnishes a more detailed and intimate study of the people and the achievements of Natchez Methodism. To the people of Natchez, the book will be an invaluable treasure, and to those interested in the history of the Church in this entire section, it provides material in a form and of a nature not to be found elsewhere. We commend the volume as a worthy contribution to our Methodist literature. The price of the book is \$1.25. Make check payable to W. B. Jones, Treasurer, and send your order to Rev. G. H. Jones, Ellisville, Miss.

THE EDITOR.

STATEMENTS MADE BY PROMINENT MISSISSIPPIANS REGARDING WHITWORTH COLLEGE.

We, the undersigned, believe that Whitworth College should be maintained in Brookhaven as a distinctive college for young women. Its long and noble history, its present rating and equipment, and its promise of future service to Church and State constitute a challenge to the Methodist Church and to the citizens of Mississippi.

The citizens of Brookhaven have raised \$25,000 on the endowment. The Alumnae have pledged the interest on another \$25,000, which amount may be used as an operating fund during the next five years. During this time it is believed that the permanent productive endowment of the college can be built up to meet all requirements.

We are contributing to the endowment fund, and request Methodist pastors of the Mississippi Conference and other friends of Christian education to cooperate to the full extent of their ability to the end that Whitworth College may go unafraid into another century of service to the young women of our Southland.

Signed: W. S. F. Tatum, Hattiesburg, Miss.; Hugh White, Governor's Office; Xavier A. Kramer, Mayor, McComb, Miss.; Mrs. H. J. Wilson, President, Mississippi Federation Women's Clubs, Hazlehurst, Miss.; Thad B. Lampton, merchant and banker, Jackson, Miss.; Dan R. McGehee, Member of Congress,

Meadville, Miss.; J. T. Drake, lawyer, Port Gibson, Miss.; W. F. Bond, State Commissioner Public Welfare, Jackson, Miss.; R. B. Wall, Administrator W. P. A., Jackson, Miss.; P. O. Brown, President Mississippi Power & Light Co., Jackson, Miss.; T. M. Hederman, Clarion-Ledger, Jackson, Miss.; Henry Boswell, Supt. State Sanatorium, Jackson, Miss.; R. H. Russell, Jr., wholesale grocer, Hattiesburg, Miss.; R. W. Dunn, manager, American Oil Co., Hattiesburg, Miss.; L. O. Crosby, lumberman and manufacturer, Picayune, Miss.; W. E. Lampton, banker, Columbia, Miss.; T. R. McDonald, farmer and banker, Tylertown, Miss.; E. W. Reid, cotton, Magnolia, Miss.; P. H. Enoch, lumberman, Fernwood, Miss.; G. W. Mars, banker and merchant, Philadelphia, Miss.; W. H. Davenport, banker and investor, Newton, Miss.; Paul B. Johnson, lawyer, Hattiesburg, Miss.

The aggregate amount contributed to the Whitworth endowment by these men is more than \$70,000.

MESSAGE FROM THE EXECUTIVE COUNCIL OF THE CHINA CONFERENCE

To the Board of Missions and the Church in America

(Note—This message was received by Dr. A. W. Wasson, Foreign Secretary, on October 28, 1937. The Executive Council is composed of Chinese and missionaries elected by the China Conference. The Chairman is Dr. Z. T. Kaung, a delegate to the last General Conference of the Church.)

We appreciate deeply the cabled message of sympathy and prayer from Bishop Moore and Secretaries of our Board of Missions. It has been announced as fully as possible to the churches and it has brought heartening comfort in these weeks of suffering and peril unparalleled, giving assurance of your abiding fellowship. This encourages us all in this dark hour.

While up to date all the territory served by our Church has not been included in the area of heaviest scourge of carnage and destruction, no city, town, or hamlet has escaped bitter experiences of this devastating invasion.

Homes, churches, and schools have been destroyed indiscriminately, while massed hundreds of helpless and harmless refugees have been bombed. No useful estimate can be furnished at this time of the destruction of civilian and non-combatant life and property, but of course in such loss our people share.

But we write rather to share our increasing encouragement in the manifest efforts of our Church throughout the country to order that this may stimulate our fellowship with you in faith. Truly we are in deep distress, but not defeated. Some churches

razed, some congregations have been scattered, many homes have been broken up, but in it all there emerges the persistent determination of our church people to carry on. Churches are trying to function and everywhere they are becoming centers of help and comfort to the people. Our schools are opening, even removed from their plants, and our hospitals have carried on their services to all uninterruptedly. Thus our Church is in action with purpose and with energy.

Never before have the loyal confidences and intimate cooperation between the Chinese and the missionary groups of our Church in China been so plainly evident nor so distinctly stimulating, nor has the Church ever before stood out so clearly as a ministry of goodwill and helpfulness to our suffering people. Our Church people have the will to serve, and in this respect especially is coming into its own great field.

We appreciate your support and sympathy and we crave in this time of our severest trials to share with the Church everywhere in earnest and energetic efforts for the peace of our tortured world.

We pray earnestly that Christian efforts can help bring peace to our distressed world.

In brotherly love,
THE EXECUTIVE COUNCIL OF
THE CHINA CONFERENCE.
Shanghai, Sept. 28, 1937.

EMORY ANNOUNCES PLANS FOR MINISTERS' WEEK

The principal speaker for Emory University's Ministers' Week, to be held Monday, January 10, through Friday, January 14, will be Dr. George A. Buttrick, it has recently been announced. Dr. Buttrick is pastor of Madison Avenue Presbyterian Church in New York City, where he has been since 1927.

Dr. Buttrick is Director of National Missions of the Presbyterian Church, Professor in the Department of Homiletics of Union Theological Seminary, a member of the Committee on Religion and Medicine and the Committee on Evangelism of the Federal Council of Churches. He is the author of the widely-read "Parables of Jesus," "Jesus Came Preaching," and "Christian Fact and Modern Doubt."

"Prayer" will be the general topic of Dr. Buttrick's evening addresses at Emory, although the specific subjects have not yet been announced. In the mornings he will be the guest speaker at the students' chapel services, held in connection with Religious Emphasis Week.

The program for Ministers' Week also includes morning classes for visiting ministers, led by Emory Theology Professors Parker, Sledd, Watkins, and Floyd. "The Church and Social Action" will be the subject of open forum discussions by Dr. W. A. Smart, and several special speakers will contribute to the ministers' wives.

H. B. Trimble, wife of the dean of the school.

A special feature on the week's program will be a banquet Thursday evening, followed by an illustrated lecture on "A Day in China," by Mr. and Mrs. J. Henry White, recently returned from the Orient.

THE PRIMAL CONSIDERATION IN UNIFICATION

By M. H. McCormack, Jr.

While some very fine reasoning has emanated from both sides in the current controversy over Unification, in most instances the real considerations have been beclouded by a haze of trivialities. A careful analysis of all the articles that have appeared on the subject would reveal that there exists only three basic attitudes: (1) we should have a united Methodism, and now is the time to realize it; (2) we ought to have Methodist union, but the time is not ripe for it; and (3) real union can never be had in American Methodism; and even if it could be realized, it should not be.

Many excellent arguments have been advanced—some affirming and some negating each of these assumptions. And after all is said, it remains a matter of personal choice and conviction on the part of the individual Methodist as to which of these attitudes he will assume. And it may safely be assumed that the considerations upon which he will base his choice of attitudes will not be the merits or demerits of the proposed Plan of Unification; his contentions to the contrary notwithstanding.

Those in favor of Unification would readily accept any reasonable basis for Union. Those opposed to Unification would doubtless discover upon close introspection that they would be opposed to it under any plan. And those who desire Union but find themselves dubious about this being the proper time would never find a suitable time for it.

It should be borne in mind by those seeking to carry their respective points that they will do so not by convincing the other sides that their understanding of the Plan of Unification or the technicalities concerning its adoption and final outcome is erroneous, but by bringing about a change in the basic desires and attitudes of their opponents.

At the bottom of the opposition to Unification lay sectional prejudice, distrust of the members and leadership of the other Methodist bodies, and inherent fear of a triumphant majority. Whether these attitudes are well founded remains a matter of individual judgment. Doubtless those holding these views think that they have good grounds for them. Their opponents would attribute such fears and distracts to a lack of understanding, a reluctance to progress, and possibly a disavowal of religion. The task of such opponents is to bring about a change in these attitudes.

of those holding against Unification, and not to waste their time quibbling over technical considerations.

At the heart of the movement toward Unification lies the conviction that Methodism has done for Americans of other sections essentially the same things that it has done for us, and that consequently the corporate character of other bodies of Methodists is little if any different from that of our own denomination. They feel that if the genius and spirit of Methodism has failed in all branches except our own there must be something wrong with its characteristic qualities, and the quicker we discover it the better off we will be. It is hard for them to believe that the character of 6,000,000 Methodists in other branches is such that they would seek to take advantage of their superior numbers to impose upon us unbearable burdens and subversive views. Indeed, they feel that there are no fundamental differences of character, creed, and spirit existing between Methodists of the bodies concerned in the proposed Union.

Their opponents would hold that such attitudes are the result of unthinking credulity, extravagant enthusiasm, and a reckless disregard of the experiences in our past history. It, therefore, devolves upon them to carry their point by dispelling the desire for Union, and this may be done only by a wholesale change of attitude.

The whole question boils down to this: you cannot change the vote of a man by pointing out that this change or that continuation will result in the event his side is victorious. That may be the very thing he eagerly anticipates. For instance, an opponent of Unification seeks to win over to his side a man who intends to vote for Unification by pointing out to him that when Union comes there will be no "Methodist Episcopal Church, South," but that we will all belong to "The Methodist Church in America." It is probable that the party of the second part has long wished that both the superfluous "Episcopal," and the sectional "South" might be deleted from the style of our Church.

On the other hand, an exponent of Unification might seek to win over to his cause one of the opposition by telling him that should Unification fail to be effected it would mean that our body of Methodism would continue to be a small, separate denomination handicapped by expensive, pernicious overlapping in the border areas. It is likely that this opponent of Unification prefers a small church to a large one, and sees no difference between overlapping with Methodists of another denomination and overlapping with Baptists or Presbyterians.

If either side is wrong it is a matter of attitude and not of judgment. It is not that either side is deceived in what it seeks. Its trouble, if any, is in what it wants.

A man who attempts suicide is doubt-

(Continued on page 14)

Louisiana Conference

PERSONAL AND OTHERWISE

Rev. G. W. Pomeroy, the aggressive and capable leader of Methodism in Crowley, has our thanks for material support and friendly greetings of the past week.

Rev. W. H. Royal was a caller at the Advocate office one day last week. His visit was in connection with a business trip to the city and we had only the fellowship at the lunch hour with him.

We are happy to report the very great improvement of Mr. J. A. Pharr, following his serious accident of a week ago. At last reports his condition seemed to indicate immediate and full recovery.

The Advocate makes due and appreciative acknowledgment of the renewal subscription of Mrs. K. I. Bean, of Bogalusa. Brother Bean and his wife have long been faithful workers in the church of that little city.

The Fellowship Banquet for the District was held at First Church, New Orleans, on the night of October 23. It had a record attendance and the enthusiasm matched the crowd. Hon. R. E. Brumby, of Franklin, and Hon. W. B. Clarke, of Monroe, were the speakers.

Drs. Serex and Dawson have more than enough to do with the added responsibility of entertaining the Conference on short notice. Dr. Serex is concluding the work of the year in his District and Dr. Dawson has engagements at two Annual Conferences which are meeting during this time.

From a letter received the past week, we quote the following: "We have not heard of a thing being done to help the starvation-salaried circuit preacher. He is just as deserving as the foreign missionary who was remembered in the Bishops' Crusade, and maintaining the charge he serves is of primary importance."

The announcement of the engagement and the approaching marriage of Miss Halcyon Rhodes Colomb, daughter of Mr. and Mrs. James Marion Colomb, to Mr. William Walter Holmes, son of Dr. and Mrs. W. W. Holmes, is of interest to a wide circle of friends in Louisiana and Mississippi. The wedding will take place in February.

Rev. John Rasmussen, pastor at Mansfield, held a week's Training School for Christian Workers recently, and twenty-four persons received credit. The fourth quarterly conference for the year was scheduled for last Thursday night, and effort was being made to reduce the budget deficit to a sum which would make it easy to handle in the days which remain until Conference.

Rev. C. D. Atkinson, pastor at Opelousas, sends a list of three subscriptions and a message of personal greeting, both of which we genuinely appreciate. He serves one of the most historic fields of Louisiana Methodism. It was to Opelousas that Elisha Bowman went in 1805 when he failed to gain a footing in New Orleans, and it was there that the Louisiana Conference was organized in January, 1847.

A marriage of more than passing interest occurred in the little city of Franklin on the Teche on Wednesday evening of last week. The contracting parties were Miss Martha Brumby, daughter of Hon. and Mrs. R. E. Brumby, and Mr. Arnold Wilking, of Wood River, Illinois. The groom is in the employ of the Shell Petroleum Corporation. The Advocate joins with many friends of this section in congratulations and good wishes.

A marriage of interest to ministerial circles, especially, occurred at DeRidder on last Tuesday, when Miss Elsie Sensintaffar became the bride of Rev. Jerome Cain, pastor at Chalmette, New Orleans. The bride is a sister of Rev. J. C. Sensintaffar, of Jonesville, and the groom is a son of Rev. L. W. Cain, of Denham Springs. The Advocate extends good wishes for these happy young people and we join in welcoming the bride to the city and to the fraternity of service for the Master.

FROM NEWELLTON

Dear Editor: We have just closed a thirteen-day revival, with Rev. Maurice Fulkerson and Brother Valie preaching for us. There were several additions to the church and we enjoyed the services very much. Brother Fulkerson is the resident pastor. We all love the pastor, who is a young man, and certainly is doing a great work for Newellton. We have a lovely new church, just finished; it is a Union church, but we all worship in unity. I belong to the Methodist group.

Hoping that this may find a place in the Christian Advocate, I am,
MRS. JENNIE REEDER.

TO THE METHODISTS OF THE NEW ORLEANS AREA

Dear Brethren: We take this method of calling to your attention a matter that we deem highly important, namely, the high privilege of remembering your local churches and the institutions of the Church in the making of your wills. Numbers of you have been members of the Church almost your entire lives. The Church has been a mother to you. What

a fine opportunity of expressing your gratitude this is.

Among several reasons that might be given to Methodists for taking advantage of such an opportunity we give two:

First, the need of the Church for such gifts is very great.

Second, such remembrance of your Church perpetuates and expands the service of the Church thus remembered, and establishes a worthy and lasting memorial to the donor and his family, assuring the ministry and blessings of the Church to future generations.

It is urged and hoped that numbers of our people within this area will avail themselves of the privilege and opportunity in this proposal.

Your brethren,
HOYT M. DOBBS,
Presiding Bishop;
ELMER C. GUNN,
Presiding Elder;
C. P. ZENOR,
District Superintendent.

LET JUSTICE BEGIN AT HOME

By Benj. F. Rogers

A study of the minutes of the Louisiana Conference for last year reveals some very interesting facts. These facts I wish to set forth as a basis of what I shall have to say in this article.

Last year there were 151 pastoral charges. These paid to pastors and presiding elders the total sum of \$252,235. Seventy-four of these charges, or nearly 50 per cent of the total number of charges, paid to the pastors serving them a total of only \$63,096. Six of the seventy-four paid a little over \$1,200 each but less than \$1,300. Thirty-nine charges each paid \$900 or less. The total amount raised for Conference work was \$31,200. The total amount raised for the orphanage was \$37,717. The amount which the Conference Board of Missions had to appropriate to aid in pastoral support was \$4,125. This amount was divided among thirty pastoral charges and three hospitals. The Conference Board of Finance received from the Conference Treasurer \$5,070 to be disbursed among 62 Conference claimants. From other sources this Board had \$7,350 additional, so that the superannuated preachers and their wives and the wives of deceased preachers received an average sum of a fraction more than \$200 each. The orphans at Ruston received a fraction more than \$219 each. The Conference Board of Christian Education received from Conference funds \$16,250, or more than half of the total amount raised and nearly four times as much as the Conference Board of Missions had to aid pastors in the charges; \$10,400 of that amount, of course, went to pay interest on the debt. The seventy-four charges above paid \$8,283 on General and Conference work.

In this discussion I am dealing primarily about the woefully inadequate

come of the seventy-four pastors of the seventy-four charges mentioned. Not that I am unconcerned about the thirty-two pastors who received \$1,300 or more but less than \$1,800. I was born and reared in a Methodist circuit rider's home, and no one can tell me anything about the privations and hardships and heartaches that come to an underpaid minister and his family. Such a condition ought not to have existed then and it ought not to exist now. Our Church demands now that a minister be a college graduate and it also urges that we have a B. D. degree, and yet it appears that he is expected to keep himself well dressed, feed, clothe and educate a family, pay for and operate an automobile, buy and read good books, and give to every good cause out of his pitifully slender purse. Many of them have been living this sort of sacrificial life for many years. They are sometimes criticised because they cannot preach like a bishop and because they are not as efficient as some others. They have seen General Conferences come and go and the delegates elected return with membership on some General Board or Commission. Occasionally, as in recent years, Commissions have been appointed to study the question of ministerial support, but so far almost exactly nothing has been done. In a few instances, by Annual Conference action, the ministers who do receive a fairly adequate salary are assessed a percentage of what they receive to aid those who need more. I am sure that any true minister of the Gospel is ready to share what he may have with those of his brethren who may be in distress, but there are few who think this to be the proper solution. No minister, however small his income, wants to be made to feel that he is the private charity of one or a group of his fellow ministers. They labor for the Church and humanity just as their more fortunate brethren do, and they have a right to expect that their support shall come from the Church, and I assert that that is the source from which it should come. The Church supports its missionaries in foreign fields far more liberally than it does its missionaries in the home field, and while I am an ardent believer in foreign missions, yet in a sense we are killing the goose that lays the golden egg when we suffer our workers at home to be neglected and handicapped by paying them disgracefully inadequate salaries. Their happiness is marred, their efficiency impaired and their sense of justice outraged. No man can do his best work when he is constantly uneasy and uncertain about his income and distressed because even if he does get all that is promised him, he will not be able to make ends meet.

The Church is amply able to see to it that none of its ministers are required to labor on but little short of starvation salaries. The Methodist people of Louisiana this year contributed something less than \$15,000 to aid the General Board of Missions to pay

we continue to say in effect to all the faithful underpaid ministers of our Conference we are not concerned about your privations, for we expect you to continue to serve the Church because of your great love for the Lord, and you ought not to be concerned about the needs of yourself or family? Or shall we say to the Methodist people of the State of Louisiana that \$10,000 more than you have been paying is urgently needed to supplement the salaries of at least 75 ministers who are serving, preaching the gospel, visiting the sick, cheering the distressed, and comforting the dying?

I feel certain that the Methodist people of this great State would respond generously to such an appeal, because they know that the cost of living has greatly increased. They also know that if the work of the Church is to be done well that they cannot afford to be penurious with its workers. Fairness commends it, love approves it, expediency urges it, and justice demands it.

JAMES HENRY JOHNSON

(Continued from page 7)

nary Institutions, of which he was elected Chairman.

He helped organize the Coahoma County Chapter of the American Red Cross in 1917. He was made Camp Chairman and assisted in purchasing the first Boy Scout Camp, now known as Camp Tallaha, near Charleston, Miss., and under his personal supervision it was efficiently equipped. He received the loving cup, given by the Young Business Men's Club in 1932, as being the most outstanding citizen in Clarksdale and Coahoma County.

He belongs to the Woodmen of the World, Knights of Pythias, Elks and Rotary Clubs. Mr. Johnson has received all the degrees in the Masonic Lodge from the first through the thirty-second degree; he has received the degree of the Red Cross of Constantine; is a member of the Shrine, and holds life membership in Eureka Council of Memphis, Albert Pike Consistory, and Wahabi Temple of Jackson, Miss. In 1927-28 he was elected and served as Grand Master of Grand Lodge of Masons, F. & A. M., and in 1936 was elected as Grand High Priest of the Grand Chapter of Royal Arch Masons, which he is now serving.

He is also Captain General of the Grand Commandery, Knight Templar, and will be elevated to Grand Commander in 1939. He represented the Shrine at the Imperial Meeting at Atlantic City in 1934. For a number of years he served as chairman of the finance committee of the Grand Lodge.

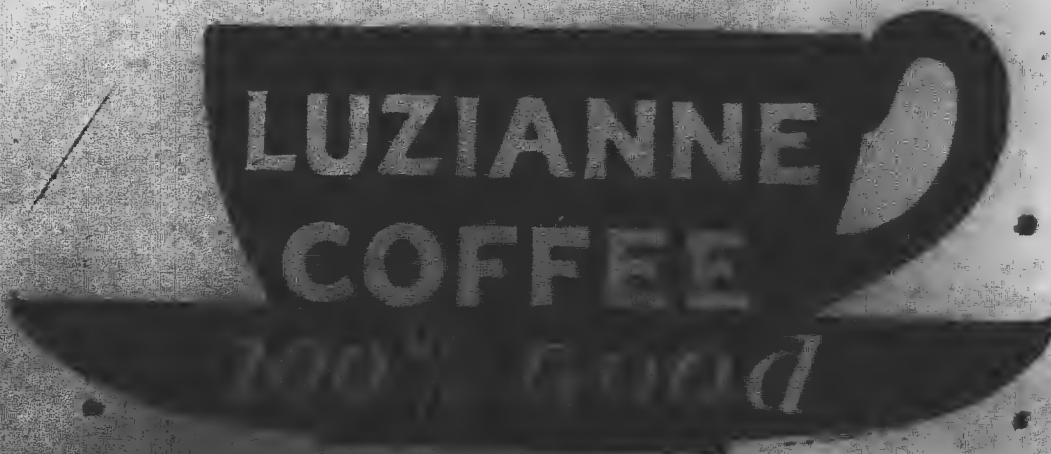
Mr. Johnson joined the Methodist Episcopal Church, South, at Hernando in 1883 and the same year was put on the board of stewards and served until he left in January, 1891. At Tunica he was also put on the board of stewards and, there being no church at Tunica, he was put on the building committee to erect the first Methodist church. In 1895 he was put on the board of stewards at Clarksdale, where he has served continuously since, serving also as a member of the board of trustees and chairman of the finance committee. He is also on the board of trustees of the Greenville District parsonage. He was elected by the Annual Conference as a delegate to the General Conference in 1932, and in 1934 was elected as Treasurer of the North Mississippi Conference, handling the Conference money for some one hundred sixty odd charges. He has also served as secretary, treasurer and chairman of the board of the local Methodist church.

TYRO CIRCUIT

Dear Mr. Editor: It has been some time since I have seen anything from the Tyro circuit in your paper, and I thought perhaps it would be of interest, especially to former pastors and friends, to know how our work is progressing. Also, since I believe in giving "honor to whom honor is due," to let you know what has been accomplished by the pastor, Rev. J. W. Holliday, during his two years' pastorate on this circuit.

He found the parsonage much in need of repairs when he came to the work. He at once sought the cooperation of the people and soon raised about two hundred dollars, which was used for repairs. Two cast-away rooms were put in good order, one was nicely fixed up for a study, the other was enlarged and made a convenient kitchen. New screens, floors, and screened porch were a few of the things done which has made it com-

(Continued on page 14)



Christian Education

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CHURCH SCHOOL LESSON, NOVEMBER 14

By Dr. J. R. Countiss

THE CHRISTIAN MINISTER

The lesson embraces a part of the instruction given by the aged apostle, Paul, to his young ministerial friend and protege, Timothy, pastor of the important church at Ephesus. Timothy needed to know—all preachers do. He was to "study to show himself approved unto God, a workman that needeth not to be ashamed." Being a bright young man, he might have picked up enough of news and gossip on the streets to concoct an interesting and breezy talk for Sunday

morning, or in that lazy self-indulgence improperly called faith, he might have opened his mouth for the Lord to fill it. Such is not the apostolic method. The Christian Gospel is not "bag of tricks," but a bundle of facts and a body of principles. The Christian ministry is essentially a teaching ministry. There is a body of truth to be learned and to be proclaimed. Men are not fitted to speculate on what may be till they have made themselves familiar with what has been. Above all is this true of those who would teach the truth concerning the dealings of God with men. If the Christian religion is not rooted in a body of fact, it is only another of the vain superstitions of men, and can have no valid claim to the interest of rational beings.

This Gospel of fact had scarcely been started on its redemptive way when men of good intentions and of bad began to overlay it with speculations and superstitions, even as the scribes and Pharisees had covered the Law of Moses with accretions of fancy and tradition. Against these "old wives' fables" Timothy was to give warning while he put the disciples in remembrance of the true teachings of Jesus. Earnest and honest dissemination of the truth is the very best antidote for error. For this work none is so well suited as one who has been "nourished up in the words of faith and good doctrine." No theological school can ever take the place of such Christian homes as that in which Timothy had been brought up, and in which he had learned the truth.

As knowledge is vain except as it is shared, so preaching is vain unless it is lived. Timothy was directed not only to proclaim the Gospel, but to live it—to be an example to the flock committed to his charge. The activities of the minister may differ widely from those of the man of business, but one spirit should characterize both. It is as easy to be greedy for place and power as for worldly goods; as easy to covet another's parish as to covet another's property—as easy, and as mean.

The good minister must not only know the past and live for the present, he must also plan for the future. As the aged Paul had trained the faithful Timothy, he in turn must prepare others to take up the burden when his own turn came to lay it down. Good preaching should kindle in the heart of youth a desire to enter the ministry, whose heroic unselfishness and tremendous importance are manifest not only in the Sunday sermon but in the daily service of the man of God. Not the pleasant plains but the rugged heights commend themselves to youth. There will ever be found aspiring Elishas to follow the noble Elijahs who keep high fellowship

with God, to sacrifice all manner of material substance if only they may obtain a double portion of the spirit of their leaders. No small part of the triumph of Elijah and the victory of Paul was due to those illustrious sons of the faith they left behind—Elisha and Timothy. Happy is the prophet whose ministry is reborn and perpetuated in his converts.

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The Christian Fireside

CHILDREN IN COURT

By Judge Malcolm Hatfield

Before a runaway girl could be returned home it was necessary for the court to insist that the parents alter their treatment of her.

As a child, this girl had been disciplined by threats of being chained in a basement infested with rats. At fourteen years of age, the girl was told by her mother that she would run away if the child refused to mind her. This left the girl in a constant state of insecurity and she finally concluded that if her mother could desert her she really didn't love her as much as she pretended. Rather than be a continued burden on her family she decided to leave home and took the first opportunity that presented itself to carry out her resolve.

TRUST AND OBEY

Abraham knew not whither he went. But he knew the God he followed, and that was sufficient. To demand that we always should see the end from the beginning is to adulterate faith with curiosity.

If we believe in God, believe in his goodness, wisdom, and power, we should know that he will lead us only into paths

that, eventually at least, will prove best for our feet.

If he loves us, as we profess to believe that he does, he surely will seek our highest welfare in all his dealings with us. He is our Father

Even an earthly father desires the very best things for his children. And God, being better and wiser than any human father, not only desires the best for his children but also knows the way to the best.

That is exactly what divine guidance means—guiding his children to the best.

That is why we should be submissive to him. If we do not obtain that which is best for us in time and eternity it is because we are unwilling to commit ourselves to Him who is able to do more than we can ask or think.

Unbelief and disobedience are foolish attitudes of mind. Implicit trust is the very essence of wisdom.—The Religious Telescope.

FACTS ABOUT WILD GEESE

By L. D. Chapman

Very few persons, who see the wild geese winging their way regularly across the continent every spring and fall, have a very clear idea of how they really live in their natural environment.

With its dark gray body, black neck and white patch under its jaw, the wild goose is a picturesque character along the shore of any woodland lake or river.

The wild goose is a true weather prophet, and it is very seldom that it makes a mistake and is caught in a snow storm of any consequence. When the frosty nights of early fall appear on its northern range, the geese gather in bands of from thirty to a hundred or more and, led by an old gander, line up in a V-shaped formation to begin their annual migration.

During the flight, the geese stop from time to time to feed, but always when the flight is resumed, the old gander is in the lead, with the lesser geese strung out in the V-shaped formation. Occasional

in the picturesque V-shaped manner with an old gander always leading the way. The flight to the northward is usually most leisurely, as the birds are thin and make their way slowly as the spring opens up.

When protecting their young or nests, wild geese are exceedingly vicious and can inflict a very painful blow with their wings, but at other times they will take immediate flight at the first approach of man. The diet of wild geese is a varied one, comprising various grains and fish as well as all sorts of vegetation.

They are among the cleanest of all birds, and one curious characteristic that has been noted and much commented on is that in their wild state, as well as in the domesticated, all grass roots that are pulled up are carefully washed before being eaten. In that respect, more than any other, geese differ greatly from all other wild fowl.—Our Dumb Animals.

Compliments that precede requests for favors are like the "slightly soiled" goods that are on the bargain counter.

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nest in our country. Canada, and the Southern States. From the North, the

Methodist Women

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

Mrs. W. L. Honeycutt, of the Corinth circuit, sends the following report of a Circuit Mission Study Class. There must be many like this one, but we do not hear from them as we should like to. If you are out there in space write us about your way of conducting your missionary society:

The Mission Study Class of Gaines Chapel, Box Chapel, and Mt. Carmel churches met at Gaines Chapel Monday in an all-day meeting for the final study in "What is this Moslem World?"

These churches have shown a splendid spirit of fellowship and cooperation in this study. Together through September and October each church has been responsible for a lesson which has been dramatized and costumed according to plans developed at Grenada. Each of the three churches has been hostess to a meeting. At the final meeting, Monday, Mrs. Bailey gave some of the methods through which we might approach the Moslems. Mrs. Hugh Hammons gave a review of the past hundred and fifty years. Representatives from each of the three societies, Miss Lottie Jobe, Miss Alma Hooker, and Mrs. Green, had part in a round-table discussion led by Mrs. Lucy Babb and Mrs. Cossitt. Mrs. McCormack gave a clear definition to the task by leading us into a very helpful and inspiring devotional, which closed with Mrs. Bailey's singing "In the Secret of His Presence." This song was written by a converted Moslem.

The morning session was closed with prayer by our presiding elder's wife, Mrs. J. D. Wroten.

The noon hour was indeed one of fellowship.

As a fitting climax we were very fortunate in having Rev. Gilbert Henry bring to us in picture and lecture some of his experiences while in India as a missionary. This impressed in a very vivid way the things we had studied and we are grateful indeed to Rev. Henry for this helpful message.

As guests we had Mrs. A. M. West, of Kossuth, and a large number of ladies from First Church, Corinth.

TYRO CIRCUIT

(Continued from page 11)

fortable and livable. Meanwhile, each church was encouraged to give a "show-er," with the result that many useful things were given—a set of dishes, set of silverware for the table, a plentiful sup-

ply of table and bed linen, bedspreads, also several dozen towels, besides many other articles. Brother Holliday, with the cooperation of the young people of Tyro, put on a play, the proceeds of which were sufficient to put in a dining-room suit, a bed-room suit and art squares for the floors. New curtains were put up throughout the house. In fact, it is very nicely and comfortably fixed now.

Through the pastor's effort three commemoration suppers were given during the Bishops' Crusade which netted about seventy dollars. Several dollars' worth of work in repairs has been done on one church—Mount Vernon—and two hundred new hymnals have been placed in other churches, and an effort is being made to have the order of worship in all our church services.

Last year the finances were paid in full; in fact, our part of Conference claims was overpaid. This year, I think the financial affairs will come up pretty well.

Revivals have been held in all the churches and several names have been added to the rolls, and we are praying for spiritual growth.

We appreciate the work Brother Holliday has done during his two years with us and trust "the line will fall to him in pleasant places."

MRS. E. H. ROOK.

Como, Miss.

THE PRIMAL CONSIDERATION IN UNIFICATION

(Continued from page 9)

less wrong in his attitude, but if he selects potassium cyanide with which to do it, he is certainly not lacking in judgment as to the most effective method of accomplishing the desired end. And no sensible person would expect to deter him from his design by informing him that the results are certain to be fatal. And presumptuous, indeed, would be the person who would set out to restrain him by persuading him that potassium cyanide would be most ineffective, and that he would get much more rapid results from bicarbonate of soda.

Someone will be quick to point out that here is a brother who wants Unification, but will vote against it because he feels that we are not ready for it. The answer is that what this brother really wants is not so much Unification but tranquility. He is like the woman who wants a baby but doesn't want to have it. She desires the sweet experiences of motherhood, but she prefers the comfort and convenience of her present state. She

dreads to undergo the sufferings and travail, without which her fondest wish cannot be realized. Inasmuch as this is true, she allows her preference to usurp her longing, and consequently it becomes her principal desire.

It will be noted that I am arguing neither for nor against Unification. I am simply pleading for the reduction of the controversy to its primal consideration. The only question before us is, do we or do we not want Unification? Let us sound our hearts and ascertain our basic attitude, and then determine for ourselves whether we are right and Christian in assuming the attitude we have assumed.

If we really feel that Northern Methodists and Methodist Protestants are as sincere, as Christians, as intelligent as we, then it does not matter about the terms of Union. The United Methodism will eventually work out its destiny to the satisfaction of all. If we are right in assuming that all Methodists have the same heritage and are made of the same stuff, then sectional boundaries, racial antagonisms, social differences, and variations in polity and creed and spirit—if any—will disappear; and we will be "one big, happy family."

If we have assumed—and are right in assuming—that there are such differences between us that we could not work together in harmony and thus promote the best interests of the kingdom, then no sort of plan would be satisfactory.

Whenever we are bound together in indissoluble Union, any plan that might have brought us together will gradually disappear, and we will become a single entity, blended together like two elements in a compound.

A handshake between two gentlemen is sufficient to form a partnership, but all the contracts imaginable would not guarantee success to a partnership where one or more of the contracting parties proved to be insincere and untrustworthy.

Lambert, Miss.

Five Church Fires Every Day Last Year!

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Will Your Present Insurance Be Sufficient to Rebuild?

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FIRE — LIGHTNING
WINDSTORM — HAIL
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National Mutual Church Insurance

CHICAGO, ILLINOIS

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Southern Church

In Memoriam

CHARLES E. LOCKETT—AN APPRECIATION

Whereas, God in His infinite wisdom did, on October 2, see fit to remove from our midst a good and useful man, our friend and brother, Charles E. Lockett; and,

Whereas, in his death the community has lost a good citizen, the church a loyal and faithful member, the Men's Bible Class a regular attendant, the board of stewards a valued member, and

Whereas, we feel that the entire community will feel keenly the great loss sustained in his death; therefore be it

Resolved, That we, the members of the Fourth Quarterly Conference of the Grenada Methodist Church, do hereby express our sincere gratitude for the noble life he lived, the good examples he set, and the fine and faithful service he rendered.

Be it resolved, that we assure the grief-stricken family of our sincere sympathy and of a continued interest in their temporal and spiritual welfare.

Be it resolved, that a copy of these resolutions be spread upon the minutes of the Conference, a copy sent to the family, and a copy to the local papers and the New Orleans Christian Advocate.

Signed: C. A. Parks, Pastor; C. T. Floyd, Presiding Elder; H. H. Heath, Secretary.

A PRINCE IN ISRAEL HAS FALLEN

Mr. Archie Hoffpauir, age 84 years, of Rocky Mount, Louisiana, died at his home early Thursday morning, October 21, 1937, following a lengthy illness, and was buried on Friday, October 22, at 2 o'clock p. m., from the Rocky Mount Presbyterian church, with the Rev. P. B. McCullin, Methodist pastor at Plain Dealing, officiating, assisted by Rev. M. M. Miller, Presbyterian pastor of the same town.

His body was laid to rest in the Rocky Mount cemetery beneath a wilderness of flowers, and surrounded by a host of relatives and friends.

Mr. Hoffpauir was ever the preachers' friend, and the Methodist church at Alden Bridge, of which he was a member, has sustained a great loss. His presence

BLACK-DRAUGHT

A Vegetable Laxative

It is better for you if your body keeps working as Nature intended. Food wastes after digestion should be eliminated every day. When you get constipated, take a dose or two of purely vegetable Black-Draught for prompt, refreshing relief.

Thousands and thousands of men and women like Black-Draught keep it always on hand. It is the first sign of constipation. Sold in 25-cent

at the Sunday morning services and his fervent prayers will be greatly missed by the pastor and congregation at that place.

Mr. Hoffpauir ranked high as a public servant. He served as Representative of Bossier Parish in the State Legislature from 1916 to 1924. He was also a former member of the Bossier Parish Police Jury and School Board. He has been a resident of Bossier Parish since 1901 and was a native of Arcadia Parish.

He is survived by his widow, three sons—J. L. Hoffpauir, of Plain Dealing, La.; B. S. Hoffpauir and L. E. Hoffpauir, of Benton, La.; one daughter, Mrs. J. L. Thomas, Plainfield, N. Y., and three brothers, Abner Hoffpauir, Eress Hoffpauir and Raymond Hoffpauir, all of Crowley, La. Four grandchildren also survive him.

Mr. Hoffpauir was a life-long member of the Methodist Church and is now gone to join those immortals who sing in the Church Triumphant.

His pastor,

P. B. McCULLIN.

SAMUEL COLLWELL SAMPLE

Samuel Collwell Sample, son of the late Dr. John Sample, a practicing physician and a local preacher in the M. E. Church, South, died at his home near Summit, Miss., on September 13, 1937, being in his eighty-first year. He was born in Franklin County, Miss., near McCall Creek postoffice, on October 18, 1856.

Early in life he became a member of the Methodist Church and lived a life in keeping with its teachings. He was a man of dependable integrity and established character. His opposition to wrong and his support of right were well known. A sister-in-law says of him, "I know he was a pious, good boy. He was always good to me and treated me as a real sister."

He is survived by his wife, Ella Bethea Sample, a son, Robert, and a foster-son, William Elam.

A nephew,

D. B. RAULINS.

SUMMER CONFERENCES, 1938

The following dates have been agreed upon for enterprises that will be conducted by the General Board of Missions and the General Board of Christian Education at Mount Sequoyah, Fayetteville, Arkansas, and Lake Junaluska, N. C., for next summer:

Lake Junaluska

Leadership School, July 25-August 5.

Missionary Conference, August 1-7.

Pastors' Conference, August 8-15.

Young People's Leadership Conference, August 9-20.

Mount Sequoyah

Young People's Leadership Conference, July 12-23.

Missionary Conference, July 25-31.

Leadership School, August 8-19.

J. P. SIMPSON.

FRANCE ISSUES U. S. SESQUICENTENNIAL STAMP

The French Government has issued a special postage stamp in commemoration of the 150th anniversary of the U. S. Constitution. Meeting the enthusiastic approval of the general public, this action of the French Government will also be received warmly by the citizens of the United States, especially since it is connected with France's recent participation in the celebration of the Sesquicentennial of the Constitution.

The stamp shows two female figures before a plaque, clasping hands, to represent the sister republics. At the top of the plaque are the words, E Pluribus Unum, and below in the space between the two figures are the words, "Federal Constitution of the United States of America, September 17, 1787."

At the left and right of the plaque and back of the figures are, respectively, suggestions of the American flag and the French tricolor.

Printed in blue and larger than the usual French postage stamp, the value of this issue is 1 franc, 75 centimes, the present cost of mailing a letter from that country to the United States.—Scottish Rite News Bureau.

In places in Brazil where there are only one or two Methodists or Methodist families, often the people do not speak of the Methodist Church or the Methodist religion, but simply call this church "the religion of Senor So-and-So," whatever the name of the Methodist happens to be. In such instances the life of this one man or his family can greatly retard or promote the spread of the evangelical gospel in that town.

AGENTS WANTED

A real opportunity to own your own business; excellent profits; part or full time work. For particulars write THE CHARLES R. SPICER COMPANY, Department D, Memphis, Tenn.

COUGHS...

Get After that Cough Today
—with PERTUSSIN

When you catch cold and your throat feels dry or clogged, the secretions from countless tiny glands in your throat and windpipe often turn into sticky, irritating phlegm. This makes you cough.

Pertussin stimulates these glands to again pour out their natural moisture so that the annoying phlegm is loosened and easily raised. Quickly your throat is soothed, your cough relieved!

Your cough may be a warning signal from your respiratory system. Why neglect it? Do as millions have done! Use Pertussin, a safe, pleasant, natural remedy for children and grownups. Many physicians have prescribed Pertussin for over 30 years. It's safe and acts quickly. At all druggists.

PERTUSSIN

"MOST-THROAT" METHOD OF
COUGH RELIEF

Seach & Kado, Inc. AD-22
444 Washington Street, N. Y. C.
Please send me a large trial bottle of Pertussin. I enclose 10c.

Name _____
Address _____

RHEIMS RESTORED

Short days after the present government of Germany had signed another piece of paper, pledging the protection of Belgium, Cardinal Archbishop Suhard, of Rheims, reopened the historic cathedral that was left an unsightly heap of smoking ruins after the German invasion of Belgium and France twenty-three years before. Memories of those horrible days were forgotten, as the ceremonies stressed good will rather than hatred. The walls, torn by screeching shells, had been mended. The twin towers that had become familiar to all Americans had been built up again, largely through the generosity of America's John D. Rockefeller, Jr. The crumbling roof had been restored, so that the great nave was again a place of dim dignity and almost ghostly silence. Cardinal Suhard and six hundred other clergymen entered the doors to the strains of "Veni Creator," a victory march suggesting the triumph of good over evil, of peace over war. Salt (symbol of incorruptibility), ashes (symbol of penitence), and wine (symbol of generosity) were used by the cardinal in consecrating the high altar. The universality of the church was suggested as he traced on the arms of a great St. Andrew's cross on the floor the letters of the Roman and the Greek alphabets.—The Christian Advocate, New York.

REPORT BY CHARGES OF SUBSCRIPTIONS RECEIVED FROM NORTH MISSISSIPPI CONFERENCE

Aberdeen District W. P. Buhrman, P. E.

Aberdeen, V. C. Curtis	20
Algoma, C. B. Love	2
Amory, J. A. George	38
Becker, J. B. Burns	2
Bellefontaine, R. C. Mayo	..
Buena Vista, L. B. Wimberly	..
Calhoun City, T. W. Lewis	22
Coffeeville, J. B. Conner	3
Derma, G. R. Meaders	1
Eupora, J. M. Guinn	1
Fulton, W. W. Hartsfield	..
Greenwood Springs, T. F. Sartain	5
Houlka, E. M. Shaw	5
Houston, W. J. Dawson	26
Mathiston & Mahen, E. L. Jernigan	6
Nettleton, W. W. Bruner	2
Okolona, W. L. Stormont	1
Paris, T. A. Moody	..
Pittsboro & Bruce, K. E. Clark	..
Pontotoc, C. M. Chapman	4
Prairie & Strongs, W. D. Smith	3
Randolph, C. L. Elliott	..
Salem & Friendship, W. V. Stokes	..
Shannon, H. D. Suydam	13
Smithville, W. C. Mattox	..
Toccopola, J. A. Biffle	1
Tremont, B. D. Benson	..
Tupelo, H. F. Brooks	22
Vardaman, T. G. Lowrey	..
Verona, C. A. Northington	25
Water Valley, First Church, T. H. Dorsey	4
Water Valley, Main St., W. M. Jones	5
Woodland, F. H. McGee	..

Columbus District L. P. Wasson, P. E.

Ackerman, A. Y. Brown	13
Artesia, W. R. Crouch	9
Brooksville, R. P. Neblett	1
Caledonia, T. W. Smallwood	1
Chester, E. M. Allen	..
Columbus, First Church, E. N. Broyles	12
Columbus, Central, W. N. Dodds	5
Crawford, W. M. Hester	8
Durant, E. S. Lewis	18
Ethel, H. N. McKibben	3
Kosciusko, T. E. Gregory	26

Kosciusko Circuit, A. L. Davenport	..
Longview, J. L. Nabors	..
Louisville, E. R. Smoot	11
Louisville Circuit, W. A. McAlilly	10
Macon, J. W. Robertson	20
Macon Circuit, J. T. Lawhon	1
Mashulaville, M. S. Brantley	23
Noxapater, J. S. Maxey	2
Pickens, G. C. Gregory	13
Sallis, H. F. Tucker	4
Shuqualak, B. F. Bullard	2
Starkville, Melville Johnson	11
Sturgis, L. H. Floyd	16
Weir & McCool, S. W. Hemphill	2
West Point, J. H. Holder	7

Corinth District

J. D. Wroten, P. E.

Abbeville, R. E. Wasson	..
Ashland, R. C. Nanney	3
Baldwin, W. C. McCay	8
Belmont, N. H. Twitchell	..
Blue Mountain, W. R. Liming	2
Booneville, P. F. Luter	4
Burnsville, G. M. McCord	6
Chalybeate, N. M. Maxey	3
Corinth, First Church, E. H. Cunningham	14
Corinth, South Side, W. J. Wood	..
Corinth Circuit, W. P. Bailey	16
Dumas, J. N. Humphrey	1
Guntown, J. V. Stewart	2
Hickory Flat, D. R. McDougal	13
Holly Springs, T. M. Bradley	18
Iuka, S. E. Ashmore	25
Iuka Circuit, L. P. Jumper	11
Kossuth, A. M. West	..
Mantachie, W. H. Heath	2
Marietta, W. H. Andrews	..
Mooreville, M. E. Armstrong	5
Myrtle, L. M. James	4
New Albany, N. J. Golding	..
New Albany Circuit, S. P. Ashmore	..
Oxford, W. R. Lott	1
Potts Camp, E. P. Craddock	4
Rienzi, Huntley C. Lewis	..
Ripley, W. J. Cunningham	12
Sherman, A. J. Henry	4
Tishomingo, W. L. Whitener	..
Waterford, Travis Filgo	4
Wheeler, N. L. Threeth	..

Greenville District

J. R. Countiss, P. E.

Arcola & Murphy, H. E. Carter	4
Boyle & Pace, W. W. Jones	1
Clarksdale, J. H. Stephens	3
Cleveland, J. J. Baird	3
Coahoma & Jonestown, C. W. Avery	..
Dubbs, W. R. Goudelock	1
Dublin & Mattson, C. A. Baker	4
Duncan & Alligator, R. H. B. Gladney	..
Friars Point & Lyon, W. L. Pearson	10
Glen Allan & Winterville, N. D. Guerry	7
Greenville, J. W. Ward	2
Gunnison & Bobo, C. L. Oakes	..
Hollandale, W. C. Galceran	9
Indianola, W. N. Duncan	2
Leland, R. G. Moore	2
Lula & Dundee, W. T. Phillips	1
Merigold & Sherard, E. G. Mohler	..
Rosedale & Benoit, W. W. Woolard	11
Shaw & Litton, G. L. Rogers	3
Shelby, H. H. Wallace	8
Tunica, R. G. Lord	10

Greenwood District

A. T. McIlwain, P. E.

Acona, G. W. Robertson	11
Belzoni, W. B. Baker	25
Blackhawk, G. W. Curtis	3
Carrollton, L. C. Lawhon	23
Drew, T. B. Thrower	22
Duck Hill, S. B. Potts	18
Ebenezer, Guy Ray	4
Greenwood, First Church, S. H. Caffey	51
Greenwood, Price Memorial, George D. York	2
Inverness & Isola, S. A. Brown	18
Itta Bena, G. H. Boyles	20
Kilmichael, W. O. Hunt	8
Lexington, J. T. McCafferty	22
Minter City, W. I. Henley	8
Moorhead, J. R. Murff	18
Poplar Creek, M. A. Burns	1
Ruleville & Doddsville, W. M. Campbell	14
Schlatter & Cruger, W. D. Bennett	16
Sunflower, J. O. Dowdle	25
Swiftown, A. W. Bailey	12
Tchula, A. R. Beasley	24
Tutwiler, R. T. Hollingsworth	16
Valden & West, J. C. Wasson	19
Webb & Sumner, J. W. York	9
Winona, W. H. Mounger	16
Winona Circuit, W. M. Langley	5

Sardis-Grenada District

O. L. Floyd, P. E.

Arkabutla, J. A. Patterson	..
Batesville, H. R. McKee	..
Byhalla, W. C. Beasley	6

Charleston, H. P. Lewis	..
Cockrum, B. F. Hammond	..
Coldwater, G. R. Williams	12
Como, Seamon Rhea	12
Courtland, G. H. Ledbetter	..
Crenshaw & Sledge, E. B. Sharp	..
Grenada, C. A. Parks	..
Hernando, W. L. Robinson	..
Horn Lake, T. M. Dye, Jr.	..
Holcomb, J. W. Gibson	..
Lake Cormorant, E. C. Driskell	..
Lambert & Crowder, N. H. McCormack	..
Longtown, C. W. Baley	..
Marks-Belen-Darling, W. W. Milligan	..
Mt. Pleasant, C. R. Tollison	..
Oakland, K. I. Tucker	..
Olive Branch, J. D. Simpson	..
Pleasant Hill, H. N. Hamill	..
Red Banks, W. S. Solomon	..
Sardis, M. E. Scott	..
Sardis Circuit, R. L. Ellis	..
Senatobia, A. C. McCorkle	..
Shuford, E. G. Potts	..
Tyro, J. W. Holliday	..

**ME STAY
HOME FROM
WORK?
NO SIR!**
NOT WHEN GENUINE
BAYER ASPIRIN EASES
HEADACHE
IN A FEW
MINUTES



The inexpensive way to ease headaches — if you want fast results — is with Bayer Aspirin.

The instant the pain starts, simply take 2 Bayer tablets with a half glass of water. Usually in a few minutes relief arrives.

Bayer tablets are quick-acting because they disintegrate in a few seconds — ready to start their work of relief almost immediately after taking.

It costs only 2¢ or 3¢ to relieve most headaches — when you get the new economy tin. You pay only 25 cents for 24 tablets — about 1¢ apiece.

Make sure to get the genuine by insisting on Bayer Aspirin.



15c FOR 12
TABLETS
virtually 1 cent

New Orleans

CHRISTIAN ADVOCATE



THOUGHTS OF JOHN WESLEY

It be particularly observed, if the
be "glad tidings of great salvation
shall be to all people," then those
are in the full sense gospel ministers
proclaim the "great salvation"—that
salvation from all (both inward and
outward) sin, into all "the mind that was
Christ Jesus;" and likewise proclaim
of this salvation to every child of

A PRAYER OF JOHN WESLEY

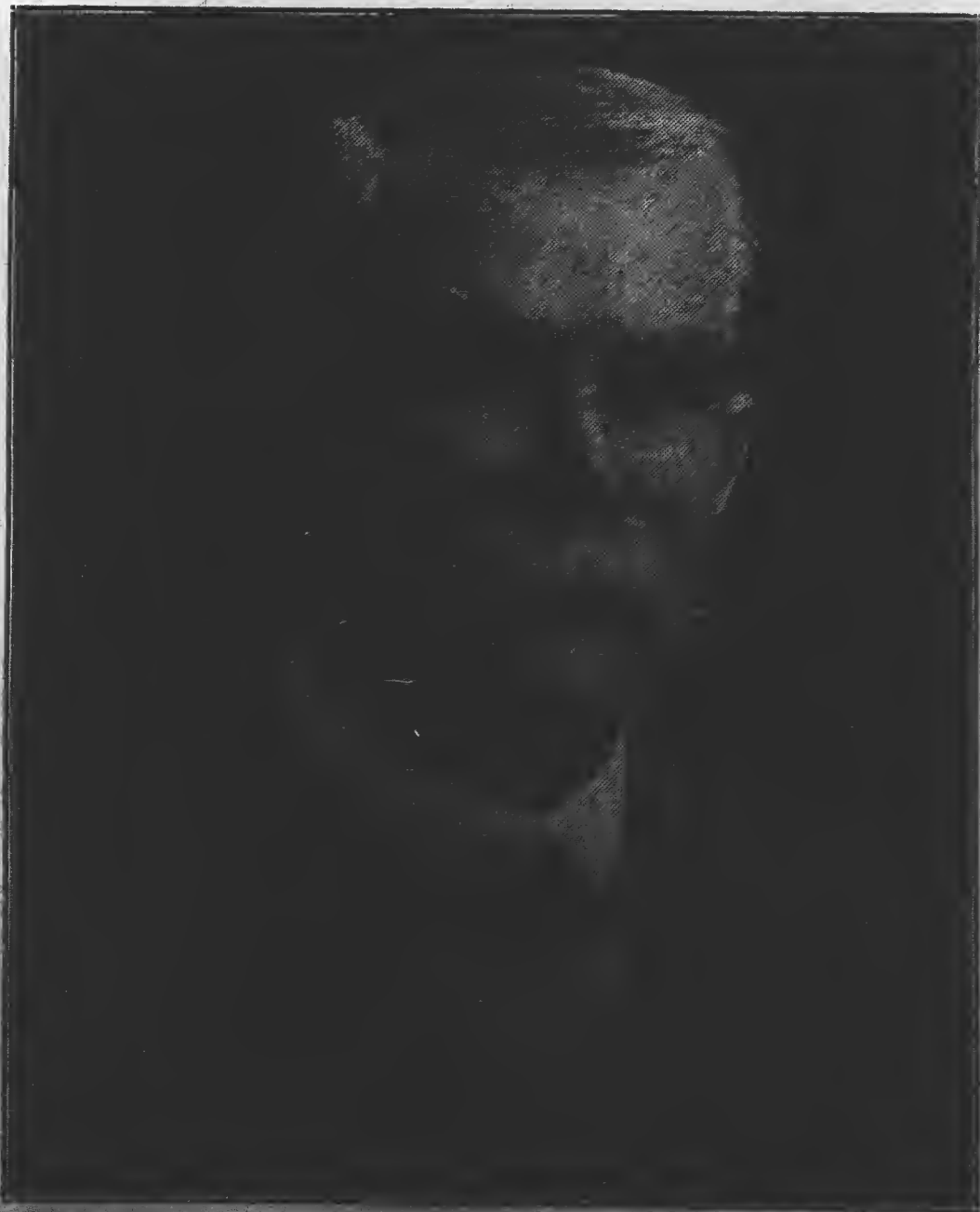
O my God, . . . Let thy infinite good-
ness and greatness be adored by all angels
and men. May thy Church, the catholic
community of divine love, be protected from
the powers of darkness. O vouchsafe to all
who call themselves by thy name one short
moment of thy goodness.

DOWN THE ROAD

Mississippi Conference at
Court Street, Hattiesburg,
November 17, 1937

Louisiana Conference at First
Church, Shreveport, No-
vember 24, 1937

J. C. CAVETT



John Connor Cavett was born in Macon, Miss., March 1, 1853. He moved to Meridian in 1882, where he lived until 1898, during which time he was a prominent churchman and distinguished for his service. He moved to Jackson in 1898 and joined the Capitol Street Methodist Church. In 1900 Mr. Cavett moved his membership to the Galloway Memorial Methodist Church where he has been a member for thirty-eight years. He is loved by his church and city for his unswerving character and life of service to the church and community. He is now in his eighty-fourth year, has been 59 years a member of the church, 53 years a steward, 34 years a Sunday School Superintendent, and often a delegate to District and Annual Conferences.



Wallet of the Week



PROTESTANT MISSIONARY WORK in the Belgian Congo was started about sixty years ago. In that time five thousand Sunday schools with an attendance of over two hundred thousand pupils is the record. These results have been achieved in spite of the many obstacles interposed by Roman Catholic opposition, and the fact that Roman Catholic missions are heavily subsidized by the Belgian government. The Protestant work depends entirely upon the benevolence of the missionary-minded people of the world.

* * *

THE SEVENTEENTH ANNIVERSARY of broadcasting, recently observed, calls attention to its enlarging field of service. It is employed for evangelistic purposes in several of the Latin-American republics, and such a station has been established in Central America by the Methodist Mission. Over this station, devotionals are broadcast every Sunday morning and missionary messages are put upon the air every Sunday afternoon. Concessions have been secured and the use of this method of evangelism is to be a permanent feature of the work.

* * *

JOSEPHINE ROCHE, Assistant Secretary of the Treasury in charge of Public Health, gave recently an interesting summary of a survey showing the effect of poverty on the death rate of low income groups as compared with higher income groups. She pointed out the fact that fifty years ago ninety-four per cent of deaths from disease were acute illnesses, mainly infections, but today seventy-five per cent of all mortality from disease is from chronic illness, and ten diseases, which account for three out of four deaths, strike most often and hardest in the homes of the poor.

* * *

CHRIST'S MISSION, at 229 West 48th Street, New York City, was founded fifty years ago by James A. O'Connor, an ordained priest of the Roman Catholic Church who voluntarily resigned his priesthood. The services of the Mission are undenominational and the present board of trustees has Baptists, Methodists and United Presbyterians in its membership. It is said that the services feature the experiences of those priests and laymen who have left the Roman Catholic Church and have become Protestants, and the Mission undertakes to give counsel to those who have problems growing out of mixed marriages and other matters relating to the Church of Rome.

DEAN H. L. SMITH, of the Indiana University of Education, thinks that moral and religious instruction in our American schools is totally inadequate. After the completion of a nation-wide survey, he says: "There is growing up a generation lacking in necessary religious and moral qualities." He says that only a few states require Bible reading, Bible courses or character courses. We wonder if the withdrawals from the field of education by our churches might not be considered a species of surrender to paganism?

* * *

AT OLD ORCHARD, Maine, a Christian fellowship was organized more than fifty years ago. It came to be known as the Missionary Alliance, and its pledge is to take the Gospel to the whole world. The Alliance now has organizations in most states of the Union and has a membership variously estimated at from twenty-five to forty thousand. It maintains missions in twenty fields with a population of seventy-two million people, and it supports more than five hundred missionaries, fifteen hundred native workers, and conducts missions in ninety-five languages.

* * *

LYNN DOYLE, famous Irish author, resigned from the Bureau Expurgatorius of the Saorstát Eireann, established in 1925 by President de Valera of the Irish Free State, after a service of only five weeks. It appears that the Bureau Expurgatorius was inspired by the "Holy See's Congregation of Forbidden Books," and Mr. Doyle refused to be a party to withholding from the public the list of books listed as outlaw literature by the Bureau. His resignation, sent to the Minister of Justice, contained adverse comment upon the policy of the Bureau.

* * *

THE OPHTHALMOGRAPH is a new invention for testing the efficiency of the eye. Experiments which have been made with it indicate that reading ability is due in considerable measure to eye deficiency. It has been discovered that the average person sees two words at a glance and only out of three thousand can recognize more than two words at once. The difference in reading ability of different persons is probably due chiefly to the rapidity of optic reaction and the range of individual eye. Office tests show that the ability of stenographers varies from two and seventy-five to six hundred words per

New Orleans Christian Advocate

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W. L. DUREN, D.D., Editor

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Manager

EDITORIAL

THE NORTH MISSISSIPPI CONFERENCE

The session of the North Mississippi Conference just held was one of the most harmonious and constructive assemblies of many years. There was manifest a change of leadership in the Conference, but no unhappy cross-currents and an utter absence of a spirit of organized attack. The vote on the Plan of Union made the first break in the chorus of approval, but we believe it registered the convictions of the majority expressed in the Conference. The Conference took a forward step in its planning for supplementing the salaries of the men who serve the weaker charges, and also in the resolution to concentrate its educational effort in its one outstanding school—Millsaps College. The high notes of the Conference were the addresses of Bishop Moore and the very clear and effective short talks of Bishop Dobbs on the Plan of Union, and the Aldersgate Commemoration. The reports showed 2,062 received on profession of faith and a net gain of 464 members. Payments on benevolences were \$1,292.42 in advance of last year. The entertainment of the Conference seemed to have been satisfactory, and we believe that the list of appointments represents a remarkable adjustment of one of the most difficult situations which the Conference has faced in many years. There were fifty-five charges, counting the filling of the place of four who were superannuated.

EDITOR.

PROCEEDINGS OF THE NORTH MISSISSIPPI CONFERENCE

The sixty-eighth session of the North Mississippi Conference met in the First Methodist Church, Clarksdale, at 7:30 p. m., November 10, with Bishop Hoyt M. Dobbs in the chair. Bishop Dobbs made acknowledgment of the solicitude of his brethren in the hour of his recent illness, and then introduced Bishop Arthur J. Moore, who officiated in the administration of the Sacrament of the Lord's Supper. Welcome addresses were made by Rev. J. E. Stephens, Dr. T. M. Dye, Mayor of Clarksdale, and Rev. J. L. Sandlin, pastor of the Disciples Church, and Hon. Gerald Fitzgerald, of the Board of Stewards. To these greetings, Bishop Dobbs made fitting response on behalf of the Conference.

Rev. W. R. Lott called the roll of the Conference, and he was elected secretary. The nominations of the presiding elders for the various committees were confirmed, and other details of the organization of the Conference were completed. The presiding elders then made reports of the work in their respective fields, and Conference adjourned with the benediction.

On Thursday, with Bishop Arthur J. Moore in the chair, the approval of the journal of the Conference was given, and Winfield was granted the privilege

of the floor for the purpose of representing Whitworth College.

To the call of the roll of superannuates, J. H. Felts, J. J. Brooks, J. W. Bell, B. P. Fullilove, J. J. Garner, R. S. Lawson, W. M. McIntosh, A. A. Martin, H. M. Young, and W. W. Mitchell answered with personal words to the Conference, Bishop Moore spoke words of appreciation, and to the list were added the names of L. B. Wimberly, J. A. Biffle, B. F. Bu'ard, and R. H. B. Gladney.

The Class of the Second Year was called, and W. S. McAlilly and J. N. Hinson were received into full connection.

Hon. J. G. Houston, Conference Lay Leader, then addressed the Conference on the Lay Activities program.

Arthur Morse O'Neill, L. A. Bennett, F. E. Luny, and J. L. Nabors, Jr., were admitted on trial.

The first ballot for delegates to the General Conference was taken, after which the Conference adjourned with the benediction by Rev. J. J. Brooks.

Afternoon Session

J. A. Smith, of the Mississippi Conference, led in prayer, after which, the order of the day having arrived, the consideration of the Plan of Union was taken up. It was decided to vote by ballot without debate. At the invitation of the Conference, Bishop Hoyt M. Dobbs gave a brief interpretation of the Plan and a concise analysis of its bearing upon the Church and its future. The ballot resulted in 117 votes for the Plan and 125 votes against it.

The first ballot for delegates resulted in the election of Rev. J. D. Wroten, clerical, and J. G. Houston and J. G. McGowen, lay delegates. The Class of the First Year was called and Rev. Basil E. Moore was discontinued at his own request. The Classes of the Third and Fourth Year were called, and the questions relating to same were answered.

Report Number 1 of the Board of Education was presented, and Dr. D. M. Key, Dr. J. L. Decell, and Mrs. C. L. Lomax addressed the body on the college plans and proposals. The report was adopted.

Rev. W. J. Wood's name was called and went to the Committee on Memoirs. Miss Sampley, of the Wesley Foundation, Mississippi State College for Women, addressed the Conference on her work. Rev. J. G. Snelling then spoke in behalf of the Memorial Mercy Home in New Orleans. Following this address, routine was resumed. Rev. S. M. Butts asked and was granted a location to go into the evangelistic work.

The tellers announced the result of the second ballot for delegates to the General Conference. L. P. Wasson and W. R. Lott, clerical, and no lay delegates were elected. The third ballot was taken and sealed for the night, and the Conference adjourned with the benediction by Dr. J. R. Counties.

Statement of Bishop Dobbs on Plan of Union in Response to Request of the Conference

Your action to vote by ballot is altogether fitting and proper. The right of a man to vote his honest convictions without duress or coercion is one of the basic principles of the Kingdom of Christ.

He should approach this whole question demanding the right to be trusted and granting to others the same honor and privilege.

If Christian men and women in and of the Church can not find it in their hearts to place confidence in one another, they may not rightfully expect the outside world to do so.

Since 1874 we have been thinking of, talking about, and looking toward a reunited Methodism in America.

The proposed plan is the first one thus far presented upon which the two major Methodisms may or can agree to become one Methodism.

Every General Conference of this generation has with practical unanimity voiced and voted the request for earnest and continued effort toward Methodist Union in the U. S. A.

The total and combined tasks and responsibilities confronting us today are too much for a divided Methodism.

Some have asked what have we to gain through Union? This is not a question of profit and loss—but taking that view for a moment, it should then also be asked with equal earnestness and sincerity, what may be the outcome if we do not unite?

The proposed plan has four major divisions which will constitute the basic and fundamental law of the United Church. These divisions are as follows:

- One. The Declaration of Union.
- Two. Conferences.
- Three. Episcopacy.
- Four. The Judiciary.

Any change, division, or alteration of these can be brought about only by the concurrent legal three-fourths vote of the Annual Conferences and a two-thirds vote of the General Conference. This of course applies to any proposed change in the number or the boundaries of Jurisdictional Conferences.

Some have expressed the apprehension that there may be confusion in the minds of some, concerning a possible change, by the first General Conference, in the status of the Negro in the United Church.

Your own College of Bishops last May in session at Nashville commissioned Bishop John M. Moore, the Senior Bishop of the Church, to go to Minneapolis where the Board of Bishops of the Methodist Episcopal Church was in session, and to seek a plain statement from them, if their Annual Conferences had voted for the proposed Plan expecting it to be altered at the first General Conference. They received him warmly and gave official assurance that no such misunderstanding existed, and that any proposal to change the number and boundaries of Jurisdictions could be done only through the usual constitutional method.

Bishop Jones, one of the colored Bishops, and a very able man, then made an impassioned plea for the proposed Plan on the ground that he did not wish responsibility for the failure of the Plan to rest upon the Negroes of Methodism.

Thus far every Annual Conference in Southern Methodism which has voted has given its approval. The vote as it stands today is 4,821 for Union and 662 against. The ratio is approximately 8 to 1.

On Thursday evening, the Educational Anniversary was held and the speakers were Dr. J. Fisher Simpson and Bishop Arthur J. Moore.

Friday

Conference convened at the appointed hour with Bishop Arthur J. Moore in the chair. After the devotional service, the journal of the preceding session was approved. The third ballot for delegates was announced and J. H. Johnson was elected a lay delegate. No clerical delegate was elected. The fourth ballot was taken.

The editor of the New Orleans Christian Advocate addressed the Conference in the interest of that paper, which was followed by an exhortation by Bishop Moore. Report number 3 of the Board of Education was presented. It had to do with the subject of lynching, and after discussion was adopted. Then followed an address by Rev. H. C. Chapman, State Evangelist of the Colored Methodist Episcopal Church. The Conference responded with an offering of \$67.41. On the fourth ballot, A. T. McIlwain and Melville Johnson were elected clerical delegates, but no lay delegates were elected. The fifth ballot for delegates was taken.

The next subject for consideration was the Methodist Orphanage at Jackson. It was proposed to take up the payment of the remainder of the indebtedness during the remaining weeks of 1937. After discussion by H. Vaughn Watkins and J. H. Sherrard, the report was adopted. On the fifth ballot R. W. Sharp and A. W. Milden were elected lay delegates. The sixth ballot was taken.

Rev. T. H. Mills, once a member of the Conference, addressed the Conference in his own behalf. Dr. W. G. Cram then spoke in the interest of missions. On the sixth ballot, J. E. Stephens was elected clerical delegate, completing the clerical delegation as to principals. The seventh ballot was taken. A report on Temperance, relating particularly to the efforts to legalize liquor in Mississippi, was discussed by Judge Hugh Clayton, of New Albany, and after a few supporting words by Mr. Coulter, the report was adopted.

On the seventh ballot, J. R. Countiss was elected first clerical alternate, and J. W. Kyle was elected, completing the lay delegation. The eighth ballot was taken.

At a meeting of the Conference Historical Society in the afternoon, S. H. Caffey was elected chairman, and M. H. McCormack, Jr., was elected secretary. S. E. Ashmore read a paper on the payments of church debts and the improvement of property in 1936 and 1937, and T. W. Lewis spoke of his Conference recollections, discussing a great many of the preachers and laymen who contributed to the building of the church in the years that are gone, and whose names should abide for their heroic and sacrificial part in the history of the Conference.

Saturday's Session

Saturday's session was occupied largely with the reports of Boards and Committees. First came the Report on Conference Relations, which was followed by the American Bible Society and the Orphanage reports. New Albany and Louisville were seeking the next session of the Conference, and the choice went to New Albany.

The report of a Committee appointed a year previous had to do with plans for a more adequate support of underpaid ministers. Rev. W. C. Newman read the report which, after considerable discussion, was adopted.

Next came the order of the day: The report on the Centennial Commemoration. The report was read by Dr. E. Broyles. Bishop Arthur J. Moore addressed the Conference in this very important interest which is absorbing attention of world Methodism. Bishop Dobbs followed with a short but very felicitous and feeling message on the subject.

Rev. R. G. Moore and Rev. J. H. Holder were elected first and third clerical alternates respectively.

(Continued on page 13)

Mississippi Conference

PERSONAL AND OTHERWISE

Rev. G. E. Allan, Purvis, completes his Advocate quota for the year with two to spare. He also reports a good year and an optimistic outlook.

Mrs. T. B. Cottrell, formerly President of the Conference Missionary Society, writes a much appreciated note concerning the Advocate. Sister Cottrell was visiting the Texas Conference, but her heart has lost nothing of its love for Mississippi.

It will be a matter of sincere interest and regret to the members of the Mississippi Conference to know that Mrs. Barry, wife of Rev. A. B. Barry, has been in the State Hospital at Jackson since October 8. She is reported to be in a "very serious condition," but the hastily written note does not furnish us very definite information.

A card from Rev. O. S. Lewis, East End, Meridian, brings us the sorrowful news of the death of Mrs. I. H. C. Cook, of Hattiesburg. She had reached the age when life becomes beautiful in its ripeness, and she leaves a large and worthy family as her legacy to the world. In addition to her own family she leaves two brothers, Mr. H. S. Stevens of Hattiesburg, and Judge J. Morgan Stevens

HATTIESBURG DISTRICT

Since the 1937 session of the Mississippi Conference is to meet in Hattiesburg, attention of Methodism is centered in this territory at the present time.

Under the efficient leadership of Rev. W. B. Alsworth, presiding elder of the District, the complete program of the church has been projected in every charge. While reports covering finances and membership have not as yet come in, the following is pertinent:

Under the leadership of Rev. J. D. Slay,

THE VOTE ON UNION

Conference	For	Against
Florida	248	6
Czechoslovakia	37	0
Belgian	28	0
Illinois	30	15
Kentucky	131	34
Western Virginia.....	144	20
Southwest Missouri.....	141	3
Louisville	174	39
Missouri	183	1
Baltimore	217	99
Northwest	41	0
Holston	244	18
Virginia	395	37
Tennessee	187	72
Tex-Mexican Mission.....	30	2
St. Louis	163	3
West Texas	247	5
Western N. C.	402	20
New Mexico	107	0
Pacific	102	14
North Texas	255	13
South Georgia	262	53
North Arkansas	244	2
North Alabama	344	100
Texas	312	4
Upper South Carolina.....	151	106
Little Rock	199	0
Memphis	179	92
North Mississippi	117	125

Collins will be a station appointment next year. Rev. G. H. Jones, at Ellisville, has installed gas in the church and parsonage and rebuilt a number of rooms in the educational annex. Broad Street Church, in Hattiesburg, will report more than 100 additional members for the church and mission; Rev. T. O. Pröwitt and Rev. T. A. Carruth, assistant, have been most diligent in revival work, especially with the young people of the Hattiesburg union. Court Street Church has paid off the debt on the parsonage of \$1,500 two years in advance of the date of payment, and raised over \$300 for the church, and has placed in the church a new pastor, and this church is the best church for the year. A. J. Walton, of

the General Board of Christian Education, led in a two weeks' series of special services, the results of which will be felt for many days. Main Street Church, the first in the District, Dr. J. T. Leggett, pastor, was the seat of a city-wide Young People's Revival with splendid re-



REV. J. W. SELLS, Pastor-Host

sults. Payments on the indebtedness are being regularly met and next year this great church will be out of debt with one of the finest plants in the Conference completely paid for.

Laurel, First Church, Rev. J. F. Campbell, the inimitable "Swifty," as pastor, has been host to a number of District wide meetings, notably, the District stewards' meeting, the two-day pastors' retreat, with Dr. J. Fisher Simpson, of the General Board of Christian Education and Rev. Irvin H. Sells, Conference Educational Secretary, as leaders, and most recently a district-wide pastors' and group meeting. This church also is meeting all its financial obligations. Laurel, Kingston, Rev. R. A. Allums as pastor, led in a most helpful revival, the pastor doing the preaching. While at Laurel, West End, Rev. Phil H. Grice, a recent Duke man, has this year painted the church and has a new parsonage almost completed, the lot and building valued at \$4,000, with \$1,000 indebtedness. Mount Olive, Rev. J. L. Sells, pastor, has painted the church and parsonage also this year; and at New Augusta Rev. Seth W. Granberry, a recent graduate of Asbury, has paid off a long-standing indebtedness that has greatly embarrassed the work of the church.

Rev. L. D. Haughton, pastor at Rich-ton, and Rev. Andrew F. Gallman, at present a supply pastor, both report increases in salary for their charges for next year. Sumrall, under the leadership of Rev. L. M. Reeves, a Princeton man, will soon build a new parsonage. And Rev. E. A. Kelly, at Shubuta, has also recovered and repainted the church. Revs. H. C.



REV. W. B. ALSWORTH, Presiding Elder

of Jackson, Miss., has written a valuable memoir of the late Rev. J. T. Leggett.

It is a matter of much interest to the members of the Mississippi Conference to know that Mrs. Barry, wife of Rev. A. B. Barry, has been in the State Hospital at Jackson since October 8. She is reported to be in a "very serious condition," but the hastily written note does not furnish us very definite information.

Castles, at Magee, and Rev. E. E. McKeithen, at Petal, are both closing very successful quadrenniums.

Three young men from the District will be before the ad interim committee for recommendation for admission on trial; and the ad interim committee, meeting on November 1, will examine three young men for license to preach, two of these being from Court Street Church, J. Michael McElheney and W. Baylis Alsworth, the latter being a son of the presiding elder of the Hattiesburg District. Paul Griffith, from Waynesboro, a recent Millsaps College graduate and a school teacher, will also ask for license to preach. McElheney is a student at Millsaps and Alsworth at State Teacher College in Hattiesburg.

While Court Street Church will have the honor of entertaining the Conference, the three churches of the city are equally sharing the privilege and bearing the burdens of Conference entertainment.

Methodism also is represented in Hattiesburg in the splendid Methodist Hospital which is doing a monumental service for suffering mankind. It is an odd coincidence that at the present time the principal benefactor of the hospital, Mr. W. S. F. Tatum, is a patient in the hospital, suffering from a fractured left arm.

The activities of the laymen of the District are ably led by Colonel M. Shelby Pickett, and Mrs. R. E. Rollings, as District secretary of the Woman's Missionary Society, is leading in the work of the women of the church.

PLEASE READ TO YOUR SUNDAY SCHOOL OR MISSIONARY SOCIETY

Dear Friends: Through all the days of every year we are thankful to God for the blessings He sends us. Our friends are the channels of these blessings, and our Thanksgiving surely reaches every heart that honors us with its friendship.

There comes a climax in the cycle when all the land with one accord lifts up its voice in thanksgiving for nature's bounteous golden harvest, for the multiplied friendships that bind the world together, and for the peace that lives in the hearts of mankind.

Only a little over three hundred years separate us from the day when the Mayflower discharged its cargo from wars and strife, came to find unfettered worship and a God of Peace, who thereupon inaugurated our national custom of Thanksgiving.

As the official calendar day, November 25, approaches we think of the great necessity for peace in a world girdled by the forces of hate and unrest. And as the day of uplifted hearts draws near, we realize as never before the tremendous blessings we enjoy even in the midst of the threatening skies.

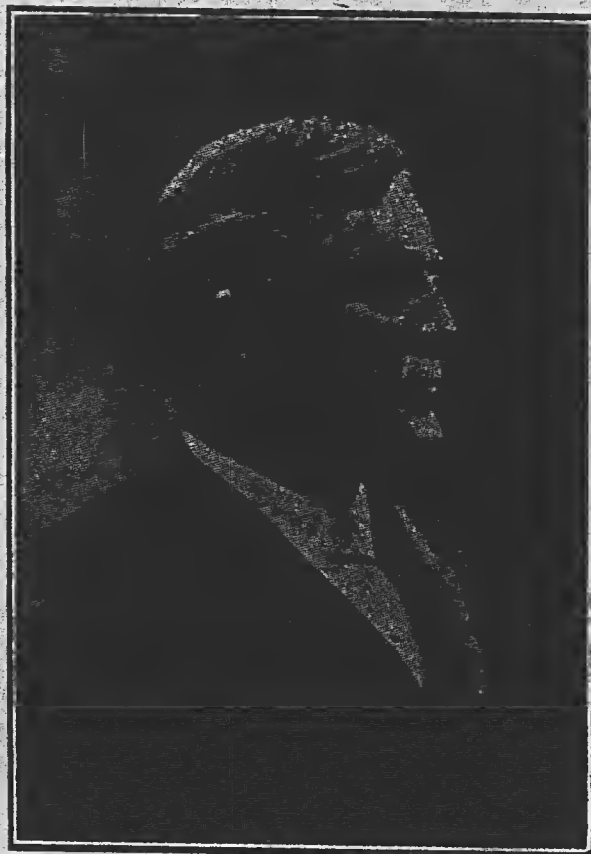
Love is the greatest leavening power of life and it is for that love that we are so unceasingly thankful. Friends and their affections transfuse a living force

into the lives of others and send happiness and peace into the darkest corners.

If the motives that prompt your daily remembrance of the children in the Methodist Orphans' Home could be inoculated into the lives of all creation, greed and hate would disappear, war would be abolished and the Prince of Peace would be universally acclaimed.

The records of the past years in the Methodist Home teem and overflow with kindnesses of friends to our children. May we not therefore judge the days ahead by what has happened before? May we not think that the continued peace and well being of our children rests happily in the hands of their friends?

Children naturally measure Thanksgiving in terms of good things to eat and their youthful lightness of heart knows



BISHOP H. M. DuBOSE

very little of the financial budget of our Home. But those in charge of the destinies of the young folks have to think not only of food but clothing and the myriad things that claim attention every day for days in advance. The future of the children is our earnest and first care and it is on their account that we appeal periodically to our friends for support.

We shall give thanks today, tomorrow and tomorrow for your goodness in the past and for your kindness during the Thanksgiving season now nearly here. When you share your means with the children, you make certain that the buildings not built with hands, the souls in our charge, are being erected with the consent and approval of the Master. Food will develop the bodies, clothes will protect them from the inclemencies and make them presentable, money will buy necessities not found in our Home, and your prayers will bid them God's speed.

Date free cars will pass through your home town will appear in your local

paper. Please make your contribution most liberal. Please remember, the food, clothes and money you give becomes an investment in the rehabilitation of children.

Very sincerely,
FRED J. McDONNELL, Supt.

EAST END, MERIDIAN

Dear Brother Duren: East End, Meridian, repeats. A year ago the pastor was ready for Conference ten days before it met, so far as the financial report was concerned. On Monday night, November 1, every item in the budget was provided for in actual cash. Thus the new Conference year begins on November 1 with a perfectly clean slate—a "balanced budget"—a most unusual situation in these days of sadly off-balance budgets. The long-standing debt on church and parsonage was paid by Easter.

A fine spirit prevails in the church. We have recently been blessed with a gracious revival. Beginning on September 26 and running through October 6, Rev. Sam E. Ashmore, for six years pastor at Iuka, preached twice daily to the delight and spiritual uplift of all who heard him. His talented wife greatly added to the effectiveness of the services by her gospel messages in song.

Some of the finest Christian workers and saints in Mississippi are members of East End. When convinced that a certain thing needs to be done in a given time they go ahead and do it. When the time came for the "annual tug and grunt" meetings of the official board, no tugging was necessary, no groaning and sighing was manifest. Gratitude and praise featured the meeting instead. We had a delightful session of the fourth quarterly conference on Tuesday night, November 2. This pastor would like to have the Annual Conference this week but will have to wait two more weeks. We hope to make good use of this time in getting East End off to a fine start for another year. And what a year it should be for all Methodism and God's Kingdom on earth! The present world situation challenges our faith and devotion and calls for self-forgetfulness and united effort to make our Lord supreme in all things.

Joyously and earnestly,
O. S. LEWIS.

A MESSAGE FROM MRS. MARTIN

I want to send you these words to you I like the new dress you are wearing these days. When I received the first copy I felt sure the mail carrier made a mistake and put the wrong letter in my box. May you ever continue to succeed in your good work.

We have been ready for some time to go to Conference for several years. The church at East End is free from debt for the first time in its history.

I would be so glad to go to Conference, but circumstances which I have no control over

so. I know there is much business to be attended to. May a spirit of brotherly love be in every meeting, and may that intelligent body of men inquire of the Lord in all they do.

Again wishing you continued success with your good paper, and praying God's blessings on you ever,

MABELLE B. MARTIN.

A RURAL MINISTERIAL DELEGATE

Dear Dr. Duren: I am heartily in favor of the suggestion that our Conference elect a rural pastor as a delegate to the approaching General Conference. There are many reasons for it and none against it. It was a very common practice during the first half-century of the Mississippi Conference, and I shall be happy to see it revived. I trust the laymen will do the same thing. J. B. CAIN.

THE CONFERENCE BOARD OF MISSIONS AND ITS BENEFICIARIES

Much has been said and written in the last several years about the country church, its needs and problems, along the line of cultivation and support of the rural section. In the meantime, the Board of Christian Education has provided a course of study as an approach to this problem which purports to point the way to the solution of the rural church problem.

Yes, much has been said to emphasize the importance of the rural work and its maintenance but precious little done to relieve the situation that is growing, year by year, more acute until it is about to prove itself a disastrous liability upon the Church.

To concentrate at other points cannot countervail the Church's damage for the loss of her country heritage, won from the wilderness and possessed by our fathers—a goodly foundation on which and out of which the Church of today has been built, and handed over to this generation of sons who, while acknowledging their debt, seem to despise and neglect the inheritance and would cast out of their sight the original source and power of their present greatness.

Oh, yes, they praise and extol it to the very sky, while they suffer and are prone upon the earth and do not want of support; in practice they are "Nehushtan"—a thing of gold.

It is a matter of course that upon the shoulders of the presiding elders of the Conference of Missions make the several districts distributed on the basis of the elders for the several districts.

The several districts are distributed on the basis of the elders for the several districts.

To the man up a tree the present manipulation in the distribution of this Conference fund appears to assume all the characteristics and uses of a patronage in the gift of the presiding elders.

For instance, the Conference Board of Missions appropriated to the Shreveport District \$400, which was distributed as follows: To a charge that pays the pastor \$1,800 was given \$100; to a charge paying the pastor \$1,100 was given \$200; to another charge, paying \$1,200, was given \$50; while a country charge with five points that paid last year \$350 was supplemented by a church assessed \$200, and to this charge, of a possible \$550 salary, was given \$50. This marked disparagement of the country charge is apparent in every District of the Conference—in some more pronounced than in others.

The following tabulations taken from Table No. 3 and from pages 48, 49 of the 1936 Annual, is proof conclusive of the above statement. There are 41 charges in the Conference that group as follows: Six charges pay less than \$1,000 each; five charges pay less than \$900 each; nine charges pay less than \$800 each; eight charges pay less than \$700 each; four charges pay less than \$600 each; one charge pays less than \$500; four charges pay \$400 or less; one charge pays less than \$300; and four charges pay \$200 or less. Fifteen of these charges, ranging all the way from \$200 to \$775, were supplemented by the Board in amounts ranging from \$50 to \$200, totalling \$1,650, while three charges ranging in salary paid from \$800 to less than \$1,000, were given \$425. Besides these, there are nine charges ranging in salary of more than \$1,000 to \$1,800 that were supplemented to the amount of \$1,100.

Now, the question is not that any of these favored charges were given more, nor less, than they deserve, but that charges paying a living wage and sufficient salaries to insure at least a comfortable living have been given help from the Conference Mission Board at the expense and hurt of the weaker charges. In many of these needy and struggling charges the pastors are having a hard time making ends meet with a \$400 to \$700 salary, and some with much less.

Now, there is nothing either great or affluent in an \$1,800 salary plus \$100

supplement; but it is like a king's ransom to that brother who is struggling along on a \$700, or less, salary. And again, the charge paying \$1,200 salary plus the \$350 from the Mission Board does not even approach extravagance, but to the brother who must live within the bounds of a \$500 or \$600 salary the plus cannot be explained by the law of equity.

Again, the charge that paid \$1,100 salary plus \$200 from the Conference Board of Missions could not be accused of rolling in wealth, but to the brother struggling along on a \$300 or \$400 salary it appears but little less than princely. Many of these are among the twenty-three country charges, most of them in the sub-normal group as to support, are given no help at all.

When will the Conference arouse itself to the fact that under the present rule of applying the funds of the Conference Board of Missions many a struggling country charge faces problems that forebode the early closing of their doors unless they can obtain help. In the meantime other denominational groups stand by ready to occupy the ground. A few more years under the present rule, and the Conference will have forfeited beyond redemption her rich and glorious heritage of the forest, hills, plains and valleys with their unspoiled people.

S. S. BOGAN.

Converse, La.

THE ANGEL AT THE GATE

A story is told about a little boy who wanted a Bible very much indeed, but he was poor and could not afford to buy one; for he lived many years ago, when Bibles cost more than they do now.

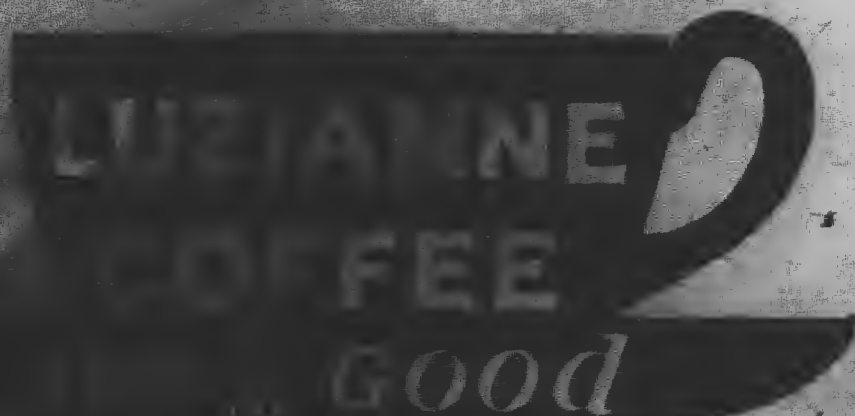
One day two strange gentlemen came to his house, and asked his mother for something to eat. Although she had only plain food, she gave them a welcome to what she had. As they ate, they saw the little boy looked sad. They asked him what he wanted, and he told them that he wanted a Bible.

His mother said, "Never mind. I'll take you to see General Washington next week."

"But I'd rather have a Bible than go to see General Washington," the boy said.

One of the gentlemen seemed much interested.

(Continued on page 10)



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CONFERENCE

REFERENCE

WM. H. SPARROW, Mgr.

Louisiana Conference

PERSONAL AND OTHERWISE

In renewing her subscription, Mrs. J. S. Rutledge, Walker, was kind enough to say: "The Advocate is good company." We sincerely appreciate this expression of approval from Sister Rutledge.

We learn through Rev. T. J. Holladay, Zwolle, that Mrs. W. G. Shuford died on July 10, after an extended illness. Since her death the children have been living with Brother Holladay and will continue to live in his home.

We acknowledge with thanks the receipt of a note from Rev. T. D. Lipscomb, Hall Summit, in which he says that he appreciates the "good paper you are giving us, and am glad that you have been re-elected editor." Brother Lipscomb adds that he is closing out the year in good shape.

Rev. Carl Lueg, Hammond, reports a great day on November 7, when the new church was opened for service. Seven thousand dollars has been raised on the building this year, a debt of only five thousand dollars remains, and there has been a very large increase in the Church School enrollment.

Rev. G. A. Morgan, Winnfield, reports thirty additions to the church this year and that all financial claims will be paid in full. In addition a fund has been started for the erection of a new parsonage. The return of the pastor and the presiding elder was requested by the fourth quarterly conference.

Rev. Otis W. Spinks sends us a report of the activities at Haughton and Doyline during the year, but we are forced to defer its publication until next week. We will not anticipate the report except to say that thirty-five members have been added to the church this year, and the three churches comprising the charge are in fine condition.

A note from Rev. W. F. Henderson, Jr., Clay, La., brings us the news of his father's death at Stephenville, Texas, on November 13, in his eighty-fifth year. The passing of Brother W. F. Henderson will bring sorrow to many people throughout Louisiana. He was licensed to preach in 1873, supplied for eight years, joined the Conference in 1888, and devoted more than fifty years to the service of his Master. A suitable memoir will be supplied later.

FROM HAMMOND, LA.

The greatest day for Methodism in Hammond was observed on Sunday, November 7, on which day the \$20,000 new church was formally opened. The morning and evening services were held with

more than a capacity crowd, approximately 400 being in attendance at the morning service, and nearly 500 at the evening service, while many were turned from the door.

Owing to Bishop Dobb's illness, Rev. Carl Lueg preached at both services. His subject for the morning was appropriate for the opening service, being "The Lifting Power of Jesus' Yoke." The evening service celebrated Armistice, the subject being "The Unlearned Lesson."

The many floral offerings sent by sister churches and other organizations were a fitting testimony of love and appreciation, and added to the beauty of the occasion.

The building is of brick and tile structure, located in the heart of the city, beautifully finished with oak floors and celotex ceilings, and modernly equipped. The auditorium has a normal seating capacity of about 300, and in it has been installed a Hammond Electric Organ. It presents a beautiful picture with its three large memorial windows and its rich florentine windows. The department for the Church School is very efficient, with its class and assembly rooms having a capacity of about 250.

Too much praise and commendation cannot be given the Rev. Carl Lueg for his consecrated and faithful leadership and untiring labor in the building of the church.

MRS. C. B. JOHNSON.

THE WARSAW ANTI-ALCOHOL CONGRESS

The Congress gave its keen attention to a proposed International Congress on Alcoholism, and commissioned the World Anti-Alcohol Union to summon an international conference for drawing up a final scheme. A detailed resolution on "alcohol and road traffic" was adopted at Warsaw, calling for a thorough and strictly scientific inquiry into the causes of road accidents, into the reasons for the suspension of driving licenses and into infractions of traffic regulations as a result of the use of alcohol. Measures were recommended that would insure no driver taking the road with more than a fixed maximum of alcohol in his system. The provision of specially favorable terms to clients who were abstainers was suggested to insurance companies. Particular stress was laid on the importance of interesting young people in the problem, and the World Anti-Alcohol Union is to organize a special youth division. Considering drunkenness to be curable, the Congress also pressed for legislation empowering a judge to order a drunkard's detention in a special establishment, instead of, or in addition to, a sentence. The Congress urged that the Hygiene Section of the League of Nations

should concern itself with the whole matter. It took note of a statement submitted by the Scientific Committee of the Union, concerning the food properties of alcohol. Decisions were also adopted concerning possibilities of further action afforded by the increase in leisure among workers. The Catholic Congress, in session at the same time, also passed resolutions regarding alcoholism, and the student group condemned the over-academic character which the work in their circles had assumed, and insisted that students must carry out active propaganda not only among their comrades, but among young people in general.

I. C. P. I. S., Geneva.

THE ANGEL AT THE GATE

(Continued from page 7)

pleased with this, and told him he hoped he would always be so fond of the Bible.

The next day the little boy received a beautiful Bible, and on the flyleaf was written, "From George Washington."

The little boy did not know it, but he had been talking to George Washington.—Selected.

In Memoriam

MRS. J. D. BEGGS

Mrs. J. D. Beggs, who was a member of the Park Avenue Methodist Church, Shreveport, for many years, died on Oct. 3, 1937. Mrs. Beggs leaves her husband, J. D. Beggs, three girls and one son to mourn her loss. She would have been seventy-four years old in just a few more days had she lived. She was a Methodist for more than sixty-five years. She taught the Bible class in the church of which she was a member several years, to the full satisfaction of the entire class. Many of her kind deeds, which were numerous, will be forgotten, but that smile she always carried shall never be forgotten. All her troubles were so deeply buried beneath her smiling face, no one could ever detect one wave of trouble, even then sweeping over her soul. She never complained or worried others with her problems; she always said every one had plenty of their own.

The parsonage and the parsonage family always had a great place in her heart. In sickness she always was the first to hear about it and to do her best. In the care and of the parsonage she was always ready. Her finger prints, I'm sure, were found on every piece of furniture in the building, both at the church and at home.

Among the latest pieces of paper away in her scrap book, which she with great care, was the one so beautifully describes her. "Beautiful toiler, her heart was a beautiful soul, into a beautiful life, with God giveth her rest."

Park Avenue

John R. Dickey's Old Reliable EYE WASH

Soothes, relieves and gives comfort to irritated eyes.

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When you catch cold and your throat feels dry or clogged, the secretions from countless tiny glands in your throat and windpipe often turn into sticky, irritating phlegm. This makes you cough.

Pertussin stimulates these glands to again pour out their natural moisture so that the annoying phlegm is loosened and easily raised. Quickly your throat is soothed, your cough relieved!

Your cough may be a warning signal from your respiratory system. Why neglect it? Do as millions have done! Use Pertussin, a safe, pleasant herbal remedy for children, grownups. Many physicians have prescribed Pertussin for over 30 years. It's safe, acts quickly. Sold at all druggists.



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COUGH RELIEF

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HEADACHE

means upset system

Take this Fast Relief

HEADACHE? Don't

much—but it feels

What's the use

on and on?

Millions of

They stop

QUICKLY

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MRS. WALTER SEALS

Henrietta May White was born at Evergreen, La., on May 15, 1872. She was joined in wedlock to Walter Seals on January 26, 1898, by the Rev. H. S. Johns at Wilburn, La., and passed to join the redeemed on September 6, 1936, from a hospital in Alexandria, La., at the age of 64 years, three months and twenty-two days. Her body was laid to rest in the cemetery at Evergreen, La., to await the resurrection. Her pastor conducted the funeral services, assisted by Rev. L. W. Cain and Rev. M. Monk. She is survived by one son, Sidney Seals, of Gold Dust, La., and three step-daughters, as follows: Mrs. L. H. Hazlewood, of Opelousas, La.; Mrs. W. M. Morrison, of Bunkie, La.; and Mrs. A. J. Nurdin, of Beaumont, Texas; one brother, Carl K. White, of Gold Dust, La.; and one sister, Mrs. W. C. Townsend, of Bunkie, La.

Sister Seals was a faithful wife, a devoted mother, a kind neighbor, and a true friend. She professed faith in Christ in early life and united with the Methodist Episcopal Church, South, and lived a consecrated Christian life until her translation. She was a patient sufferer during the years of her illness and never murmured or complained. She possessed a gentle disposition, and her faith was strong in God. She loved her church, and her hope in Christ was steadfast and sure; hence she leaves a consolation to her loved ones, and they have the bright hope of joining her in heaven.

May the comforting power of the Holy Spirit abide upon the bereaved ones.

A former pastor,

T. D. LIPSCOMB.

A. B. WEEKS

Mr. A. B. Weeks was born in Copiah County, State of Mississippi, on February 1, 1867, and passed to his richly deserved reward from his home in Hazlehurst, on August 15, 1937, being seventy years and six and a half months old at the time of his death. He was a consistent member of the First Methodist Church in Hazlehurst, Miss.

Early in childhood, Brother Weeks united with the Methodist Church, in which he lived, served and died throughout 70 years of his earthly stay with us. He was a man in whom there was no guile—a consistent, beloved Christian whose gentle nature made him a blessing to all who knew him. He loved his church, and his many excellent qualities were a source of inspiration to all members of the church. He was a man of many good qualities, and his death is a great loss to the church and to the community. He is now at rest, and his soul is in the hands of the Lord.

vives him, with the following children: Mrs. Howard Rush, Columbia; Roy Weeks, Perkinston; Edgar, Albert, and George, all of Hazlehurst, Miss.

By his friend and pastor,
CHAS. W. CRISLER.

CARDUI

Cardui is a medicine which eases certain functional pains, and also increases the appetite and improves digestion, helping women to get more strength from the food they eat. Thousands of women praise Cardui for helping them in this two-fold way. A booklet about Cardui, containing many helpful facts about women's health, may be obtained on request from Dept. A, The Chattanooga Medicine Co., Chattanooga, Tenn. (Sent free in a plain envelope.) Cardui is sold at drug stores. (Pronounced "Card-u-i.")

**Yes,
Constipation
Is Serious
But It Can't
Poison You!**

Say Doctors

Modern doctors now say that the old idea of poisons getting into your blood from constipation is BUNK. They claim that constipation swells up the bowels causing pressure on nerves in the digestive tract. This nerve pressure is what causes frequent bilious spells, dizziness, headaches, upset stomach, dull, tired-out feeling, sleepless nights, coated tongue, bad taste and loss of appetite.

Don't suffer hours or even days longer than necessary. You must GET THAT PRESSURE OFF THE NERVES TO GET RELIEF. Flush the intestinal system. When offending wastes are gone the bowels return to normal and nerve pressure STOPS. Almost at once you feel marvelously refreshed, blue again, and life looks bright again.

That is why so many doctors are now insisting on gentle but QUICK ACTION. That is why YOU should insist on Adlerika. This efficient intestinal evacuant contains SEVEN cathartic and astringent ingredients. It acts on the stomach as well as the entire intestinal tract. It relieves stomach GAS at once and often relieves bowel congestion in half an hour. No violent action, no after effects, just QUICK results. Recommended by many doctors and druggists for 35 years.



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BE REPUTABLE DRUG-STORES know that Adlerika has no substitute. Always DEMAND the genuine.

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MORE THAN
A LAXATIVE

Christian Education

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CHURCH SCHOOL LESSON, NOVEMBER 21

By Dr. J. R. Countiss

CHRISTIAN WORKERS

Happily there are workers suited to every type of work, though all are builders. There are foundation men, pioneers of thought and action, like Paul, restless, creative souls who look to the far horizons; while others, like Peter, are incapable of breaking precedents, crossing borders, entering new ground, carrying the gospel to the Gentiles. The hardy, adventurous Paul was better fitted for pioneering in mission fields, while the polished, eloquent Apollos found his de-

light in instructing those who had already become disciples of his Lord. Temptation constantly beckons men to beaten paths, and many preachers, parents, teachers, and capable leaders succumb to deadly routine and content themselves with the mediocre service of "holding their own," when they might push exploration and conquest into new fields with glorious and satisfying results.

Paul was careful of his foundation. Every master builder is. The foundation practically determines the character of the superstructure, decides whether it is to be low or lofty, temporary or permanent, a shack or a skyscraper. Jesus Christ is the only foundation for holy living, for high fellowship with the Father God. No man striving for the best can ignore him. He not only taught that God condescends to dwell in men, but he so lived that those who saw him saw the Father. If we reject him, there is none to whom we may go for the words of life, none we may approach for an introduction to God. Unless the world is able to see God in Jesus, it can make but a dim guess as to what God is like. To reject him is to disown the Son of Righteousness and so walk forever in the dark. While he is an historic person, he is also a representative person—"the firstborn among many brethren." Men are privileged to enter into the same blessed fellowship with the Father, to become joint heirs with Jesus, and to participate in his glorious work—even to do greater works.

While the foundation is fixed and unalterable, men have large options as to their building, being permitted to choose whether they will use "gold, silver, precious stone (costly marble), wood, hay, stubble." Not all good men are wise, and some truly good men persist in building foolishly—contending over non-essentials, striving to set forth the secret counsels of the Almighty, to determine the day and the hour of the end of the world, to explain all the works of God, but neglecting to expound the whole duty of man. Such are destined to suffer fearful loss in the destruction of their work, even though they come at last to be numbered among God's own.

The lesson turns to practical duties. Pupils are to support the teacher; the congregation is to minister to their pastor. He must be a man of one work, not required to busy himself with secular affairs. Given this freedom, he must not entangle himself with business cares and responsibilities. Not even a minister can serve God and Mammon, and he who attempts it is not likely to be a success in either role.

Men are unrestricted in their sowing, but they are under inexorable law as to their reaping. When God gave men the

freedom of the earth, he did not by any means abdicate his throne in the heavens. Men may disobey him, but they cannot dethrone him. We have full choice as to sowing, but none whatever as to reaping. The law of seed and soil, of soul and spirit is one: "Whatsoever a man soweth, that shall he also reap." From that law there is no exemption, no escape.

Calotabs
For Biliousness, Sour Stomach, Flatulence, Nausea and Sick Headache, due to Constipation.

Gray's Ointment

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BOILS SUPERFICIAL CUTS AND BURNS AND MINOR BRUISES
25c at your drug store.
FOR COLDS—Use our Gray's (Nasal) Nose Drops. Small size 25c, large size 50c at your druggist.

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Wherever it is—however broken
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Good Laxative for Children SYRUP OF BLACK-DRAGON

purely vegetable laxative that is safe and palatable, and is able to children because it is so tasty. Many mothers know when, because of constipation, their children are bilious, or have colic due to gas, sick tongue, sallow complexion, greenish so they do not have a dose or two of Syrup of Black-Dragon acts on the bowels and brings in prompt recovery. 50 cent bottles.

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HEADACHE

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Capudine eases the pain, soothes the nerves and brings speedy relief.

It is composed of several ingredients which blend together to produce quicker and better results.

Capudine does not contain any opiates. It acts quickly and restores comfort. Try it, Use it.

CAPUDINE

(Continued from page 4)

Another matter which brought forth considerable discussion was the plan for the merger of Grenada College with Millsaps College, and the ultimate liquidation of the now closed Grenada College. Rev. J. T. McCafferty, Judge J. G. McGowen, Mr. D. H. Hall, Rev. C. A. Parks, Rev. G. H. Boyles, and Dr. A. T. McIlwain spoke to various features of the proposed action. The plan as submitted was adopted.

The afternoon session was occupied with various reports, the election of J. G. Houston as Conference Lay Leader, the report of the Statistical Secretaries, and a tentative report of the Conference Treasurer. The report showed substantially increased Benevolent collections over last year.

Aberdeen, V. C. Curtis; Algoma, G. B. Love; Amory, J. A. George; Becker, G. W. Robertson; Bellefontaine, R. C. Mayo; Buena Vista, G. R. Meaders; Calhoun City, T. W. Lewis; Coffeetown, C. L. Oakes; Derma, Milton Peden (supply); Eupora, J. M. Guinn; Fulton, W. W. Hartsfield; Greenwood Springs, T. F. Sartin; Houlka, E. M. Shaw; Houston, W. J. Dawson; Mathiston & Maben, E. L. Jernigan; Nettleton, W. W. Bruner; Okolona, W. L. Stormont; Paris, J. L. Nabors, Jr.; Pittsboro & Bruce, K. E. Clark; Pontotoc, C. M. Chapman; Prairie & Strongs, W. D. Smith; Randolph, O. L. Elliott (supply); Salem & Friendship, W. V. Stokes (supply); Shannon, H. D.

Big Saving. No Cooking. So Easy.

Make a syrup by stirring 2 cups of granulated sugar and one cup of water a few moments, until dissolved. No cooking needed—it's no trouble at all. Then put 2½ ounces of (obtained from any druggist) into a pint bottle. Add your and you have a full pint of medicine that you by its quick action. It lasts a family long and a child to love it.

Arcola & Murphy, K. I. Tucker; Boyle & Pace, W. W. Jones; Clarkdale, J. E. Stephens; Cleveland, J. J. Baird; Coahoma & Jonestown, C. W. Avery; Dubbs, W. R. Gondelock; Dublin & Mattson, G. A. Baker; Duncan & Alligator, W. W. Mill; Frazer & Lyon, W. M. Cam; H. G. & Winterville, N. D. G. J. W. Ward; Gun-
Conner; Hollandale, W. C. Indianola, W. C.

Arkabutla, J. A. Patterson; Batesville, P. F. Luter; Byhalia, W. C. Beasley; Charleston, A. C. McCorkle; Cockrum, Guy Ray; Coldwater, G. R. Williams; Como, Seamon Rhea; Courtland, G. H. Ledbetter; Crenshaw & Sledge, W. C. McKay; Grenada, C. A. Parks; Hernando, H. P. Lewis; Horn Lake, T. M. Dye, Jr.; Holcomb, F. H. McGee; Lake Cormorant, J. S. Maxey; Lambert & Crowder, M. H. McCormack, Jr.; Longtown, C. W. Baley; Marks & Belen, J. E. Lawhon; Mount Pleasant, Geo. W. Curtis; Oakland, J. D. Simpson; Olive Branch, E. M. Sharp; Pleasant Hill, F. L. Looney; Red Banks, W. S. Selman; Sardis Station, M. E. Scott; Sardis Circuit, R. L. Ellis; Senatobia, J. W. Robertson; Shuford, E. G. Potts (supply); Tyro, H. E. Carter; Executive Secretary, Board of Christian Education, R. A. Grisham; Executive Secretary, Education Commission, W. L. Henley; District Missionary Secretary, H. P. Lewis.

The death of Mrs. Philip Werlein, one of the staunch figures in the building of Methodism in New Orleans, occurred after the forms of the paper for this issue had been closed. She was a member of Rayne Memorial Church and her going removes one of the few remaining figures who shared in the establishment of Methodism in New Orleans.



Even though you are half-crazy with ITCH-
ING, burning skin on your body or face—
DON'T SCRATCH and make it worse. Do
what thousands have done for 97 years! Use
Palmer's "SKIN SUCCESS" OINTMENT
and get soothing relief for surface pimples,
blackheads, and other surface irritations. Also
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Methodist Women

LOUISIANA CONFERENCE

By Mrs. John B. Pollard,

2631 Prytania Street, New Orleans, La.
Mrs. D. C. Metcalf, Conference Superintendent of Christian Social Relations, and Mrs. Roger Sharp, chairman of Citizenship, send the following information to auxiliaries:

Wagner-Van Nuys Anti-Lynching Bill

When this bill was being debated in the lower house there were a few speeches made in defence of lynching as being 'necessary for the protection of white women. Southern white women refuse to be used as an argument for lynching. We do not accept a lawless and destructive type of violence as a greater protection to us than the courts and the Constitution.

All chairmen of Christian Social Relations departments and all Citizenship chairmen are urged to write their senators in regard to this. Indeed, all individuals interested in social justice and Christian principles in our daily life are invited to join by simply writing two letters, one to each senator.

* * *

"Remember the Forty-Six," is the prayer motto that has been suggested for the Foreign Work Committee by Dr. A. W. Wasson, Foreign Secretary, General Section of the Board of Missions, on behalf of the forty-six missionaries, men and women, not including wives and children—who are now ministering to the people of China even within sound of the guns and bombs that are destroying the people they love.

The forty-six missionaries in China and their families are staying voluntarily. The American State Department has advised all American citizens to withdraw for their own safety. The Board of Missions has offered to provide travel for any one who wishes to leave. But the missionaries stay on. Why? One writes: "I think the missionaries never had such opportunities as they now have. . . . The village people cannot run away, no matter how many bombs fall. I believe our place is to stay by and with our Chinese friends." Another says: "We are doing work in many ways. Perhaps one of the most valuable kinds of work is fellowship in suffering."

Dr. Wasson says: "The missionaries in China are under great strain. For the most part they are in places of comparative safety, but day and night they are within hearing of the guns; at least six of the nine cities where they are stationed have been bombed; telegraphic and postal communications have been disrupted and often they must depend solely on the radio for news. The necessities

of life are difficult to secure; financial burdens are heavy. But the forty-six are staying on because they are needed and because they have the mind of the Good Shepherd. Is it too much to ask that daily you 'Remember the Forty-Six' and their families?"

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson,
2212 Fifteenth Street, Meridian, Miss.

Members of the Council Spiritual Life and Message Committee are urging the presidents of all auxiliaries to present, through the Spiritual Life groups or other interested persons, a call to continue in earnest prayer on behalf of the peoples of the Far East who find themselves in the present tragic situation. We suggest that intercession be made:

1. For our fellow Christian in China.
2. For our fellow Christians in Japan.
3. For our fellow Christians in Korea.
4. For our missionaries in China, Japan and Korea.
5. For world peace.

* * *

It is with deep regret that we announce the resignation of Mrs. A. S. Oliver as district secretary of the Brookhaven District. Mrs. Oliver has been untiring in her work and much success has crowned her efforts. We hope that in appreciation, her district will make a special effort to meet all obligations.

We are fortunate to have Mrs. C. E. Mullins, of Bude, to succeed Mrs. Oliver, and feel she will prove a worthy successor in every way.

* * *

Mrs. Lillie B. Davis, Conference Superintendent of Baby Specials, reports Mrs. Hugh McIntosh, of Collins, as the leading "Baby Specialist" of Conference for the third quarter. She sent a very liberal mite box offering and reported three baby life members in her local auxiliary.

Other Baby Special Superintendents, please notice.

* * *

You remember that one of our 1937 goals is 1,200 subscriptions to the World Outlook. A recent letter gives the following figures:

	May 20	Oct. 20
Brookhaven District	184	180
Hattiesburg District	142	143
Jackson District	309	202
Meridian District	153	161
Seashore District	157	198
Vicksburg District	178	148

If each auxiliary will send in two new subscriptions we can reach our goal. Why not make someone a Christmas gift of a year's subscription?

Friends of Mrs. T. B. Cottrell (428 S. Fannin St., Tyler, Texas) will deeply sympathize with her in the death of her brother, Dr. J. M. Barnett, of Canton, Miss.

* * *

According to the statements sent out by our Conference Treasurer, Miss Weems, we must raise approximately \$8,000 during this quarter. This means each member and each auxiliary must pay their pledge in full—in addition there must be sacrificial giving. Are YOU meeting the challenge?

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

TRIBUTE OF RESPECT TO MRS. PATTIE O'GUINN

"Thou shalt come to thy grave in a full age, like a shock of corn cometh in, in his season." These are the mellow and moving words with which the writer of the Book of Job portrays the majesty and meaning of death. We can say it to our dear sister, Mrs. Pattie O'Guinn, who was so devoted to her Savior and to her Church. Truly it can be said of her:

"For her my tears shall fall,
For her my prayers ascend,
To her my toils and cares be given
Till toils and cares shall end."

Whereas, the Heavenly Father has called home our dearly beloved sister, therefore, be it

Resolved, That we shall express our appreciation of her service to the missionary society and to the church at Louisville, Miss.; and be it

Resolved, That we extend to her family our profound sympathy and pray God's blessings upon them during their time of sorrow.

And be it further resolved, that a copy of these resolutions be spread upon the minutes of the society, and that a copy be sent to the Winston County Journal and the New Orleans Christian Advocate for publication.

Respectfully submitted,

WOMAN'S MISSIONARY SOCIETY,
Methodist Church, Louisville, Miss.

Doubt creates mountains; faith moves them.



"USE THE UPPER ROOM TO DEEPEN THE SPIRITUAL CONSCIOUSNESS OF THE METHODIST PEOPLE"

This is the urgent suggestion of Bishop A. Frank Smith, one of Southern Methodism's chief pastors and director of the "Aldersgate Commemoration" program, in a letter directed to pastors and other religious leaders.

The Aldersgate Commemoration period begins January 1 and culminates on May 24 in the world-wide observance of Wesley's "heart-warming" experience. Preparation for the observance of this momentous event is individual and personal, and heading the list of suggestions offered by the Commemoration Committee is

"USE THE UPPER ROOM DAILY"

Bishop Smith, in his letter to the pastors and religious leaders, says:

"All over Methodism next year our pastors will be emphasizing religious experience, and endeavoring to deepen the spiritual consciousness of their people. BY ALL MEANS, USE THE UPPER ROOM TOWARD THIS END! I do not believe that a larger contribution toward the success of Aldersgate Year will be made by any agency of the Church than will be made by this publication."

The January, February, March issue is ready for distribution. We are prepared to place a million copies of this issue in the hands of Methodist people. We suggest that you place your order early to insure prompt delivery. Use one of the order forms below.

Consignment Order

Issue for January, February, March
(For use of Pastor or Group Leader.
Order ten or more copies.)

THE UPPER ROOM,
Doctors' Building,
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Gentlemen:

Please send me _____ copies of *The Upper Room*, postpaid. I will sell these for five cents per copy and pay for them when sold. It is understood that I have the privilege of returning for credit any unsold copies.

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THE UPPER ROOM,
Doctors' Building,
Nashville, Tenn.

Gentlemen:

I am inclosing herewith thirty cents * for which please send me *The Upper Room* for one year, postpaid, be-

ginning with _____ quarterly issue.

Name _____

Street or Post Office _____

State _____

* Foreign, forty cents.

DR. U. D. MOONEY DIES

After the forms of our paper were made up, news reached us of the sudden death of Dr. Urban D. Mooney, Presbyterian minister of this city. We feel that we could not be true to the memory of this worthy man if we failed to pay some modest tribute to his life and character. We have known Dr. Mooney for seventeen years as minister and friend. Never once did he disappoint us, and we esteemed him one of the most unselfish and sacrificial ministers that we have had the good fortune to know. We sorrow for his sudden and untimely going away and we extend to his children our sincere sympathy in their great loss. EDITOR.

REPORT BY CHARGES OF SUBSCRIPTIONS RECEIVED FROM MISSISSIPPI CONFERENCE

Brookhaven District	
R. H. Clegg, P. E.	
Adams, L.T. Nelson	10
Barlow, W. S. Cameron	5
Bayou Pierre & Bogue Chitto, M. R. Jones	1
Brookhaven, J. L. Neill	1
Crystal Springs, J. W. Leggett	5
Foxworth, D. W. Ulmer	3
Gallman, L. F. Alford	1
Georgetown, Percy Vaughan	5
Harrisville, M. H. Wells	21
Hazlehurst, C. W. Crisler	2
Magnolia, J. L. Smith	10
McComb, Centenary, Otto Porter	5
LaBranch Street, L. P. Anders	11
Pearl River Avenue, A. M. Broadfoot	10
Meadville & Bude, A. S. Oliver	12
Monticello & Pleasant Grove, J. M. Lewis	2
Osyka & Fernwood, W. H. Saunders	6
Prentiss, L. L. Roberts	8
Scotland, L. L. Matheny	3
Silver Creek, J. H. Moore	4
Summit & Topisaw, J. B. Holyfield	5
Tylertown, Ira E. Williams	15
Utica, E. L. Ledbetter	1
Wesson, H. L. Daniels	6
Hattiesburg District	
W. B. Alsworth, P. E.	
Bay Springs, E. A. King	21
Bonhomie, R. E. Rutledge	6
Bucatanua, W. M. Tabb	14
Collins, J. D. Slay	10
Ellisville, G. H. Jones	17
Hattiesburg, Broad St., T. O. Prewitt	56
Court St., J. W. Sells	38
Main St., J. T. Leggett	21
Heidelberg, M. M. Black	14
Laurel, First Church, J. F. Campbell	40

Kingston, R. A. Allums	11
West Laurel, P. H. Grice	10
Magee, H. C. Castle	14
Matherville, L. R. Shumaker	3
Montrose, W. L. Blackwell	4
Mosselle, W. H. McRaney	9
Mt. Olive, J. L. Sells	16
New Augusta, S. W. Granberry	13
Petal, E. E. McKeithen	6
Richton, L. D. Haughton	18
Seminary, J. B. King	21
Shubuta, E. A. Kelly	11
Sumrall & Advance, L. M. Reeves	12
Taylorville, A. Gallman	8
Waynesboro, J. T. Weems	20
Waynesboro Circuit, J. W. Loudenslager	12
Williamsburg, A. J. Leggett	8

Jackson District	
T. M. Brownlee, P. E.	
Benton, R. L. Lane	22
Bolton & Raymond, S. F. Harkey	11
Brandon & Polahatchie, J. E. Williams	11
Camden, D. P. Yeager	3
Canton, C. W. Wesley	15
Carthage, G. P. McKeown	1
Carthage Circuit, J. H. Cameron	1
Clinton, C. E. Downer	10
Edinburg, T. B. Winstead	7
Fannin, R. E. Case	9
Flora & Bentonla, B. H. Williams	9
Florence, J. E. J. Ferguson	3
Forest, W. M. Sullivan	16
Harperville, W. F. Baggett	2
Homewood, H. S. Westbrook	7
Jackson, Bessie Shands, D. W. Ulmer	1
Capitol, B. M. Hunt	24
Galloway, J. L. Decell	75
Glendale, J. A. Wells	5
Grace, J. H. Jolly	12
Millsaps, M. L. McCormick	12
Lake, J. H. Grice	3
Lena, E. W. Ulmer	2
Madison & Pochontas, J. H. Morrow	6
Mendenhall & D'Lo, H. E. Raley	11
Morton, C. H. Gunn	11
Raleigh, O. H. Scott	12
Shiloh, W. B. Hollingsworth	11
Terry, T. M. Ainsworth	3
Vaughan, A. J. Beasley	15
Walnut Grove, S. N. Young	2

Meridian District	
W. B. Jones, P. E.	
Burnside, L. G. Sigrest	1
Chunky, G. G. Yeager	6
Cleveland, M. S. Coleman	3
Daleville, J. C. Jackson	17
Decatur & Hickory, H. J. Moore	3
DeKalb, M. Cox	18
DeSoto, T. R. Holt	9
Enterprise, T. E. Nicholson	12
Lauderdale, E. D. Simpson	11
Meridian, Central, J. A. Smith	42
East End, O. S. Lewis	40
Fifth, J. L. Carter	10
Hawkins, Roy Wolfe	17
Peplar St., R. L. Walton	12
Wesley, N. U. Boons	1
Newton, M. K. Miller	12
Pachuta, W. J. Walters	11
Philadelphia, C. C. Clark	29
Philadelphia Circuit, W. C. M. Baggett	25
Porterville, W. C. Black	1
Quitman, V. G. Clifford	32
Rose Hill, G. A. Broadus	16
Scooba, S. C. Moody	3
Union, L. M. Sharp	5
Vimville, W. H. Lane	1

Seashore District	
L. J. Power, P. E.	
Americus, N. S. Loftus	12
Bay St. Louis, A. J. Boyles	10
Bllox, Main St., W. J. Ferguson	30
Epworth, S. Noblin	15
Brooklyn & Bond, E. M. Lane	5
Carrierre, C. Y. Higginbotham	4
Coalville, B. M. Lawrence	5
Columbia, B. L. Sutherland	30
Escatawpa, A. S. Byrd	5
Gulfport, First, C. Varner	1
Handshoro & Second, H. W. VanHook	1
Kreole, H. Mellard	5
Leakesville, S. H. Flurry	3
Logtown, P. S. Flurry	1
Lucedale, W. H. Lewis	18
Long Beach, J. W. Thompson	7
Lumberton, G. H. Thompson	1
Mentorum, R. I. Moore	3
Moss Point, L. E. Alford	3
Ocean Springs, H. W. F. Vaughan	5
Oloh, A. J. Martin	6
Pascagoula, J. W. Moore	10
Picayune, J. O. Ware	22
Poplarville, V. R. Landrum	12
Purvis, G. E. Allan	16
Saucier, D. E. Vickers	5
Vancleave, P. O. Nix	10
Wiggins, D. T. Ridgway	12

Vicksburg District	
H. A. Gatlin, P. E.	
Anguilla, T. C. Cooper	1
Centerville, W. A. Terry	1
Eden, J. F. McClellan	1
Edwards, F. L. Applewhite	1
Fayette, J. M. Corley	1
Gloster, C. H. Strait	1
Hermanville, S. B. Watkins	1
Lorman, A. W. Wilson	1
Louise & Holly Bluff, L. J. Snelgrove	1
Mayersville, F. O. Lewis	1
Natches, C. A. Schultz	1
Nebo, J. A. McRaney	1
Oak Ridge, E. W. Wedgeworth	1
Port Gibson, J. E. Gray	1
Rolling Fork & Cary, P. H. Grice	1
Roxie, F. M. Casey	1
Satartia, F. J. Jones	1
Silver City, W. Ezell	1
Vicksburg, Crawford, T. J. O'Neil	1
Gibson Memorial, J. V. Bennett	1
Washington, F. B. Ormond	1
Woodville, W. O. Sadler	1
Yazoo City, J. B. Cain	1

I'M FEELING FINE THIS MORNING - FREE FROM THAT THROBBING HEADACHE AND READY FOR A GOOD DAY'S WORK.



All people who suffer occasionally from headaches ought to take this way to quick relief.

At the first sign of such take two Bayer Aspirin with a half glass of water. times if the pain is more second dose is necessary cording to directions.

If headaches keep we advise you to see physician. He will cause in order to correct.

The price now is twelve tablets or for 25 cents - cent apiece.



15c

WLD

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You might live too long!
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additional information.

New Orleans

CHRISTIAN ADVOCATE



LIVING THOUGHTS OF JOHN WESLEY

A single man, setting aside the fear of death and blood, and going forth in the name of the living God, hath frequently saved a whole nation.

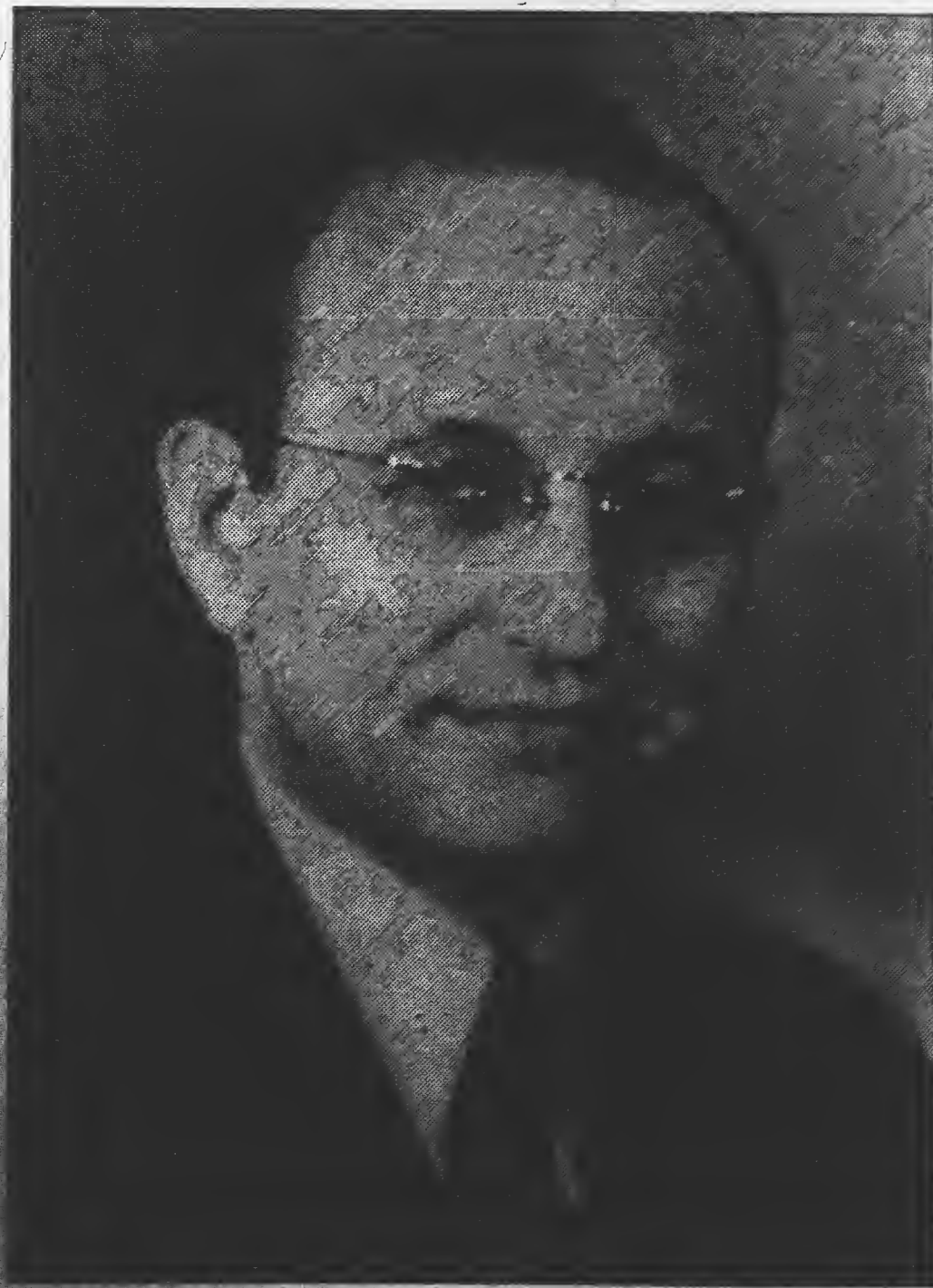
A PRAYER OF JOHN WESLEY

Extend, O Lord, thy pity to the whole race of mankind; enlighten the Gentiles with thy truth, and bring into thy flock thy ancient people the Jews. Be gracious to the holy catholic Church; and grant she may ever preserve that doctrine and discipline which thou hast delivered to us. . . . Bless all nurseries of true religion and useful learning, and let them not neglect the end of their institution.

DOWN THE ROAD

Missionary Council, Savannah,
January 11-14, 1938

Ministers' Week, Dr.
A. Buttrick Lectures
Prayer, Jan. 24-28, 1938



DR. DANA DAWSON, PASTOR-HOST



Wallet of the Week



THE PENGUIN loses so much weight during the moulting period, says **Our Dumb Animals**, that it cannot dive for fish, its main dependence for food. The fishy part of the story is the fact that the penguin procures a "sinker"—it swallows stones till it has the proper ballast and then goes after its fish. That story is a double first cousin to that about the toad that swallowed buckshot until it couldn't hop.

* * *

A WESTERN NEWSPAPER says that horses which have been severely stung by bees may be given complete and almost instant relief by wrapping them in blankets which have been wrung out of a strong salt brine. The blankets should be applied as hot as they can be handled with bare hands, and they should be wrapped around the animal. The application of this strong hot brine is said to effect a complete cure in two hours, and the recipe is certainly deserving of a place in the scrap-book.

* * *

A BISHOP OF THE ANCIENT COPTIC CHURCH in Egypt persuaded about one hundred and fifty young men and women to give voluntary service to teach the Bible to Christian children in the towns and villages of his diocese. This movement began something more than a year ago and its popularity and effectiveness have led others to undertake the same type of work in other places in Egypt, and the movement promises to bring new life into that ancient Christian communion.

* * *

ROBERT RAIKES, who has been considered the organizer of the Sunday school movement, seems to be about to lose the preeminence which he has held for the past hundred years. It is reported that some old congregational records have been found in Finland which show that the Sunday school movement was started in that country in 1700. Today there are twenty-five thousand Sunday school teachers in Finland, who attend a teacher's training school for a week or ten days each year.

* * *

HIGH SCHOOL ENROLLMENT for the session of 1937-1938 shows a decided shifting of educational emphasis. The enrollment for vocational courses is said to have reached a high-water mark. According to figures compiled, one million three hundred and eighty-two thousand youths and adults have been enrolled to study trades and industries, home economics, and vocational agriculture. Whatever else these figures may show, they certainly indicate a trend away from the purely academic and toward the practical.

THE JAPANESE GOVERNMENT, through the Department of Education, has issued instructions to the effect that all Common Schools adopt some kind of "spiritual drill." In compliance with this order it is said that many principals take the pupils to a nearby shrine once a month and make them bow before it. The National Sunday School Association is seeking to counteract the influence on Christian pupils, but reports indicate that there has been a marked decrease in Sunday school enrollment due largely to the rising tide of militarism.

* * *

RELIGION AND LITERACY are interestingly related in certain statistical comparisons of Christian and Moslem groups in Egypt. In Egypt, which is predominantly Moslem in religion, Protestant Christians number eighty-two thousand. Only nine per cent of the population of Egypt are literate, but forty-eight per cent of the Protestant Christians are literate. A generation ago, the Christian world was tremendously concerned about the practice of foot-binding in China. Today we need to feel concern about the binding of the minds of people. Give the people the ability to think and they will find their way to the light.

* * *

THE SOUTHERN BAPTIST CONVENTION is reported to have fifteen thousand churches which have preaching services once a month. More than twelve thousand of these churches are said to have no training program for the young people. A great many of these country churches are kept in perfect order as to the physical property, but when the hour comes for service on Sunday evening they are perfectly dark. This is a condition which is unfortunately true of church activity and religious training in rural sections regardless of denominational affiliations.

* * *

A FAMOUS AUSTRIAN PHYSICIST gave a demonstration of the use of radio short waves in the cooking of foods. During a lecture in Vienna he reduced a large basin of water to the temperature at which it would remain liquid, then placed in the freezing water some fish. He pressed a button and in a few minutes they were dead and perfectly cooked. In the same manner he froze a piece of beef in a cake of ice. Despite all that we know, our derland.

New Orleans Christian Advocate

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W. L. DUREN, D.D., Editor

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Manager

EDITORIAL

PROCEEDINGS OF THE MISSISSIPPI ANNUAL CONFERENCE

In reporting the Mississippi Conference, we have sought only to indicate action—not to give the details. We have tried to mention every important item of business in what was a remarkable session in many particulars. At no time has the Conference ever, we believe, been called upon to face up to more momentous issues. We have in mind particularly the vote on Methodist Union and its action looking to centralizing its educational interest and effort in Millsaps College. In both instances there was a tug at the heartstrings of many, as the votes indicate, but the Conference faced both issues squarely and in good temper. So far as we could tell, no smallness was manifested on either side and, so far as the Conference is concerned, the issues seem to be settled. The appointments speak for themselves.

EDITOR.

The one hundred and twenty-fifth session of the Mississippi Annual Conference was called to order in Court Street Church, Hattiesburg, on Wednesday evening, November 17, 1937, at 7:30 o'clock.

After a preliminary song and prayer, Bishop Hoyt M. Dobbs took the chair and proceeded to the organization of the Conference. The roll-call completed, the committee nominations and recommendations of the presiding elders were approved. The names of the preachers having been called, their characters were passed and the presiding elders made reports of the work in their several districts. The Connectional and other visitors were then introduced, and Dr. Franklin N. Parker, by special invitation, brought a very felicitous and informing message on "Seashore Camp Ground and its Relation to Methodism."

Following the address by Dr. Parker, Dr. W. G. Cram, General Secretary of the Board of Missions, made an address in the interest of the Mission work of the Church, and he stressed particularly the situation in China. Bishop Dobbs, assisted by the presiding elders, then administered the Sacrament of the Lord's Supper. The Conference then adjourned.

Thursday Morning

Pursuant to adjournment, the Conference met at the appointed hour and Bishop Dobbs made the reception of the Class into Full Connection a part of the devotional service. Dr. Franklin N. Parker assisted in the reception of the Class by invitation of the Bishop, and the ceremony was concluded with a prayer by Rev. W. L. Duren.

was introduced and he spoke in behalf of the Conference Organ. Report No. 1 of the Board of Education was presented and, in that connection, Dr. W. M. Alexander addressed the Conference. Dr. Franklin N. Parker spoke in behalf of Candler School of Theology.

The order of the day having arrived, the Conference made ready to take the vote on the Plan of Union. After a statement by Bishop Dobbs, at the request of the Conference, and a brief word from Bishop Horace M. DuBose, the vote was taken by standing until counted. The result, 184 to 45 against. Dr. Harry Denman then addressed the Conference on the work of the Board of Lay Activities.

By special order, the first ballot for delegates to the General Conference was taken, an afternoon session was ordered, and the Conference adjourned.

Afternoon Session

Immediately after the assembling of the afternoon session the tellers reported on the first ballot which showed Dr. J. L. Decell and Dr. Jos. A. Smith elected as clerical, and Hon. Thomas L. Bally and Dr. J. M. Sullivan as lay delegates. The second ballot was then taken. On motion of his presiding elder, Rev. W. C. Black was discontinued. J. B. Shearer was announced as a transfer from the Louisiana Conference to the Mississippi Conference, and W. B. Hollingsworth as a transfer to the Louisiana Conference in exchange.

The call of the Class of the Second Year and other minute business were then attended to and the call of the roll of Superannuates brought twelve veterans to the bar of the Conference. To this list, the Conference then referred the names of six others for that relation. They were: M. R. Jones, L. F. Alford, W. H. Saunders, R. E. Rutledge, J. L. Sells, and George H. Thompson.

The second ballot resulted in the election of C. A. Bowen, clerical, and no lay election. The third ballot resulted in the election of B. L. Sutherland and J. T. Leggett as clerical delegates. A fourth ballot for clerical delegates was then taken and Conference adjourned for preaching by Dr. Harry Denman, Conference preacher.

Friday Morning

At the close of the session on Thursday, Miss Ethelene Sampley addressed the Conference on the work of the Wesley Foundation at M. S. C. W. and an offering of \$70.65 was made to increase the facilities for the work.

The morning session was called to order by Rev. J. L. Decell, and after the approval of the Journal, the tellers reported the ballot of the evening before. No clerical delegate was elected, but Mrs. Paul Arrington was elected a lay delegate. On the next ballot, T. M. Brownlee was elected, completing the clerical delegation as to principals.

After the call of the Class of the First Year and the minute business, Rev. J. G. Snelling addressed the Conference in the interest of the Memorial Mercy Home in New Orleans. Chaplain W. N. Thomas, of the U. S. Navy, a member of the Conference, spoke briefly of his work among men in the service.

The Class of the Third Year was called, an afternoon session was ordered, and then a report on the Methodist Orphanage was presented. After a discussion by Hon. H. Vaughan Watkins, Dr. Joseph A. Smith and others, the report was adopted.

R. H. Clegg, W. B. Alsworth and B. H. Hunt were chosen as alternate clerical delegates, and B. M. Stevens was elected lay delegate. On the next ballot, H. H. Crisler and W. D. Hawkins were elected, completing the lay delegation as to principals. By common consent, the afternoon session for the consideration of the College merger was changed to 3 o'clock.

The order of the day having arrived, Bishop Horace M. DuBose delivered an address commemorating the sixtieth anniversary of his ministry. Following the address, Bishop Dobbs spoke fitting and feeling words concerning the life and ministry of his honored friend and colleague, and the Conference made a love offering which amounted to \$75.80. The Conference then adjourned.

Friday Afternoon

At the appointed hour, Bishop Dobbs took the chair and Rev. J. T. Leggett led in prayer. Rev. J. L. Carter read Report No. 2 of the Board of Education which had been made the order of the day for the afternoon session. The final ballot for alternate lay delegates resulted in the election of R. L. Ezell, J. Morgan Stevens and O. C. Hull, thus completing the delegation.

Dr. Charles W. Crisler offered an amendment to the Report of the Board of Education, which proposed to eliminate the recommendation that Whitworth College be merged with Millsaps College. The amendment was signed by a number of the members of the Conference. For something more than two hours the issue was ably discussed on both sides. Those speaking for the amendment were C. W. Crisler, L. L. Roberts, J. L. Neill, Mrs. C. W. Crisler, and G. F. Winfield. Bishop Dobbs called Rev. J. T. Leggett to the chair. Those speaking against were Dr. H. M. Ivey, B. L. Sutherland, T. M. Brownlee, Joseph A. Smith, and J. L. Decell. The vote resulted in seventy-six for the amendment, the retention of Whitworth College, and one hundred and twelve against the amendment, or in favor of the merger. Report No. 2 as read was adopted. The Conference then adjourned.

The evening session was devoted to the anniversary of the Board of Missions and Bishops Dobbs made the principal address. An offering of \$70.50 was made for China Mission relief.

Saturday Morning

Conference opened with Dr. J. L. Decell in the chair. Following the devotional service and the approval of the journal, the Class of the Fourth Year was called, and F. M. Casey, R. L. Lane, W. H. McRaney, and J. D. Slay, having completed the prescribed course of study, were elected to elders' orders.

Reports No. 3 and 4 of the Board of Education were read and adopted. The former gave direction concerning the disposing of the assets of Whitworth College and made nominations for the newly created Educational Commission. The latter authorized a general financial campaign for Millsaps College in 1939.

The report of the Conference Treasurer filed for record showed that \$24,190.14 had been collected for General Work, and \$31,009.51 for Conference Work. This represents a gain for the Conference of only \$326 over the previous year.

In answer to the question, "Where shall the next session of the Conference be held?" Natchez was chosen. The Conference Historical Society then made a report, and State Evangelist Chapman of the C. M. E. Church, spoke to the Conference and was given an offering of \$31.56 for his work.

Mrs. Paul Arrington, President, spoke concerning the work of the Woman's Missionary Society. Rev. J. L. Neill presented the report on the Aldersgate Commemoration, following which Report No. 5 of the Board of Education was read and adopted. Rev. Geo. F. Winfield read the report of the Board of Christian Literature and Dr. J. T. Leggett spoke briefly in the interest of the New Orleans Christian Advocate. Thomas J. Norsworthy, having surrendered his credentials and joined another church a few years ago, requested the restoration of his credentials, and the application was granted.

Rev. W. F. Hamrick brought greetings from the Methodist Protestant Church. Dr. J. M. Sullivan then read the Report of the Board of Lay Activities, and Dr. Sullivan was re-elected Lay Leader of the Conference.

Reports Nos. 1 and 2 of the Budget Commission were read and adopted. The Statistical Secretaries then made report answering certain minute questions. The report showed that 2,399 had been received on profession of faith, and that the Conference now has a total membership of 79,067. The Report of the Board of Church Extension was presented by Rev. J. H. Morrow. Dr. George L. Harrell read the report of the Committee on Memorials and resolutions.

The Conference voted to hold an afternoon session; resolutions of sympathy and appreciation concerning Mr. and Mrs. W. S. F. Tatum, both of whom are ill, were passed, and telegrams were ordered to be sent to Rev. W. M. Sullivan and Rev. Swope Noblin, who were not able to attend the session of the Conference on account of illness. The report of the Committee on Public Worship was read making assignments for preaching in the various churches of the city, and the Conference then adjourned.

Saturday Afternoon

The afternoon session was occupied with reports and minute business, including the answer to the question: "Who are admitted on Trial into the Traveling Connection?" Deacons and elders were ordained following the preaching service on Sunday morning, and the appointments were read simultaneously by Bishop Dobbs at Court Street and by Rev. W. B. Alsworth at Main Street churches following the memorial service in the afternoon.

APPOINTMENTS

Brookhaven District

R. H. Clegg, P. E.

Adams, J. H. Grice; Barlow, W. S. Cameron; Brookhaven, J. L. Neill; Crystal Springs, J. W. Leggett; Foxworth, Ulmer; Gallman, F. E. Dement; Georgetown, Percy Harrisville, A. Joe Beasley; Hazlehurst, J. B. Cain; J. H. Jolly; McComb, Centenary, Otto Porter; McComb Branch St., L. J. Snelgrove; McComb, Pearl River, A. S. Oliver; Meadville & Bude, E. E. McKaithen; & Pleasant Grove, J. M. Lewis; Osyka & Farnham, Shearer; Prentiss, L. L. Roberts; Scotland & R. E. Case; Silver Creek, J. H. Moore; Sumner, J. B. Holyfield; Tylertown, Ira E. Williams; Utica, D. P. Yeager; Utica, E. L. Ledbetter; Wesson, H.

(Continued on page 8)

Louisiana Conference

PERSONAL AND OTHERWISE

The reading of the appointments will be broadcast from First Methodist Church, Shreveport, over station KWKH next Sunday afternoon about 3 o'clock.

Rev. M. W. Beadle, Eunice, reports that the revival meeting held recently was well attended, interest high, and results still in evidence. The presiding elder, Dr. B. F. Rogers, did the preaching. Brother Beadle is hoping to close the best year Eunice has had for many years.

The passing of Mrs. O'Neill, wife of Chief Justice Charles J. O'Neill, occurred at Franklin on last Saturday morning. She had been ill for a long while and her going was not a surprise. Judge O'Neill and his children will have the sincere sympathy of a large circle of friends in Louisiana and Mississippi.

We regret to know of the serious illness of Mrs. Radcliffe, wife of Mr. S. H. Radcliffe, of Rayne Memorial Church, New Orleans. When we called at the hospital to inquire about her on Sunday afternoon we found her condition undetermined. She has been ill for some time but grew worse a few days ago and was carried to the hospital. We join with others in the prayer that the means of healing may be honored of God in the restoration of this good woman to health.

A RE-UNION OF METHODISM

By W. W. Holmes

Four phases of this question I wish to emphasize:

1. The Plan of Union proposed for the Methodist Church is a plan for the Re-union of three Methodist Churches that are "essentially one in origin, in belief, in spirit, and in purpose." The reason for which they separated no longer exists.

The Methodist Protestant separation came about by the refusal of the Church to provide for lay representation in the councils of the Church. The objection raised by this group was that the Methodist Church was "a preacher Church," and the layman had no voice in it. The position of this group has won. The whole Church has long ago given recognition to the laymen. The new plan gives even larger recognition. The cause of separation having been removed, I see no reason why the Methodist Protestant Church could object to the Re-union.

The separation between the Methodist Episcopal and the Methodist Episcopal Church, South, in 1844 was due largely to a problem in administration growing out of Negro slavery in the South. There were certain conditions existing at that

time, with which we are all familiar, that made separation well nigh inevitable. Not only was the Church torn asunder, but the nation also. Time, with the passing of the years, has brought a healing ministry. Misunderstandings, strife, war and bloodshed are dimmed by the glory of a united country and a common task. The most ardent Southerner would not now vote for a divided country nor the return of slavery. The Negro is deeply appreciated in the South. The controversy concerning the Negro Jurisdiction relates more to a theory than it does to



DR. A. M. SEREX, Presiding Elder-Host

a fact. Some Northern Methodists object in theory to anything that separates the two races in the South while they, themselves, have already separated the Negroes from the Whites by providing for them separate churches and separate Conferences, and as far as I have been able to observe, the Negroes prefer this separation. The proposed Plan only continues this separation, but on a more equitable and common-sense basis. Friction points are removed and yet the Negro is given his rightful place in the General Conference of his Church and in the same ratio as the white Jurisdictions. He need have no fear of any prejudiced and unjust dealings on the part of his Southern white friends. The proposed Plan offers an opportunity for a real co-operation between the two races that is good for both—and on a high plane where intelligence and religion meet. Slavery was the occasion of a separation of American Methodism into two camps—North and South. Slavery is gone and

gone forever, and all sections of the country are glad of it. Since the cause of separation has been removed, I see no reason why the Methodist Episcopal Church, South, would be unwilling to become a part of Re-united Methodism.

2. The proposal to Re-unite Methodism is not new. It has been agitated for many years. Few questions have been so widely discussed. If there are any churchmen not informed on this question the fault is theirs. The proposed Plan now pending has been carried in all the church papers. It is printed in pamphlet form and our people have been urged to secure it and study it. While the vote was being taken in the other two Churches it was hardly proper for our papers to open their columns for discussion. Since that time, however, we have had discussions pro and con—sufficient, I think, for every interested Methodist to have gained an intelligent idea as to the meaning of the Plan. All the delegates to the Annual Conferences have been circularized with the Plan itself, and with arguments for and against it. This group of Annual Conference delegates has had the best opportunity to study the Plan. They have studied it. They have not been coerced. They have not been intimidated by an open ballot. They have cast their vote in the light of their understanding of the Plan and in the sight of God and for the welfare of the Church. We are using the "Methodist method" in taking this vote. Any other method would be contrary to our disciplinary rules and regulations. The delegates to the Annual Conferences are a selected group. It stands to reason that they are the best informed concerning the pending Plan of Unification. They are endorsing the Plan thus far with an overwhelming vote. Would the membership of the Church, voting individually, if informed, vote against the Plan? According to the rule of averages the present vote of the delegates endorsing the Plan would be confirmed.

3. Alarm is sounded in some quarters that in the Re-union our Church will be "destroyed," "annihilated," "swallowed up." All kinds of calamities are predicted. If the three Churches are to be really united, then each and all of them will lose their identity in the united group—The Methodist Church. It could not be otherwise. The merging of great business concerns into a new firm without loss to any concerned is a common occurrence with which we are familiar. The purpose of these members is not to "destroy, annihilate or swallow up," but rather to conserve. The Church should exercise the same kind of wisdom.

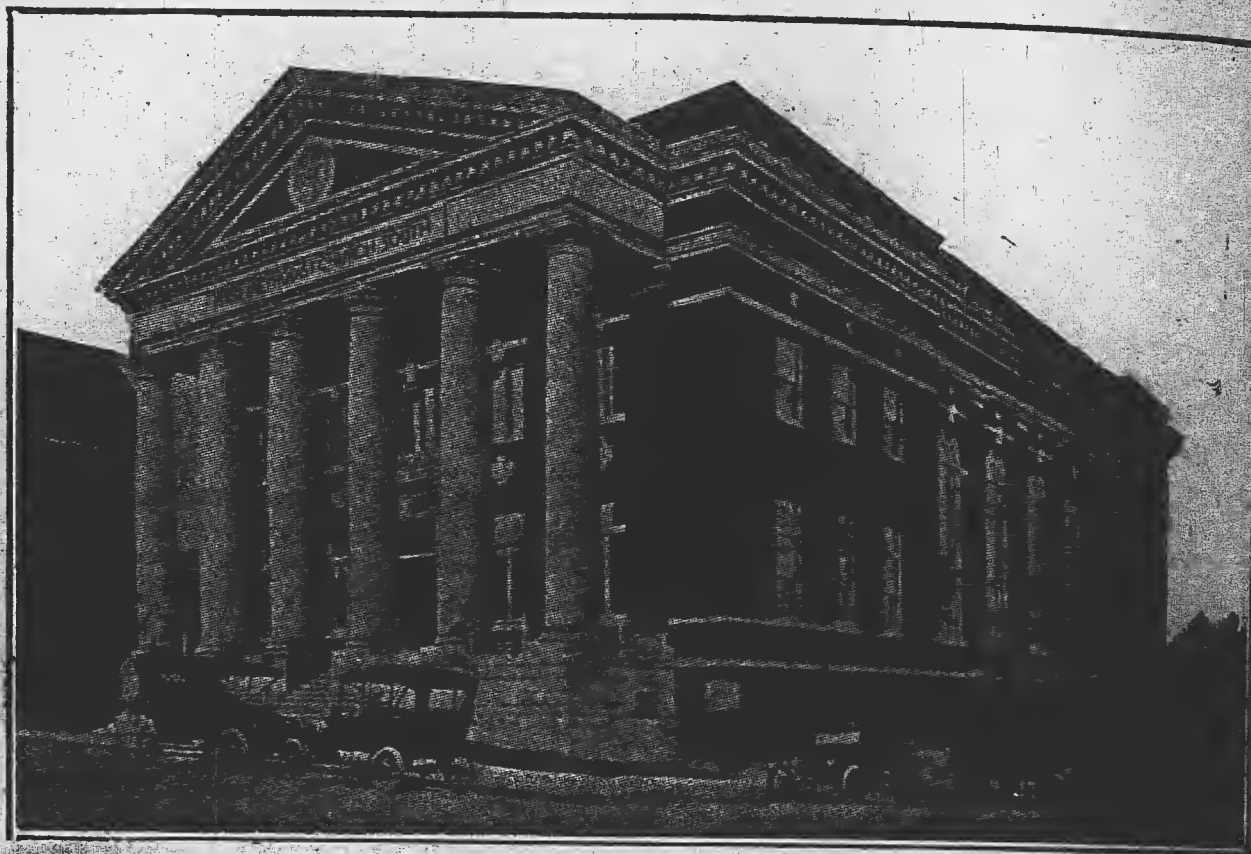
I cannot conceive of a Plan that would give larger and more magnanimous consideration and be fairer to our Southern group. In the Uniting Conference, where the many differences are to be adjusted and harmonized, we are given an equal representation with the Northern Church, notwithstanding it has a membership nearly twice as large as ours. The claim has been made that in the General Con-

ference the Southern group could be out-voted three to one. Some one has given the percentage in the voting groups about as follows: Northern, 72; Southern, 25; Protestant, 3. These figures are based on the present membership of the three Churches, I suppose. Anyway, they are wholly misleading. In the General Conference of the Re-united Church the delegates will represent quite a different alignment, not the Churches as they are now constituted, but the new Church with its jurisdictions. In the two Southern Divisions we will have 3,251,103 members; in the two Northern Jurisdictions there will be 3,289,751—a difference of only 38,654. If the 315,204 members in the Negro Jurisdiction are added to the members in the two Northern Jurisdictions and the 357,773 in the Western Jurisdiction, whose votes would probably be with the South, were added to the members in two Southern Jurisdictions the difference in these totals would be very small, the South leading with 3,915 members. If both the Western and Negro Jurisdictions were added to the Northern Jurisdictions the ratio in members, South and North, would be 32 to 39. I knew that the number of delegates to the General Conference is not determined on the basis of membership. The number of clerical delegates in the different Annual Conferences has not yet been determined, but this exhibit of figures touching the membership of the different Jurisdictions would indicate that no one section of the country could stampede the General Conference. It would be exceedingly difficult to muster the two-thirds vote in the General Conference required to change any part of the Plan of Union. It should be remembered also that even the General Conference can not change the number and boundaries of the Jurisdictional Conferences without the consent of a majority of the Annual Conferences in each Jurisdictional Conference involved. All of our valuable properties and sacred funds fall within the Southern Jurisdictions. We need have no fear of "confiscation." These properties and sacred funds will be protected.

4. Some good Methodists object to the Re-union of Methodism on any kind of Plan. They are honestly opposed to Unification itself. They cannot feel that it will work out for the furtherance of the Church and Kingdom and to the glory of God.

Some good Methodists favor the Re-union of Methodism on any kind of Plan. They honestly believe that Unification will work out for the furtherance of the Church and Kingdom and to the glory of God.

It is hardly becoming to any of us to impugn the motives of those who differ from us. We be brethren. We have voted for the Re-union of Methodism on other plans. Those who opposed, won; but with narrow margin. Nobody contested the method, the vote nor the results. We are now voting for Re-union on another Plan. If the constitutional majority, which is very large—three-fourths of the



FIRST CHURCH, SHREVEPORT (AN OLD CUT)

members of the Annual Conferences and two-thirds of the members of the General Conference—votes for Re-union on this Plan, then, for the sake of good sportsmanship and the unity of the Church, some one who has opposed the Plan should make the motion, "I move we make it unanimous."

HAUGHTON CHARGE

Dear Dr. Duren: Will you allow me a little space in the Advocate this week to report the work of the Haughton charge, which consists of three churches—Haughton, McIntyre, and Doyline.

This year has been the best of all the four years since we have been here. The people have made a fine showing for themselves and are making every effort to pay every obligation in full. We have never served, or expect to serve, a more cooperative people and we wish to congratulate the preacher who is fortunate enough to be read out for this charge next year, for he will find a gracious, loyal people awaiting him.

The people at Doyline made a general repair of their church at the beginning of the year and they have one of the nicest little churches of any town of its size in the state.

About a thousand dollars has been subscribed to the remodeling of the Haughton church, to be started soon, and much of that amount is in hand. We are planning to add two Sunday School rooms and to repaint and reroof it.

A new church has been built and paid for this year at McIntyre, and is ready for dedication. The church is a nice large building with several Sunday School rooms. Much enthusiasm has been shown and attendance has more than doubled since the building was completed.

The churches answered the call to the

Bishop's Crusade in a liberal way, and our orphanage offerings have been unusually large for a charge of this size. The quota of Advocates was reached, and we are expecting to pay in full all Conference and District claims.

The revivals of this year were also very successful. It was our privilege to obtain the services of Rev. Guy M. Hicks for Doyline, Dr. O. B. McCullen for McIntyre, and Rev. W. C. Mason for Haughton. These men rendered excellent services, and all churches were greatly blessed by their coming. We received into the churches twenty-seven members during the revivals, making a total of thirty-five for the year.

In closing, I wish to congratulate our editor for the splendid paper he has given us this year. The paper is gaining in popularity with the people everywhere, making it easier for the pastor to obtain subscriptions.

Faithfully yours,
OTIS W. SPINKS.

CENTENARY COLLEGE

Centenary College began its 113th year of service with the opening of the present session; and everything points to one of the most successful sessions in its history. The enrollment, which is the highest in the history of the college, is distributed as follows: Regular session, 1,200; Night School, 275; Law School, 85. The figure indicated in the regular session represents only those students taking full time work which is fulfilling the requirements for a degree.

A large number of Centenary graduates than ever before are now pursuing their studies in graduate and professional schools; and reports from these institutions in which they are enrolled are highly creditable achievements on the part of all of them.

The Centenary College

doing distinguished research work in Industrial Chemistry at the University of Wisconsin. The highest ranking students in the law schools of the University of Texas and Louisiana State University are Centenary graduates; and those students in the medical schools of Tulane and Louisiana State University who received their pre-medical training at Centenary are, without exception, ranking high in their classes. Many fellowships are held by Centenary graduates at Louisiana State University, Tulane, University of Texas, University of Wisconsin, Southern Methodist University, and other universities.

Centenary also continues to furnish excellent ministerial graduates for the Departments of Theology connected with various universities, Southern Methodist University, Emory, Duke, Vanderbilt, and Drew, being among those notable institutions where Centenary has been represented in the Departments of Theology. Centenary has reason to be proud of the records of her graduates in schools of religion during the past several years.

The spirit of the Centenary campus—always of an exceptionally admirable quality—is during the present session enthusiastic and wholesome. Under the inspiration of such a spirit, the college is making excellent progress in performing the services which such an institution should render, and in developing the efficiency of the college.

A CASE WHERE THE DATA JUSTIFIED THE CONCLUSIONS

Our Brother Johnson, chairman of the Conference Board of Finance, takes exceptions to certain conclusions reached in an article, "The Right to Superannuate and the Superannuate's Rights."

May I ask why should the Board of Finance be obsessed with the idea that an abnormally large sinking fund was both a necessity and a virtue? With all due allowance for any justifiable mistake of the head, the facts do not justify the action of the Board of Finance. Certainly they had no precedent for anticipating any unusual run upon the Board for 1937. For, according to their own statement, as reported to the 1936 Conference, the 1935 Conference provided a sinking fund of \$966.97, while the Board during the year 1936 had three calls made upon them for help; and the aggregate response to these calls was \$90. Hence, the Board came up to the 1936 Conference with a balance of \$876.97 of idle money belonging to the superannuates. Yet, right on top of this fact, the Board of Finance proceeded to add to this already large sinking fund the sum of \$821.91 of new money, raising the sinking fund to the ridiculous sum of \$1,698.91. That a fact like this could and did obtain in the face of the extreme needs of our superannuates does most certainly justify the conclusion that such a procedure is enough to scandalize the Conference and put a

blush of shame on every face. Yes, the Chairman is right—something ought to be done about it. And it is up to the Board to correct this mistake of the head.

Furthermore, the facts in the case justify the conclusion that a maximum sum of \$500 is ample to meet any and all necessitous cases that might make demands on the Board during the interim of the Conference. Had the Board set aside \$500 for a sinking fund instead of \$1,698.91 they would have had \$1,198.91 more to divide between the superannuates of 1936. Or a sum equal to \$46.11 to each of the superannuates. So this particular mistake of the head was rather costly to these old brethren on the superannuate roll, don't you think?

Yes, something ought to be done.

With love,

SAMUEL S. BOGAN.

Converse, La.

NOTICE

The meeting of the First Year Committee will be held at 4 p. m., November 24, at the First Methodist Church, Shreveport.

L. W. CAIN, Chairman.

CENTENARY COLLEGE FIVE ACT PLAY

By C. E. Ewing, Jr.

A Five Act Play Entitled "The Five Conferences"

1. First Act—The Church Conference.
2. Second Act—The Quarterly Conference.
3. Third Act—The District Conference.
4. Fourth Act—The Annual Conference.
5. Fifth Act—The General Conference.

We enter the great building known as the theatre or "the central meeting-place for God's children," and are handed a program which is found to be the Methodist Discipline; and we hurry to our seats in order to get a glance at our program before the play starts. But we are too late; the overture has started and we would not dare to devote our interest to something else while that great song, "The Church's One Foundation," is playing, because we know that this is the start of a great, yet unfinished play in

which we are so vitally interested.

As the curtain rises on the first act, "the church conference," we see a typical church building—the only scenery on the stage. The auditorium is nearly filled and we can see the pastor in the pulpit and he has begun to speak—listen:

"Tonight we have called a special church conference to settle a matter which is of great interest to this church. As you all know, we have a secretary that is elected annually, and who is a member of the quarterly conference, and whose duties are:

1. To enter in chronological order—Full names of all who join the church.
- Permanent record of all the baptisms and marriages.

To furnish the pastor with an alphabetical roll of the church.

"And we also should know that this Conference is not just to discuss the conduct of individuals or to see who should be dropped from the rolls but also to discuss money problems and inspect from month to month the Young People's League, prayer meetings, religious literature, and to receive reports from the preachers and the stewards. Now, good people, our special meeting today was to discuss these facts, and now that you know, the meeting is adjourned."

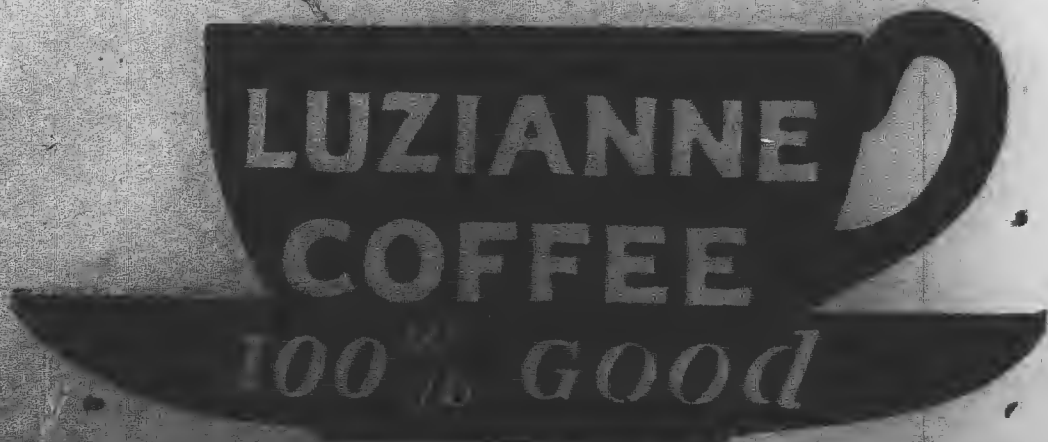
And the curtain goes down on the first act as we see the people leaving the church.

As we wait for the curtain to rise on the second act, we find by looking at our program (discipline) and talking to our friends next to us that the main character of the next act is a Presiding Elder—who is to preside over a meeting but, although being a member he cannot vote, and if he should be absent, the preacher in charge shall preside.

And up comes the curtain to start the second act, "The Quarterly Conference." We see the same scenery but a different group of people from the first act. Then the Presiding Elder raps for order and we hear the roll called. And the following attended this kind of a meeting four times a year:

1. Traveling and local preachers.
2. Exhorters, stewards and trustees of the circuits, stations, and missions.
3. Superintendents of Church School.

(Continued on page 10)



Mississippi Conference

PERSONAL AND OTHERWISE

We regret to learn of the illness of Rev. Swope Noblin in a Biloxi hospital. We trust that he may soon be on the way to complete recovery of his health.

Mrs. Josie Gann, Lena, in renewing her subscription for another year, says that she has been receiving the Advocate so long she can not do without it.

Friends of Rev. and Mrs. R. A. Sibley, of Gulfport, will regret to learn of the death of their son, R. A. Sibley, Jr., at Columbia, Miss., on November 6. We do not know the particulars of his going. Many hearts in the Mississippi Conference will share the sorrow of these faithful veterans.

It was with a sense of personal loss that we noted the absence of Rev. W. M. Sullivan from the session of the Mississippi Conference last week. In our opinion he is one of the most worthy and effective pastors of the Conference. We hope and pray for the speedy restoration of Brother Sullivan to health.

In the death of Brother John F. Hollinger last Friday, the little city of Meadville has lost one of its most valuable citizens. His death in a Natchez hospital followed an illness of only a few days. He was a worthy and influential citizen and a staunch Methodist. The Advocate joins in sympathy for the bereaved family.

Madison and Pocahontas charge, J. H. Morrow, pastor, reported every financial obligation in full at Conference. In addition to the budget, Pocahontas church, with fifteen families and forty members, erected a Church School annex. This is truly a remarkable record. Brother Morrow has just finished his third year as pastor.

Rev. M. P. Woods, representative of the Methodist Benevolent Association, was doing business at the Conference. His institution, as its name implies, seeks to protect, not to profit. We regard it as a sound institution and worthy of the patronage of our people. It probably offers one of the safest and best contracts for the Methodist minister.

APPOINTMENTS

(Continued from page 4)

President of Whitworth College, G. F. Winfield; Professor in Whitworth College, J. O. Leath; Chaplain U. S. Navy, W. N. Thomas; District Missionary Secretary, J. B. Holyfield.

Hattiesburg District

W. B. Alsworth, P. E.
Bay Springs, E. A. King; Bonhomie, J.

B. King; Bucatunna, W. M. Tabb; Collins, J. D. Slay; Ellisville, G. H. Jones; Hattiesburg, Broad St., T. O. Prewitt; Hattiesburg Circuit, T. A. Carruth; Hattiesburg, Court St., J. W. Sells; Hattiesburg, Main St., J. T. Leggett; Heidelberg, M. M. Black; Laurel, First Church, J. F. Campbell; Laurel, Kingston, R. A. Allums, Laurel, West Laurel, P. H. Grice; Magee, Geo. P. McKeown; Matherville, A. M. Ellison; Montrose, W. L. Blackwell; Moselle, G. H. McBryde; Mt. Olive, E. W. Ulmer; New Augusta, Seth W. Granberry; Petal, H. A. Wood; Richton, L. D. Haughton; Seminary, V. Sherrill Coleman; Shubuta, E. A. Kelly; Sumrall, L. M. Reeves; Taylorsville, A. F. Gallman; Waynesboro, J. T. Weems; Waynesboro Circuit, J. W. Loudenslager; Williamsburg, A. J. Leggett; Chaplain Mississippi State Sanatorium, W. M. Williams; District Missionary Secretary, T. O. Prewitt.

Jackson District

T. M. Brownlee, P. E.
Benton, Roy L. Lane; Bolton & Raymond, A. M. Broadfoot; Brandon & Pelahatchie, J. E. Williams; Camden, S. N. Young; Canton, C. W. Wesley; Carthage, T. C. Cooper; Carthage Circuit, J. H. Cameron; Clinton, C. E. Downer; Edinburg, T. B. Winstead; Fannin, W. R. Murray; Flora & Benton, H. E. Raley; Florence, J. E. J. Ferguson; Forest, W. M. Sullivan; Harperville, W. F. Baggett; Homewood, L. T. Nelson; Jackson, Shands Mission, Elliot Jones; Jackson, Capitol St., B. M. Hunt; Jackson, Galloway Memorial, J. L. Decell; J. M. Jones, assistant; Jackson, Glendale, J. A. Wells; Jackson, Grace, J. L. Smith; Jackson, Millsaps Memorial, M. L. McCormick; Lake, L. L. Matheny; Lena, D. M. Ulmer; Madison & Pocahontas, J. H. Morrow; Mendenhall & D'Lo, B. H. Williams; Morton, C. H. Gunn; Raleigh, O. H. Scott; Shiloh, C. Y. Higgingbotham; Terry, W. A. Terry; Vaughan, F. M. Casey; Walnut Grove, H. S. Westbrook; Chaplain Mississippi State Penitentiary, A. B. Barry; Editorial Section, General Board of Christian Education, C. A. Bowen; Executive Extension Secretary, Conference Board of Christian Education, I. H. Sells; Home Missionary, Chas. Assaf; Superintendent Mississippi Children's Home Finding Society, J. L. Sutton; Prof. Religious Education Millsaps College, H. M. Bullock; District Missionary Secretary, W. M. Sullivan.

Meridian District

W. B. Jones, P. E.
Burnside, Guy Sigrest; Chunky, G. G. Yeager; Cleveland, W. H. McRaney; Daleville, J. C. Jackson; Decatur & Hickory, T. M. Ainsworth; DeKalb, Murray Cox; DeSoto, T. R. Holt; Enterprise & Stonewall, T. E. Nicholson; Lauderdale & Electric Mills, E. D. Simpson; Meridian, Central, J. A. Smith; Meridian, East End, C. C. Clark; Meridian, Fifth St., J. L. Carter; Meridian, Hawkins Memorial, Roy Wolfe; Meridian, poplar Springs, R. L. Walton; Meridian, Wesley, N. U. Boone; Newton, M. K. Miller; Pachuta, W. J. Walters; Philadelphia, O. S. Lewis;

Philadelphia Circuit, W. C. M. Baggett; Porterville, Waddell Roberts; Quitman, V. G. Clifford; Rose Hill, G. A. Broadus; Scooba, S. C. Moody; Union, L. M. Sharp; Vimville, W. H. Lane; District Missionary Secretary, O. S. Lewis.

Seashore District

L. J. Power, P. E.
Americus, N. S. Loftus; Bay St. Louis, A. J. Boyles; Biloxi, Main St., W. J. Ferguson; Biloxi, Epworth-Wesley, J. S. Noblin; Brooklyn & Bond, E. M. Lane; Carriere, S. E. Flurry; Coalville, B. M. Lawrence; Columbia, B. L. Sutherland; Escatawpa, A. S. Byrd; Gulfport, First Church, Van R. Landrum; Handsboro & Second Church, Gulfport, H. W. Van Hook; Kreole, H. Mellard; Leakesville, Floyd O. Lewis; Logtown, E. E. Price; Long Beach, H. J. Moore, Lucedale, W. H. Lewis; Lumberton, H. W. F. Vaughan; Mentor, R. I. Moore; Moss Point, L. E. Alford; Ocean Springs, J. W. Thompson; Oloh, A. J. Martin; Pascagoula, John W. Moore; Picayune, J. O. Ware; Poplarville, H. C. Castle; Purvis, G. E. Allan; Saucier, D. E. Vickers; Vancleave, P. Olla Nix; Wiggins, D. T. Ridgway; District Missionary Secretary, J. O. Ware.

Vicksburg District

H. A. Gatlin, P. E.
Anguilla, L. P. Anders; Centerville & Liberty, S. F. Harkey; Eden, J. F. McClellan; Edwards, M. H. Wells; Fayette, J. M. Corley; Gloster & Crosby, C. H. Strait; Hermanville, S. B. Watkins; Lorman, A. W. Wilson; Louise & Holly Bluff, F. L. Applewhite; Mayersville, John P. Payne; Natchez, C. A. Schultz; Oak Ridge, E. W. Wedgeworth; Port Gibson, J. E. Gray; Rolling Fork & Cary, P. H. Grice; Roxie, F. B. Ormond; Sataitia, J. J. Jones; Silver City, Wesley Ezell; Vicksburg, Crawford St., T. J. O'Neil; Vicksburg, Gibson Memorial, J. V. Bennett; Washington, J. A. McRaney; Woodville, W. O. Sadler; Yazoo City, C. W. Crisler; District Missionary Secretary, T. J. O'Neil.

Transferred Out.—W. B. Hollingsworth, an elder, to the Louisiana Conference.

Transferred In.—W. B. Shearer, an elder, from the Louisiana Conference.

Advocate Committees

Brookhaven District.—Rev. J. B. Cain, Mrs. Robert Carney, Crystal Springs; Rev. Ira E. Williams, Mrs. L. W. Alford, McComb.

Hattiesburg District.—Rev. J. F. Campbell, M. Shelby Pickett; Hattiesburg; Rev. T. O. Prewitt, W. L. Caughman, Magee.

Jackson District.—Rev. O. H. Scott, Prof. Ross Moore, Jackson (Millsaps); Rev. M. L. McCormick, Prof. W. Langley, Forest.

Meridian District.—Rev. V. G. J. W. Dement, Meridian; Rev. C. C. Prof. C. A. Massey, Pachuta.

Seashore District.—Rev. H. O. G. M. Thomas, Lucedale; Rev. Noblin, N. M. Carter, Ocean Springs.

Vicksburg District.—Rev. Nett, Mrs. T. W. Hegman, Rev. C. H. Strait, R. T. Lila.

Answer a fool according to his folly and he will become more so.

DALEVILLE, MISS.

On November 4, the Daleville missionary Society observed its annual day of prayer in the home of Mrs. Sallie Prouty and her sister, Miss Bettie Hughes, one of our retired missionaries to China, whom we delight to honor.

The meeting was called to order by the president, Mrs. C. R. Mosley, at 10 a. m. There was an unusually large representation of its membership present and an interesting program was given which was pervaded by the spirit of love and Christian fellowship.

A former pastor and his wife, Rev. and Mrs. John W. Ramsay, of Meridian, were much appreciated guests of the day.

A lovely luncheon was served at noon through the cooperation of those present, to the enjoyment of all.

QUARTERLY CONFERENCES**MISSISSIPPI CONFERENCE****Brookhaven Dist.—First Round**

(In part)

Crystal Springs, Nov. 28, a.m.; Q. C., Jan. 26, p.m.
 Barlow, at Center Point, Nov. 28, 2:30 p.m.
 Union Church, Dec. 5, 11 a.m. and 1:30 p.m.
 Scotland & Bigue Chitto, at New Hope, Dec. 12, 11 a.m. and 1:30 p.m.
 Brookhaven, Dec. 12, 5 p.m.; Q. C., Feb. 9, 7.
 Georgetown, at Providence, Dec. 17, 11 a.m. and 1:30 p.m.
 Gallman, at Bethesda, Dec. 17, 7 p.m.; Q. C., Jan. 23, 3:30 p.m.
 Harrisville, at Harrisville, Jan. 2, 11 a.m. and 1:30
 Hazlehurst, Jan. 2, 7 p.m.; Q. C., Jan. 25, 7 p.m.
 Monticello & Pleasant Grove, at Monticello, Jan. 9, 11 a.m. and 1 p.m.
 Prentiss, at Prentiss, Jan. 9; Q. C., 3 p.m.; preaching, 7 p.m.
 Adams, at Adams, Jan. 15, 10 a.m.; preaching followed by Q. C.
 Meadville & Bude, at Bude, Jan. 16, 11 a.m. and 2 p.m.
 McComb, LaBranch St., Jan. 16, 7 p.m.; Q. C., Jan. 19, 7 p.m.
 Utica, at Utica, Jan. 23, 11 a.m. and 1:30 p.m.

Wesson, at Wesson, Jan. 23, 7 p.m.; Q. C., Feb. 2, p.m.
 Osyka & Fernwood, at Osyka, Jan. 30, 11 a.m. and 1:30 p.m.
 Magnolia, Jan. 30, 7 p.m., followed by Q. C.
 Silver Creek, at Silver Creek, Feb. 6, 11 a.m. and 1 p.m.

The District Stewards are called to meet at Brookhaven, December 9, 10 a.m. The pastors and charge lay leaders are invited to be present also. Plans for the year will be discussed by the entire group in connection with the Stewards' meeting. Orphanage campaign will be presented at 1:30 p.m.

R. H. CLEGG, P. E.

NORTH MISSISSIPPI CONFERENCE**Aberdeen Dist.—First Round**

(In part)

Houlka, at Houlka, Nov. 28.
 Algoma, at Algoma, Dec. 2.
 Greenwood Springs, at New Hope, Dec. 3.
 Houston, Dec. 5, 11 a.m.
 Calhoun City, Dec. 5, 7 p.m.
 Nettleton, at Nettleton, Dec. 14.
 Toccopola, at Thaxton, Dec. 15.
 Prairie & Strong, at Prairie, Dec. 17.
 Coffeeville, at Bethlehem, Dec. 19, 11 a.m.
 District Stewards' meeting and Pastors' Conference at Tupelo, November 30, 1937, at 10:30 a.m.
 W. P. BUHRMAN, P. E.

Centenary College of Louisiana

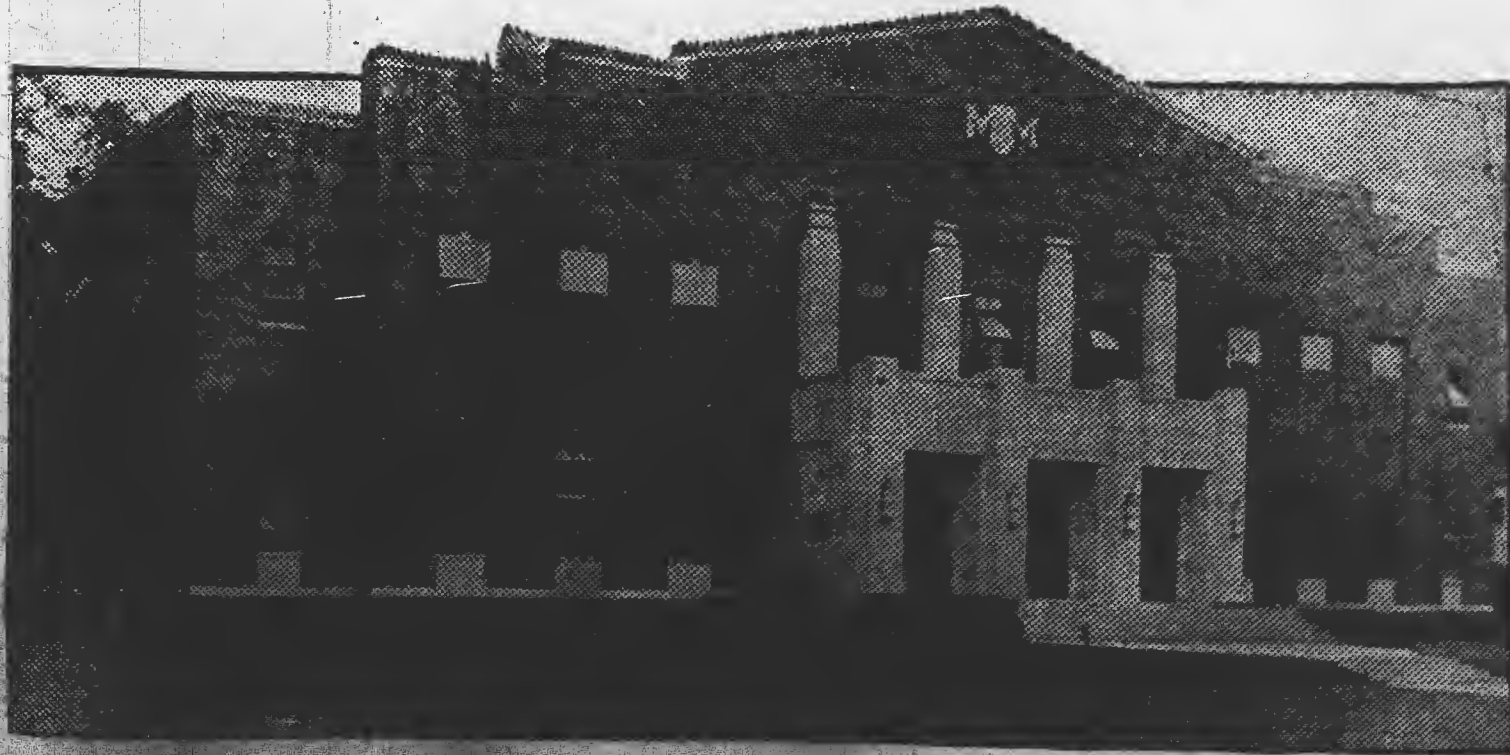
FOUNDED IN 1825

The Oldest College West of the Mississippi River.

The Oldest College belonging to the Methodist Episcopal Church, South.

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For full information write:

The President, Centenary College, Shreveport

North Mississippi Conference

PERSONAL AND OTHERWISE

Mrs. Nellie Boyd, Lexington, wishes to thank the friend who has been sending her the Advocate. She does not know to whom she is indebted for this kindness and so takes this means of expressing her appreciation.

The editor desires to make a correction in the report of the proceedings of the Conference at Clarksdale. Inadvertently we said that Rev. R. G. Moore was elected an alternate clerical delegate. It should have been R. G. Lord. We apologize to both of these brethren.

DISTRICT STEWARDS MEETING.

Aberdeen District

The District Stewards of the Aberdeen District are called to meet in Tupelo, Miss., November 30, 1937, at 10 a.m. The pastors are kindly urged to attend also.

W. P. BUHRMAN, P. E.

CENTENARY COLLEGE FIVE ACT PLAY

(Continued from page 7)

4. Presidents of Young People's Departments.
5. President of Wesley Brotherhood.
6. President of Woman's Missionary Society.
7. Director of Christian Education.
8. Chairman of the B. of C. E.

During the process of the play we find the conference is supposed to do these things in a meeting:

1. To receive and try appeals and to hear complaints.
2. To elect the Superintendent of Church School, on nomination of preacher in charge, to take office on second Sunday in September.
3. To take notice of all the exhorters in the circuit, station and mission.
4. To recommend proper persons to the district conference for license to preach.
5. To elect trustees and stewards.
6. To accept or reject any conveyance, gift, donation, bequest or device, for the benefit of any church under its jurisdiction or for the whole charge.
7. The Q. C. shall establish a Church Board of Christian Education.
8. The preacher in charge on the general state of the church. This report consists of facts about the church schools, memberships, missions, lay activities, and plan for future work.

Then we see the Presiding Elder asking direct questions concerning the

church and its organization. The lights on the stage become dim, and with the election of delegates to the act which will come after this, the curtain comes down on the end of act two.

As we prepare ourselves for the third act by listening to "Jesus Calls Us," we hear a disturbance taking place behind the curtain, and in a few minutes out comes a distinguished looking man who tells us that the set for the next part

THE VOTE ON UNION

Conference	For	Against
Florida	248	6
Czechoslovakia	37	0
Belgian	28	0
Illinois	30	15
Kentucky	131	34
Western Virginia	144	20
Southwest Missouri	141	3
Louisville	174	39
Missouri	183	1
Baltimore	217	99
Northwest	41	0
Holston	244	18
Virginia	395	37
Tennessee	187	72
Tex.-Mexican Mission	30	2
St. Louis	163	3
West Texas	247	5
Western N. C.	402	20
New Mexico	107	0
Pacific	102	14
North Texas	255	13
South Georgia	262	53
North Arkansas	244	2
North Alabama	344	100
Texas	312	4
Upper South Carolina	151	106
Little Rock	199	0
Memphis	179	92
North Mississippi	117	125
Oklahoma	315	3
Mississippi	184	45

had caught on fire and that he would have to tell us about the third act. He begins by telling that the location for this conference was somewhere in a presiding elder's district determined by the conference itself. And that the officer in charge was the presiding elder. This conference is composed of the traveling and local preachers and all the District leaders and other lay members. The conference elects a secretary, to keep records of all its proceedings, and elects Trustees for District property. It also inquires of certain conditions in churches, about their spiritual state, missions within the District, church schools, financial system, the manner in which the records of the quarterly conference have been kept, ministerial supply and training, lay activities, etc. And this conference puts forth a great effort in studying the cases

of young men who feel the call to preach by examining them before they are granted licenses to preach. Then our speaker tells us that this act comes to a close by the conference electing delegates to the Annual Conference, being elected by ballot, one lay delegate for every eight hundred church members or majority fraction thereof.

Finally the curtain goes up for the fourth act (Annual Conference). We see where the stage had caught fire, and one of our friends leans over and volunteers the statement that the fire might have started from a hot argument between a presiding elder and a preacher because of not knowing certain facts in the discipline. In the first scene we see a familiar town with well known streets and they are crowded with preachers, all kinds of preachers, old-timers, middle-aged men who are just reaching their peak in life, and young fellows, most of them looking as if they didn't know what it was all about. All talking religion, and you can see in their faces that they are proud of the fact that they are ministers of the gospel of Jesus Christ. One old-timer tells a young preacher about the meeting they are going to have tomorrow. Listen: "Well, son, you want to know who composes the Annual Conference? There are the traveling preachers and members who are elected from the District conferences." "How old must they be?" "Well, they must be over 26 years of age and a member of the Church for six years. And let me tell you this: the lay members of this Conference vote in everything but such as involves ministerial character. Why, the bishops appoint the times of holding the Annual Conference; you should know that. And I'll venture to say that you don't even know that a bishop presides over these meetings, and if he can't come, the Conference shall elect, by ballot, a traveling elder. Now, the method of proceeding that you will see tomorrow goes kinda' like this:

1. Questions are asked the probationers.
 2. To Conference members.
 3. As to orders.
 4. As to Conference relations.
 5. As to statistics.
 6. As to finances.
 7. As to church property.
 8. And miscellaneous questions.
- "And I tell you, young fellow, these questions cover everything concerning the church and its people. Do you know also, that your character is going to be passed on tomorrow, and if you doesn't think you are all right the conference will have to vote on the matter and if the vote doesn't go through you are brought to trial. What do you ask? Well, they hear the appeal of the preacher; they organize a Church Board of Christian Education, they make a check of the church property, of the district conference, and of ministerial students, and, of course, elect a secretary and a treasurer, and about old preachers; and

things, but the most impressive scene during the course of the Conference will be the installation of the deacons and elders. The deacons are the ones who have been on trial by the Conference for two years, and the elders are the ones who have passed the stage of being a deacon and two years of being an elder and now ready to be made a member of the Conference in full connection. You want to know what they do on the last day? Well, the bishops read out the appointments for the coming year and the meeting is adjourned, and the preachers file outside and discuss their appointments for the coming year."

As the curtain comes down on the fourth act, we can still see the old preacher talking and the young preacher listening as if his life depends on it.

Then we hear the orchestra playing an overture entitled "Holy, Holy, Holy," and at its end the curtain rises, and this time we see a big hall that will seat thousands of people and most of the seats are filled by individuals who resemble half preachers and half laymen. All of these preachers have been preaching for four years and all in full connection with the Annual Conference. And the laymen are 26 years old or more and have been in the church for over six years. We can tell by the clothes they are wearing that it is either April or May. As the play progresses, we find that this Conference meets once in every four years, and that a special meeting may be called by the bishops and a majority of the Annual Conferences; that all business must be passed on a majority of the representatives of all Annual Conferences; that the General Conference shall have full power to make rules and regulations for our Church under the following limitations and restrictions:

1. The General Conference shall not revoke, alter, or change our Articles of Religion.
2. They shall not change or alter any part of our government.
3. They shall not change the General rules of the United Societies.

4. They shall not do away with the privileges of our ministers or preachers of trial by a committee or appeal.

The meeting advances, and we see the business of the Church conducted by the best minds of our Methodist organization, and at the close of the meeting the curtain falls, finishing the play entitled "The Five Conferences."

SERVE THE CHILD, SERVE GOD

The announcement from the Methodist Conference at Clarksdale of the passage by unanimous vote of a resolution to commence a campaign to pay off the whole indebtedness of the Methodist Orphanage before Christmas is one of great importance and is received with whole-hearted happiness by the people of Mississippi in general and the Methodists in particular. This Home for dependent children is a benevolence of both the North and South Mississippi Conferences. It is expected that the same resolution will be adopted at Hattiesburg this week.

This Home was organized in 1895 and in its forty-two years of service to humanity has written a history in which this great Church may glory. More than 3,500 children— orphan children—have found there a refuge from the tragedies of life. They have been given a home. They were taught and trained. They have gone out into the world as strong, good citizens.

No human mind can properly value such service!

There are in the Home now 200 precious little girls and boys.

A religious organization that did not love and serve orphan children could not be a Methodist Church, a Church of Wesley, a Church at all.

In 1925 the Home had to go into debt to build an administration building and dormitory. When the depression came on the payments got into default and interest accumulated. In 1934 the indebtedness was \$186,000.

Under the leadership of Bishop Hoyt M. Dobbs, a campaign was put on and continued until now this debt is down to \$70,500, having been reduced \$105,500.

But the debt is still in default. Foreclosure is threatened. The home is in imminent danger.

A few friends, Mr. Stewart Gammill, Mr. R. E. Kennington, Mr. Leland Speed, Mr. D. C. Simmons, McCarty-Holman Company, Mr. C. L. Lloyd of Cleveland, Ohio, Mr. W. A. Davenport and Mr. J. H. Sherard, recognizing the worth of the home, have offered to give \$9,000 if the whole debt is paid this year.

Bishop Dobbs will again take the field and lead militant Methodism to a success in saving the home of the children. Every church will do its part.

God bless Bishop Dobbs, the presiding elder, the preachers, the members, the laymen, and the superintendent, and all in their love for little

Respond, Methodists!

Give, Mississippians! No Church or State ever had a nobler cause.

The Methodists, the people of Mississippi, must wipe out this debt before Christmas and save this home for her precious children.—Editorial, Jackson Evening News.

THANKSGIVING

By I. T. Reames

A lesson our forefathers taught,
Well may we remember;
Of love and gratitude they brought—
Displayed in the month of November.

When the corn and other grain was ripe,
And harvest time had come,
They laid aside all petty strife
And sang the "Harvest Home."

The hills and dales, in glad array,
Were seen on every hand.
Such glories could no king display,
In this their new-found land.

Thus, for the bounty they received,
Their souls were lifted up
To the "Great Source" whom they believed
Would ever fill their cup.

And shall not we—their loyal sons—
Our thankful songs employ;
And join with all those grateful ones
In rapturous strains of joy?

MORNING PRAYER

The morning is the gate of the day and should be well guarded with prayer. It is one of the threads on which the day's actions are strung and should be well knotted with devotions.

If we felt more the majesty of life we would be more careful of its mornings. He who rushes from his home to his business and waiteth not to worship is foolish as though he had not put on his clothes or cleaned his face, and as unwise as though he had rushed into battle without arms or armor.

Be it ours to bathe in the softly flowing river of communion with God before the heat of the wilderness and the burdens of the day begin to oppress us.

REV. C. H. SPURGEON.

Rev. J. J. Davis, in charge of evangelistic work on the Mingo district of the Congo Mission, writes:

"At the beginning of the second quarter of 1935, we are sending out two more native evangelists, which brings the total for this district up to twenty-nine. We trust by the beginning of 1936 to have a total of thirty-five evangelists in active service on the Mingo district. We are stepping out on faith and we feel that the home church will back us with their prayers and faith, and we know that God's almighty power is available to do what we put our hands to."

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Christian Education

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CHURCH SCHOOL LESSON, NOVEMBER 28

By Dr. J. R. Countiss

CHRISTIAN FRUITFULNESS

The words of the lesson were spoken just before Jesus entered the shadows of Gethsemane, the darkest hour of his life, and that of sorest trial to his disciples. One thing was supremely important to them—that they realize their vital union with him. To impress this gloriously essential relation, he used the similitude of the vine and the branches, expressing a cooperative relation in which each is necessary to the other. The branches

cannot bear fruit without the vine, nor the vine without the branches. The life and death of Christ are vain unless Christlikeness be reproduced and perpetuated in the earth.

Above all stands the husbandman, God, who planted the vine and cares for the branches. He is no vandal, entering the vineyard to mar and destroy, but a careful and wise vinedresser, seeking always to increase fruitfulness. He cannot be glorified by mere pain and sorrow, but only by abundant yield of fruit. The unfruitful branch must be taken away, and even now the faithless Judas was in conference with the enemy and on his way to "his own place" in outer darkness. The other disciples had been cleansed of selfishness and unworthy ambitions by listening to the words spoken by Jesus. Pruning is not a penalty but a preparation for and a promise of fruitbearing.

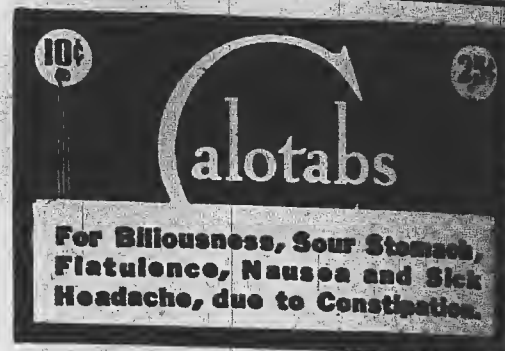
Obedience is the condition of union with the vine, of abiding in the sustaining and comforting love of Christ. Jesus even indicates that obedience is the condition on which he abides in the love and fellowship of the Father. How then dare any call him "Lord" while refusing to do that which he has commanded? Obedience means harmony. It means going God's way and sharing his life. It assures such agreement with God's will as guarantees answer to prayer. To invoke God's blessing while living in disobedience is to ask him to help his enemies subvert his kingdom.

Jesus is the true vine. We know God in and through him, or we do not know God at all. Any other representation or supposed revelation is false. The only God worth knowing must be like Jesus who "went about doing good," who manifested a love that did not break under indifference, treachery, and death, who was great enough to love the unlovely and good enough to bless the evil as well as the good.

Love is the sap of this mystical life that flows from Christ to his disciples. Where there is no love there can be no Christ. In love he was sent, in love he lived and died, and in love alone can his ministry be perpetuated. The schemings of selfish ambition, the bickerings of hate, and the cruelties of force can have no place among or within those who follow in his blessed footsteps. Happiness and hate are deadly enemies. They cannot dwell in the same heart, and hate always wins possession!

Fruitbearing is the privilege of laymen and ministers alike. Every called man is a sent man. The call of Christ is not for loafers but for laborers. Had Jesus saved himself, he could have saved no one else. In following the path of duty, we save both ourselves and others, as Paul declared to Timothy. Fruit un-

shared is fruit unblest. Final evidence of a good life is the use of that life to make a better world. In Christ's stead we are to persuade men to be reconciled to God.



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Retail price, \$1.00; Agents price, 60 cents in lots of 10 boxes or more; Sample box for agents, \$1.00.

BOX No. 47. Without Scriptures

The same 21 lovely folders as above are offered in a Box No. 47 omitting Scriptures. For those who wish non-Scripture Christmas folders we offer this assortment. The appropriate designs and dignified, meaningful sentiments are pleasing. Packed in an attractive box with envelopes.

Price, Same as above.

BOX No. 270. Without Scriptures

12 lovely folders are offered in a Box No. 270 omitting Scriptures. For those who wish a few non-Scripture Christmas folders we offer this assortment. The appropriate designs and dignified, meaningful sentiments are pleasing. Packed in an attractive box with envelopes.

Retail price, 50 cents; Agents price, 30 cents in lots of 10 boxes or more, Sample box for agents, 50 cents.

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Methodist Women

LOUISIANA CONFERENCE

By Mrs. John B. Pollard, 2631 Pyrtania Street, New Orleans, La.

Miss Sallie Lou MacKinnon, Foreign Secretary, Woman's Missionary Council, sends an interesting report of her Congo itinerary. Some high lights of her trip are given below:

"Tunda, Africa, August 15—When we left the train at Luluagare we were met by Dr. and Mrs. W. B. Lewis, Mr. Joe H. Maw, Mr. Smith of the Presbyterian Mission, and Miss Dorothy Rees in the first of the 'Council cars'—a one-seated affair with a back like a truck and known as a 'pick-up'—not deluxe for appearance or comfort but just what the women need for baggage and bedding when they go itinerating.

We loaded and started for Mutoto, the nearest Presbyterian station, Congo hospitality seems to have no limits. . . Saturday we drove on to Lusambo, the point from which mail and supplies are distributed. . . Then on to Minga through the beautiful African forests. . .

At Tunda Miss Lorena Kelly had held school together until I arrived for commencement. We had lunch and went to the church at once for the exercises. They were surprisingly good. Miss Kelly has done wonders with the music. . . A commencement like this is proof of the excellent work that has been done since the Mission was established in the Congo twenty-two years ago. . .

Tuesday morning Dora Armstrong, Edith Martin, Dorothy Rees, Norene Robken, and I started for Lodja in our grand 'pick-up.' We stopped at Ngongo where Mr. Reid met us. We were immediately surrounded by a crowd of natives, waving palm branches and flowers and singing a welcome. We went into the church and had a service, and I talked with the preachers and teachers who were pleading for more missionaries. I tried to make them understand that I wanted to help but we had fewer missionaries now than when I was first secretary. Finally they said: "Well, we want a Mama, but if you can't send one we will take a man missionary." Isn't that progress for the Congo?

About twelve miles from Lodja we passed within two miles of a village where we have a regional school.

The next day we visited the school itself. They had a little program and presented me with a large basket of eggs. The school was crowded, and while normal school graduates taught the older boys and girls, mere children were teaching the other classes. I went through the same ordeal of being begged for more

workers that I did at Ngongo. The plan for the Lodja work, made when Dr. Cram was on the field, is excellent, but we have not the workers, either native or foreign, to carry it out as it should be done. . . .

(To be continued)

NORTH MISSISSIPPI CONFERENCE

By Mrs. Earnest Moore, Malvina, Miss.

Did you watch the paper of Monday, November 14? I am quite sure that you did, for in it was the final report of Conference—the assignment of preachers to their places of service for the following year.

One item that I hope all of you noticed was that of Mr. and Mrs. E. M. Sharpe. Mrs. Sharpe is your Mission and Bible superintendent. Her new address is Olive Branch. Be sure that your fourth quarter's report goes to her there.

Mrs. H. L. Talbert, Mrs. G. C. Jones, Mrs. Dan Comfort, Mrs. Whisenant, Miss Tryphena Rogers, Mrs. R. P. Neblett, Mrs. Ed Raynor, Mrs. C. T. Humphrey, Mrs. E. T. Clark, were among the guests at a luncheon given in honor of Mrs. Dobbs. Following the luncheon, a short business meeting was held to discuss several items of business pertaining to the Woman's work but having their origin at this Conference. Mrs. Dan Comfort asked for directions concerning the Child Labor Bill. Study of the packet on Child Labor was urged. (It is a very interesting study and planned so that all can participate. Try it).

This fall at our executive committee meeting Mrs. Talbert asked that in selecting a delegate to the Woman's Conference next spring that we choose one who would be at the first meeting and stay through the last one. As an example of just that type delegate, I offer you the record of Mrs. J. D. Wroten, lay delegate from Corinth District. She was present at every meeting, was on time at every session, and stayed through every session. Even better than that, she sat at attention.

There were quite a number of women among the lay delegates at Annual Conference, but there were six men, a full ticket, elected as lay delegates to General Conference at Birmingham. Mrs. Talbert and Mrs. Neblett were elected as alternates.

Mrs. Talbert gave her report on the Woman's work the first night of the Conference, a night given over to the work of the presiding elders.

Mrs. Dan Comfort spoke to the Anti-lynching report that came before the Conference.

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Aldersgate Anniversary Year and The Upper Room

Bishop Ralph S. Cushman, chairman of the Commission on Evangelism of the Methodist Episcopal Church, writing to Methodist pastors, says:

"I don't need to remind you that the opportunity of 200 years is right here. John Wesley today looms larger than Methodism, but that is the reason why every Methodist leader should make the most of this Aldersgate Anniversary Year.

"As a part of the program for your church, 'THE UPPER ROOM' is most indispensable. Without doubt your Aldersgate program will include study classes, reading courses, sermons, and public meetings. . . . But in our judgment no other one item can be as valuable as this miraculous magazine of daily devotions."

It was Bishop Cushman who issued a challenge to the General Conference of the Methodist Episcopal Church that the circulation of THE UPPER ROOM be pushed to a MILLION COPIES, and now he says: *"If all the pastors of the Three Methodisms will co-operate we can see a TWO-MILLION EDITION by Aldersgate Sunday, May 22, 1938. Now is the time to enlarge our plans!"*

The January, February, March issue of THE UPPER ROOM is now ready for distribution. Pastors and group leaders can secure 10 or more copies at 5 cents each, postpaid. Unsold copies may be returned at our expense. Individual subscriptions, 30 cents, postpaid; foreign, 40 cents. Single copy, postpaid, 10 cents.

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REPORT BY CHARGES OF SUBSCRIPTIONS RECEIVED FROM LOUISIANA CONFERENCE

Alexandria District

R. H. Harper, P. E.

Alexandria, M. S. Monk	42
Boyce, C. H. Lahey	10
Bunkie, T. F. King	13
Campit, A. H. Baggett	8
Colfax-Montgomery, J. C. Rousseaux	16
Ferriday, E. C. Dufresne	26
Glenmora, J. L. Lay	21
Grayson Circuit, E. R. Breithaupt	9
Jena-Olla, H. W. Rickey	20
Jonesville, H. G. Sensintaffar	13
Lecompte, W. R. Harvell	8
Marksville, G. A. LaGrange	15
Melville, C. B. Powell	18
Montrose, T. T. Howse	4
Natchitoches, R. R. Branton	25
Opelousas, C. D. Atkinson	12
Pineville, H. N. Brown	18
Pleasant Hill, B. D. Watson	19
Pollock Circuit, H. B. McCann	5
Provencal, W. E. Anding	3
Rochelle-Tullos, E. W. Day	20
Sicily Island, J. C. Price	15
Trout-Goodpine, W. D. Milton	17
Winnfield, G. A. Morgan	12
Miscellaneous	26
Liberty Chapel, G. W. Dameron	5

Baton Rouge District

J. H. Bowdon, P. E.

Amite, A. A. McKnight	6
Angle, T. S. Robertson	4
Baker, G. H. Corry	22
Baton Rouge, First, J. R. Spann	22
Istrouma, J. A. Alford	11
Clinton, S. J. McLean	1
Denham Springs, R. L. Clayton	10
Franklinton, J. W. Booth	10
Greensburg, R. A. Boseman	11
Gonzales, Donald George	1
Hammond, Carl F. Lueg	9
Jackson, H. B. Hines	12
Kentwood, R. S. Walton	8
Lottie, A. M. Martin	24
Natalbany, J. P. Bonnetcarre	1
Pine Grove, W. E. Akin	6
Plaquemine, Wm. Schuhle	16
Ponchatoula, A. T. Law	7
St. Francisville, J. D. Nesom	7
Springfield, R. V. Fulton	5
Walker, P. W. Sibley	14
Zachary, David Tarver	14

Lake Charles District

B. F. Rogers, P. E.

Abbeville, Ellis Smith	17
Church Point, W. C. Barham	22
Crowley, G. W. Pomeroy	27
DeRidder, A. S. Lutz	18
Elizabeth, W. W. Perry	25
Eunice, M. W. Beadle	10
Gueydan, K. W. Dodson	12
Hackberry, C. F. Sheppard	8
Hornbeck-Alco, L. R. Nease, Jr.	9
Indian Bayou, J. A. Knight	28
Jeanerette, A. P. Smith	12
Lafayette, A. L. Gilmore	28
Lake Arthur, C. A. Matthews	6
Lake Charles, W. L. Doss, Jr.	24
Leesville, J. W. Faulk	20
Many, J. D. Fomby	15
Merryville, B. F. Roberts	14
Mora Bluff-Bell City, T. Spinks	9
New Iberia, C. L. Tucker	18
Oakdale, R. W. Faulk	13
Rayne, J. E. Selfe	22
Sulphur, D. B. Boddie	30
Vinton, Alonzo Early	18
Zwolle, T. J. Holladay	10
Miscellaneous	28

Monroe District

H. L. Johns, P. E.

Bastrop, W. H. Gilles	32
Bonita, George Fox	3
Columbia, V. D. Morris	32
Delhi-Crowville, S. S. Holladay	17
Gilbert, I. W. Flowers	21
Lake Providence, J. A. George	22
Mangham, D. W. Poole	23
Mer Rouge, J. A. McCormack	10
Monroe, First, W. O. Scott	134
Gordon Avenue, J. M. Alford	16
Newellton, M. D. Fulkerson	10
Oak Grove, E. B. Emmerich	26
Oak Ridge, J. H. Midyett	18
Pioneer, A. D. St. Amant	5
Rayville, L. N. Hoffpauir	12
Sterlington-Marion, J. E. Hearn	18
Swartz-Claiborne, H. W. Ledbetter	2
Tallulah, C. K. Smith	23
Waterproof, J. M. Boykin	15
West Monroe, M. Hebert	50
Winnsboro, Briscoe Carter	16
Wisner, R. M. Bentley	14

New Orleans District

E. C. Gunn, P. E.

Bogalusa, First, W. H. Royal	23
Covington, R. F. Harrell	8
Donaldsonville, A. W. O'Bryant	1
Franklin, J. T. Harris	19
Houma & French Mission, A. D. George	9
Lockport, W. C. Mason	4
Morgan City, C. M. Morris	13
New Orleans, Algiers, W. D. Kleinschmidt	21
Carrollton, D. B. Raulins	37
Chalmette, A. J. Cain	3
Epworth, J. B. Grambling	29
Felicity, W. T. Gray	11
First, W. W. Wallace	35
McDonoghville, H. A. Rickey	10
Parker Memorial, H. B. Hysell	21
Rayne Memorial, W. W. Holmes	85
St. Marks, J. B. Harper	17
Second-Gentilly, A. W. Townsend	20
Pearl River, W. Clark	5
Slidell, L. E. Douglas	15
Miscellaneous	5

Ruston District

Louis Hoffpauir, P. E.

Arcadia, H. M. Johnson	26
Athens, J. O. Whitaker	10
Bernice-Farmerville, A. A. Collins	12
Bienville, L. E. Crooks	12
Calhoun-Downsville, J. R. Roy	15
Choudrant, L. P. Moreland	2
Springhill-Cotton Valley, A. M. Wyne	5
Clay, W. F. Henderson	18
Dubach, J. F. Dring	1
Eros, W. R. Lyons	2
Gibbsland, J. B. Shearer	16
Haughton, O. W. Spinks	26
Haynesville, B. H. Andrews	13
Hodge, C. B. White	29
Homer, B. C. Taylor	13
Jonesboro, W. F. Roberts	49
Minden, N.E. Joyner	19
Ringgold, J. F. Wilson	43
Ruston, G. M. Hicks	6
Sibley, L. A. Carrington	6
Simsboro, R. T. Pickett	10
Miscellaneous	10

Shreveport District

A. M. Serex, P. E.

Belcher-Gilliam, A. M. Shaw	15
Bossier City, L. W. Smart	13
Coushatta, R. H. Staples	24
Grand Cane, A. R. Hoffpauir	17
Hall Summit, T. D. Lipscomb	12
Ida-Hosston, F. J. McCoy	14
Logansport, A. S. J. Neill	6
Mansfield, J. J. Rasmussen	27

Mooringsport-Oil City, D. F. Anders

Noble-Benson, S. S. Bogan	10
Pelican, F. C. Collins	10
Plain Dealing, P. B. McCullen	10
Shreveport, Cedar Grove, A. C. Lawton	10
First Church, Dana Dawson	10
Mangum Memorial, R. M. Brown	10
Noel Memorial, C. M. Crow	10
Park Avenue, R. T. Ware	10
Wynn Memorial, E. L. Chaney	10
Vivian, C. E. McLean	10

During the past spring the Methodist Church in Belgium took the initiative in organizing and leading in Brussels the greatest revival campaign that had been conducted in Belgium in years. A large number of conversions resulted and the revival did much toward bringing together the evangelical elements of the different Protestant churches in the city.

IT'S GREAT TO BE BACK AT WORK

when you've found a way to ease the pains of

RHEUMATISM

and do it the inexpensive way, too.



You can pay as high as you want for remedies claimed to relieve the pain of Rheumatism, Neuritis, Sciatica, etc. But the medicine so many doctors generally approve—the one used by thousands of families daily—is Bayer Aspirin—15¢ a dozen tablets—about 1¢ apiece.

Simply take 2 Bayer Aspirin tablets with a half glass of water. Repeat, if necessary, according to directions.

Usually this will ease the pain in a remarkably short time.

For quick relief from the fatigue which exhausts you and keeps you awake at night—ask for Bayer Aspirin.



15¢ FOR 12 TABLETS
virtually 1¢

Wintersmith's Tonic FOR MALARIA AND A Good General Tonic

Beware Kidney Germs if Tired, Nervous, Aching

Are you Run Down, Nervous, suffer Aching or Swollen Joints? Do you Get Up Nights, or suffer from Burning Passages, Frequent Headaches, Leg Pains, Backache, Dizziness, Puffy Eyelids, Loss of Appetite and Energy? If so, the true cause often may be germs developed in the body during colds, or by bad teeth or tonsils that need removing. These germs may attack the delicate membranes of your Kidneys or Bladder and often cause much trouble. Ordinary medicines can't help much because they don't fight the germs. The doctor's formula Cystex, now stocked by all druggists, starts fighting Kidney germs in 3 hours and must prove entirely satisfactory in 1 week and be exactly the medicine you need or money back is guaranteed. Telephone your druggist for Cystex (Siss-tex) today. The guarantee protects you. Copr. 1937 The Knox Co.

New Orleans

CHRISTIAN ADVOCATE



LIVING THOUGHTS OF JOHN WESLEY

Passion and prejudice govern the world,
not under the name of reason. It is our
part, by religion and reason joined, to
counteract them all we can.

A PRAYER OF JOHN WESLEY

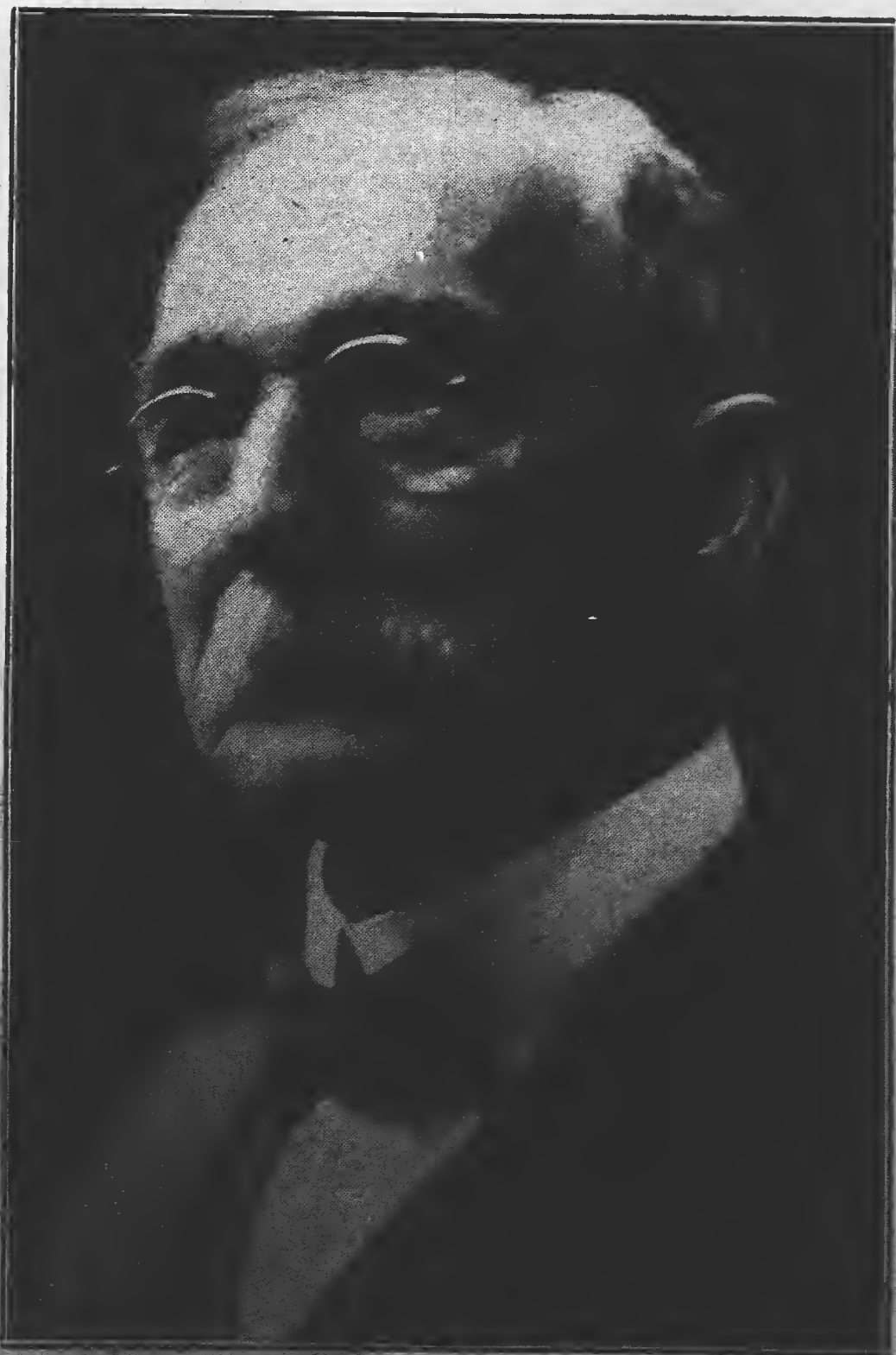
Save me from the idolatry of loving the
world, or any of the things of the world.
Let me never love any creature, but for
thy sake, and in subordination to thy love.
Take thou the full possession of my heart;
raise there thy throne, and command
there as thou dost in heaven.

DOWN THE ROAD

Missionary Council, Savannah,
January 11-14, 1938

Emory Ministers' Week, Dr.
Geo. A. Buttrick Lectures
on Prayer, Jan. 24-28, 1938

S. S. FINGER



S. S. Finger was born in April, 1856, has lived in Ripley, Miss., since 1903, became a member of the Board of Stewards soon after his coming to Ripley, and has been chairman of the Board since 1915. He was chairman of the building committee for his church, was the donor of the new organ, a memorial to his wife, has been often a member of the Annual Conference, and is an outstanding Methodist layman of the section of Mississippi.



Wallet of the Week



MAIL ORDER DENTISTRY is a type of service of which we were totally unconscious until we were told of a man who recently "ordered off" for a set of teeth. He took his own "impression" and ordered his plate according to that measure. At least this may be an explanation of the lack of anchorage and the scenic incongruity which we have sometimes observed. The only ray of hope in such a transaction would be found in a money-back guarantee. Surely the lure of the distant market has no limit.

* * *

ABRAHAM ZACUTO, a Jew, provided the latitudinal calculations which were an invaluable aid to the explorer, Christopher Columbus, according to *The American Hebrew*. In addition to the role played by Spanish and Portuguese Jews in financing the venture, it is alleged that many Jews accompanied Columbus on the voyage of discovery, including the first white man to set foot on American soil. Some historians even go so far as to say that Columbus himself was a Jew. Whether that be true or not, all peoples have shared the fruits of the exploit which made him famous.

* * *

MR. ROGER BABSON, America's most renowned statistician, has probably been the most widely quoted and the most generally approved man of this generation. His devotional spirit and business method seem to fit into the thinking of the church-minded people of all classes. In a recent address before the Congregational Union of England and Wales, however, he seems to have overreached himself. His promise of American support for any war waged by England has brought forth a storm of protest from many quarters, including the National Congregational and Christian Council for Social Action, an organization of the Communion of which Mr. Babson is Moderator.

* * *

ST. MAGNUS CATHEDRAL, at Kirkwall in the Orkney Islands, has been in continuous use as a place of worship for eight hundred years. The Orkneys are situated between Scotland and Norway and, in common with Scotland, they share the marks of contact with the early Norwegian seamen. The eighth centennial of the Cathedral was celebrated in July of this year, and Dr. Dugald MacFarlane, moderator of the Scottish General Assembly, preached at the thanksgiving service in connection with the celebration. The King of Norway and representatives of the National Church of Norway participated in the celebration.

THE PRAYING MANTIS, a queer looking insect known to many of us by the vulgar name of "devil's horse," is undergoing a moral revision downward due to recent investigations into its habits. What was once its title to a singular devotion, is now rated as the "incarnation of hypocrisy," and the mild-mannered creature of our American folklore is now dubbed by entomologists "a ravening and atrocious monster." Faber, in his revelations of the conjugal habits of the female, says that she not only devours her mate, but actually masticates him in cold blood.

* * *

DR. C. W. GORDON, known to the literary world as Ralph Connor, was an outstanding member of the United Church of Canada. He was formerly a minister and Moderator of the Presbyterian Church, and his public services include a chaplaincy in France and that of arbitrator in the Manitoba industrial disputes. As the author of "The Sky Pilot" and other stories of the great Northwest, he was known and loved throughout the entire English-speaking world. His death was a loss which will be distinctly felt in the Dominion.

* * *

THE NEGRO SPIRITUAL is sometimes referred to as "immortal music," an estimate which is made the basis of a plea for the creator of that type of music. Such an estimate of the permanence of the spiritual ignores history and assumes a fixedness of musical taste not likely to be realized. The Negro is already showing a disposition to abandon the primitive and rhythmic music of his creation in favor of classic compositions. It seems not unlikely that the spiritual may share the fate of the folk music of all races.

* * *

MADAME MARIE CURIE, the great woman scientist, isolated radium in a laboratory which little more than a Paris hovel. The announcement of her epoch-making discovery was rather sneered at by cocksure French scientists, but three years later Madame Curie received the Nobel prize and then she was able to have a laboratory befitting her genius. In 1921 she came to America to receive from the women of America a gram of radium then worth more than a hundred thousand dollars. In 1934 she died from radium burns—mastered by the element she had discovered and had handled all her life.

New Orleans Christian Advocate

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W. L. DUREN, D.D., Editor

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Manager

EDITORIAL

THE LOUISIANA CONFERENCE

The Louisiana Conference has passed into history. It was in many respects a very delightful session. The entertainment could not have been better if there had been a longer time in which to make ready. No incident occurred to mar the harmony of the occasion, despite the heart-wrenching issues which had to be faced. The vote on the Plan of Union was more nearly unanimous than its warmest friends dared to hope it could be, and we heard no word of resentment spoken on either side. The educational problem which has long troubled the Conference was brought to a conclusion, but steps were taken which look to an early program for the adjustment of the matters which have given the Conference great concern for some years past. The appointments are given in this issue. There were doubtless some heartaches, but probably not more than usual and we did not hear a single man complain of his assignment. With the conclusion of the business of the Louisiana Conference, the forces in the field of this Advocate are set for the work of another year.

EDITOR.

The ninety-second session of the Louisiana Conference met at First Church, Shreveport, at 7:30 p. m., November 24, 1937. Dr. A. M. Serex, presiding elder of the Shreveport District, announced a hymn and, following the preliminary devotional service, Bishop Dobbs led in the administration of the Sacrament of the Lord's Supper. He was assisted by the presiding elders.

Dr. R. H. Harper, secretary of the preceding Conference, then came forward and called the roll and was elected secretary. Following the organization of the Conference, Mayor Sam Caldwell and Mr. R. T. Nelson brought messages of greeting on behalf of the city and of the First Methodist Church.

Following the completion of the preliminary organization, the Bishop took up the call of the preachers whose characters were passed. Mr. C. O. Holland, Conference Lay Leader, was introduced. Mrs. George S. Sexton, Jr., and Mrs. Wiltz Ledbetter were introduced and Mrs. Ledbetter brought the report of the Conference Missionary Society for the year. Then followed Miss Verna Webster, deaconess, working at Cedar Grove, Shreveport. Mr. Randle T. Moore, of Shreveport, was also introduced.

An unusual feature of the session was the introduction of Dr. Briscoe Carter, who was admitted into the Traveling Connection at Shreveport fifty years ago. At the end of half a century, he is almost a solitary figure of that session. Dr. Carter spoke to the Conference briefly and in the happy vein characteristic of his bearing and work.

The nominations and recommendations of the presiding

elders were then read by Rev. H. L. Johns. The roll of the superannuates was called and those present were given recognition at the bar of the Conference, the Bishop making remarks befitting the occasion. The reports of the presiding elders showed faithful and effective work along all lines, and a substantial increase on contributions for benevolences. Visitors at the Conference were presented, announcements were made, and the Conference adjourned to meet at nine o'clock Thursday morning.

Thursday Morning

Conference met pursuant to adjournment, Bishop Dobbs led in a devotional appropriate to the Thanksgiving occasion, and Rev. Elmer C. Gunn, presiding elder of the New Orleans District, led in prayer. The Conference then joined in the hymn, "America," the journal was approved and the roll was perfected. The Bishop called the various representatives of Connectional and Conference interests. The Representative of the Publishing House spoke, presenting a check for more than two thousand dollars which came from the House to be applied to the account of the funds for the support of the superannuates of the Louisiana Conference.

Rev. M. P. Woods spoke briefly in the interest of the Methodist Benevolent Association. R. N. Allen addressed the Conference in behalf of the Board of Church Extension, and W. L. Duren spoke for the New Orleans Christian Advocate. Mrs. Katharine Patty, who with her husband are in America on leave from their mission post in China, spoke earnestly and effectively in the interest of the war situation in China and the need of relief. The Conference responded with a collection which amounted to twelve hundred and seventy dollars.

The Conference classes were called and as they reported they were advanced according to their relation. To the existing roll of superannuates, the names of R. F. Harrell and W. R. Harvell were added and the Conference adjourned after announcements and arrangements for the evening session.

Friday Morning

Conference convened at the appointed hour with Bishop Dobbs in the chair. After the approval of the journal, the first order of business was to receive a class of three into full connection. A feeling of sadness swept over the Conference when a telegram was read announcing the death of Dr. Luther E. Todd, Secretary of the General Board of Finance at St. Louis.

Rev. T. M. Brownlee, Rev. J. L. Decell, Rev. B. L. Sutherland, and Rev. T. O. Prewitt, members of the Mississippi Conference, Rev. J. J. Morgan, of the American Bible Society, Rev. E. B. Hawk, of Southern Methodist University, and Rev. E. C. Rule, a visitor, Rev. Grover C. Emmons, of the Board of Mis-

sions, and Rev. Geo. C. Parker, retired missionary from Brazil, and Rev. E. Fenwick Reed, of the Indiana Conference, were introduced.

The morning session was taken up largely with addresses touching various connectional and special interests. The Plan of Union having been fixed as the order of the day, Bishop Dobbs spoke briefly of the Plan at the request of the Conference, and the vote resulted in 215 for and 10 against the Plan. Dr. Henry T. Carley and Mr. C. O. Holland were introduced to the Conference. The first ballot for delegates to the General Conference was taken and Dr. Sloan of the Anti-Saloon League made a brief address to the Conference, after which adjournment was had to reconvene in afternoon session for a second ballot for delegates to the General Conference.

Friday Afternoon

Bishop Dobbs took the chair at the appointed hour and called upon Dr. J. L. Decell of the Mississippi Conference to lead in prayer. The first ballot was announced resulting in the election of Rev. W. W. Holmes, clerical, and C. O. Holland and R. E. Brumby, lay delegates. A second ballot was taken. Upon the raising of a question as to the legality of a resolution touching Golden Cross matters, the vote was reconsidered and the report reconsidered. The second ballot for delegates was announced and there were no elections. A third ballot was taken, and the Conference adjourned.

Saturday Morning

Bishop Dobbs called the Conference to order, and Rev. C. Fenwick Reed, of the Indiana Conference, M. E. Church, led in prayer, after which he gave a devotional address. The result of the third ballot was announced and Dr. Franklin N. Parker and Rev. H. L. Johns were elected clerical delegates. The fourth ballot resulted in the election of Mrs. George Sexton, Jr., lay delegate. The fifth ballot was taken.

A group from the Colored Methodist Episcopal Church was introduced to the Conference, and Rev. I. Garland Penn read a fraternal address to which Bishop Dobbs made fitting reply. The fifth ballot resulted in the election of R. E. Smith, clerical, and Judge E. L. Waller lay delegates. The sixth ballot resulted in no elections. The seventh ballot resulted in the election of Rev. E. C. Gunn, clerical, and W. B. Clarke lay delegates. Clerical delegates elected were R. H. Harper, W. L. Duren and Dana Dawson. Lay delegates, Mrs. J. B. Pollard, Floyd B. James, and V. L. Caldwell. The remainder of the morning session was occupied with reports and routine matters. W. R. Harvell, R. F. Harrell, S. S. Bogan and Geo. D. Parker were added to the list of superannuates. The Conference adjourned to meet in afternoon session for the completion of the principal items of business not yet transacted.

Saturday Afternoon

The afternoon session was taken up with a Report of the Board of Education which raised a committee to plan for the retirement of the bonded debt of the Conference and the revision of the charter of Centenary College, and the call of a special session to consider such plans and proposals when they may be ready. Routine questions were taken up, and a collection of something more than \$60 was sent to Rev. H. W. Bowman, a superannuate who has been in the hospital at Mansfield for about three months. The Conference adjourned.

Sunday Morning

The sermon by Bishop Dobbs at First Church was followed by the ordination of Deacons and Elders. At the memorial session in the afternoon, the memoirs of Dr. George S. Sexton, Dr. S. J. Davies, Rev. F. N. Sweeney, Rev. W. F. Henderson, Rev. Geo. Fox, Mrs. J. B. Shearer, Mrs. W. R. Harvell

and Mrs. Franklin N. Parker were read. The statistical secretaries reported upon minute questions, the appointments were announced, the journal was approved, and the Conference adjourned sine die.

APPOINTMENTS

Alexandria District

R. H. Harper, P. E.

Alexandria, M. S. Monk; Boyce, C. W. Lahey; Bunkie, R. M. Bentley; Campti (to be supplied); Colfax-Montgomery, J. C. Rousseaux; Ferriday, E. C. Dufresne; Glenmora, T. T. Howes; Jena-Olla, B. D. Watson; Jonesville, J. C. Sensintaffar; Lecompte, W. D. Milton; Marksville, G. A. LaGrange; Melville, C. B. Powell; Montrose-Provencal, J. R. Roy; Natchitoches, R. R. Branton; Oakdale, C. R. Lahey; Opelousas, C. D. Atkinson; Pineville, H. N. Brown; Pleasant Hill, J. C. Price; Palestine Circuit, H. B. McCann (supply); Rochelle-Tullos, E. W. Day; Sicily Island, J. L. Lay; Trout-Goodpine, Jerome Cain; Winnfield, G. A. Morgan; District Missionary Secretary, R. R. Branton.

Baton Rouge District

J. Henry Bowdon, P. E.

Amite, A. A. McKnight; Angie, D. T. Williams; Baker, G. H. Corry; Baton Rouge, First Church, J. Richard Spann; Baton Rouge, First Church, Wesley Foundation Director, Joe Brown Love; Istrouma, W. H. Royal; Clinton, S. J. McLean; Denham Springs, R. L. Clayton; Franklinton, W. T. Gray; Greensburg, A. D. St. Amant, Jr.; Gonzales, Ralph Cain (supply); Hammond, Carl Lueg; Jackson, J. P. Bonnacarrere; Kentwood, R. S. Walton; Lottie, R. V. Fulton; Natalbany, J. D. Nesom; Pine Grove, R. H. Bamburg (supply); Plaquemine, William Schuhle; Ponchatoula, A. T. Law; St. Francisville, J. D. Huff; Springfield, A. M. Martin; Walker, P. W. Sibley (supply); Zachary, J. E. Hearn; Student, Duke University, M. S. Robertson; District Missionary Secretary, A. A. McKnight.

Lake Charles District

B. H. Andrews, P. E.

Abbeville, Ellis Smith; Church Point, W. C. Barham (supply); Crowley, G. W. Pomeroy; DeRidder, A. S. Lutz; Elizabeth, A. M. Shaw; Eunice, M. W. Beadle; Gueydan, K. W. Dodson; Hackberry, T. D. Lipscomb; Hornbeck, L. E. Crooks; Indian Bayou, J. A. Knight; Jeanerette, A. P. Smith; Lafayette, A. L. Gilmore; Lake Arthur, C. F. Sheppard; Lake Charles, W. L. Doss, Jr.; Leesville, Briscoe Carter; Many, L. N. Hoffpauir; Merryville, B. F. Roberts; Moss Bluff, W. R. Corrigan; New Iberia, O. L. Tucker; Rayne, J. D. Fomby; Sulphur, Martin Hebert; Vinton, Alonzo Early; Chaplain U. S. Navy, R. W. Faulk; District Missionary Secretary, G. W. Pomeroy.

Monroe District

H. L. Johns, P. E.

Bastrop, W. H. Giles; Bonita, A. M. Wynne; Colfax, V. D. Morris; Delhi-Crowville, S. S. Holladay; Goulet, W. Flowers; Lake Providence, Sidney A. Seegers; Mer Rouge, W. W. Perry; Mer Rouge, J. A. McCormack; Monroe, Church, W. C. Scott; Monroe, Gordon Avenue, J. M. Newellton, M. D. Fulkerson; Oak Grove, E. B. Oak Ridge, J. H. Midyett; Pioneer, H. W. Ledbetter; Rayville, W. J. Reid; Sterlington, J. F. Dring; Thibodaux, W. O. Byrd (supply); Tallulah, D. W. proof, J. M. Boykin; West Monroe, C. K. Smith; P. B. McCullin; Wisner, F. J. McCoy; District Secretary, E. B. Emmerich.

(Continued on page 6)

UNIVERSAL BIBLE SUNDAY

"THE FOUNTAIN OF LIFE"

By Rev. Francis Carr Stifler, D. D.,
Editorial Secretary of the American
Bible Society

Universal Bible Sunday, December 12th, is finding a more eager and widespread support than ever in the long history of its observance. With the world rushing onward in the gathering shadows, men and women are turning to the Scriptures as their source of light and their guide to security.

The American Bible Society has mailed to 110,000 pastors in the United States a brochure entitled "The Fountain of Life." The brochure is accompanied with a set of suggestions for making the observance of Bible Sunday effective. The most popular suggestion is the offer in quantities of a little folder entitled "My Reading Record" to be used by the people of the churches and other interested individuals for recording the chapters of the Bible they have read and encouraging regular daily use of the Scriptures. It is expected that the coming months will record a marked increase in the popular reading of the Scriptures.

The brochure itself is written by the Rev. Prof. Alonzo W. Fortune, Ph.D., LL.D., pastor of the Central Christian Church of Lexington, Ky., and professor of Practical Theology in the College of the Bible located in his city. Dr. Fortune served this year as president of the International Convention of the Disciples of Christ.

A new feature of Universal Bible Sunday is the extensive radio program inaugurated for the first time this year. A nation-wide program over the Columbia Broadcasting System is to be given on December 12th, at 1:30 E. S. T. Mr. John T. Manson, president of the American Bible Society, will introduce Secretary Cordell Hull who will give the address. The music will be rendered by the boys' choir of Grace Church, New York City. Sunday schools and churches across the land are planning to listen to this program. There will be in addition more than fifty half-hour programs on local stations scattered throughout the length and breadth of the country and an announcement of the celebration will be made on scores of other local stations.

The governors of the States have given their official endorsement to Universal Bible Sunday and the President of the United States has issued a proclamation commending its observance.

The American Bible Society, now in its 122nd year, promotes Universal Bible Sunday as a direct expression of its main purpose to "encourage the wider circulation of the Holy Scriptures." There is an increasing evidence that this year more than for many years past the people of our country, who love the Word of God, are eager to do their part to commend it at "The Fountain of Life."

THE SUPPORT OF THE SUPER-
ANNUATE PREACHER IN
THE MISSISSIPPI CON-
FERENCE

This Conference in November, 1936, adopted a resolution asking the presiding elders, pastors and boards of stewards to join in an effort to raise as a special Love Gift by the 20th of December, a sum equal to not less than three per cent of the salaries paid pastors and presiding elders during that year, in or-

THE VOTE ON UNION

Conference	For	Against
Florida	248	6
Czechoslovakia	37	0
Belgian	28	0
Illinois	30	15
Kentucky	131	34
Western Virginia.....	144	20
Southwest Missouri.....	141	3
Louisville	174	39
Missouri	183	1
Baltimore	217	99
Northwest	41	0
Holston	244	18
Virginia	395	37
Tennessee	187	72
Tex.-Mexican Mission.....	30	2
St. Louis	163	3
West Texas	247	5
Western N. C.	402	20
New Mexico	107	0
Pacific	102	14
North Texas	255	13
South Georgia	262	53
North Arkansas	244	2
North Alabama	344	100
Texas	312	4
Upper South Carolina.....	151	106
Little Rock	199	0
Memphis	179	92
North Mississippi	117	125
Oklahoma	315	3
Mississippi	184	45
North Carolina	924	7
Alabama	206	59
Central Texas	305	9
Arizona	36	0
South Carolina	141	70
North Georgia	288	147
Louisiana	215	10

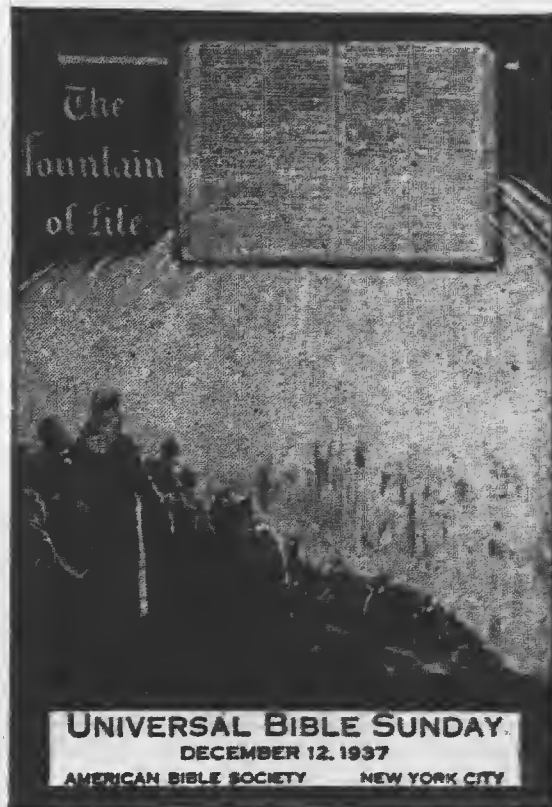
der to give our superannuates a better support.

The same resolution was adopted by the session of the Conference just closed, hoping that we might do even more for these retired men in 1938 than we did in 1937.

Results of the Special Effort

The amount collected and sent to the treasurer of the board, H. Ogden, Hattiesburg, Miss., was \$5,411.00. If every charge had raised the three per cent in full, we would have received \$7,150.00.

But out of the amount received we sent as a Christmas gift to these claimants a total of \$1,400, giving to each preacher \$25.00, to each widow \$12.50, and to each of the thirteen children under eighteen years \$6.25.



This special effort lacked only \$1,108.00 of being as much as we received through payments on the Benevolent Budget.

From all sources the Board of Finance was able to pay eleven dollars per year of service this year instead of nine the preceding year.

We wish it might have been more per claimant, but when you consider the fact that one year ago, we placed eight preachers on the superannuate list whose total years of service was 280, requiring \$3,080.00 to provide for these new claimants, you will see that had it not been for this special effort, the payments would have been at least \$2.00 per service year less instead of more.

What is the Need for 1938?

The Conference just closed superannuated six more preachers, whose total service years are 246. Deduct from that the loss in service years by death during 1937, and we find that we will need \$2,034.00 more than we received last year in order to be able to pay our claimants as much in 1938 as we did in 1937. In order to meet this increased responsibility, I am suggesting that every charge try to raise a special of four per cent instead of the three per cent ordered by the Annual Conference.

Let no presiding elder, pastor or church fail to do their best on this special effort for these men who have gone before us.

L. E. ALFORD,

For the Board of Finance.

I remember hearing a story about an Indian who wanted to come to the Lord. He brought his blanket, but the Lord wouldn't have it. He brought his gun, his dog, his bow and arrow, but the Lord wouldn't have them. At last he brought himself, and the Lord took him. The Lord wanted himself. What the Lord wants is not what you have got, but yourself, and you cannot do a thing to please God until you surrender yourself to Him. —D. L. Moody.

Louisiana Conference

New Orleans District

Elmer C. Gunn, P. E.

Bogalusa, First Church, J. B. Grambling; Bogalusa Circuit, A. W. O'Bryant (supply); Covington, David Tarver; Donaldsonville, C. Fenwick Reed (supply); Franklin, J. T. Harris; Golden Meadow, W. A. Cross; Lockport & French Mission, C. J. Thibodeaux (supply); Houma, A. D. George; Morgan City, C. M. Morris; New Orleans: Algiers, J. W. Booth; Carrollton Avenue, D. B. Raulins; Chalmette & Second Church, H. A. Rickey; Metairie, Carl Tooke; Epworth, W. D. Kleinschmidt; Felicity, J. G. Snelling; First Church, W. H. Wallace, Jr.; Gentilly, A. W. Townsend; McDonoghville, J. E. Selfe; Parker Memorial, H. B. Hysell; Rayne Memorial, W. W. Holmes; St. Mark's, H. B. Hines. Pearl River, Fred S. Flurry (supply); Reserve, H. M. Wolfe; Slidell, L. E. Douglas; Professor Candler School of Theology, F. N. Parker; Superintendent Memorial Mercy Home, J. G. Snelling; Editor, New Orleans Christian Advocate, W. L. Duren; Associate Editor, New Orleans Christian Advocate, H. T. Carley; Conference Director of Golden Cross and Hospital Chaplain, J. A. Alford; Evangelist, LaFourche Territory, W. A. Cross; Conference Missionary Secretary, W. H. Wallace, Jr.; District Missionary Secretary, H. A. Rickey.

Ruston District

Louis Hoffpauir, P. E.

Arcadia, H. M. Johnson; Athens, A. S. f. Neill; Bienville (to be supplied); Calion-Downsville, E. M. Mouser; Choudrant, L. P. Moreland; Clay, W. F. Henderson; Cotton Valley, A. A. Collins; Dubach, W. B. Hollingsworth; Eros, W. R. Lyons (supply); Farmerville, Thurmon Spinks; Gibsland, H. W. Rickey; Haughton-Doyline, W. C. Mason (supply); Haynesville, B. F. Rogers; Heflin, L. R. Nease, Jr.; Hodge, D. B. Boddie; Homer, B. C. Taylor; Jonesboro, W. F. Roberts; Lisbon, O. W. Spinks; Minden, N. E. Joyner; Ringgold, J. F. Wilson; Ruston, Guy M. Hicks; Springhill, R. A. Boseman; Sibley, W. E. Akin; Simsboro, R. T. Pickett; Superintendent Methodist Orphanage, C. B. White; Superintendent Emeritus, Methodist Orphanage, R. W. Vaughan; District Missionary Secretary, Guy M. Hicks.

Shreveport District

A. M. Serex, P. E.

Belcher-Gilliam, L. W. Smart; Bossier City, F. A. Matthews; Converse Circuit, A. H. Baggett (supply) Coushatta, R. H. Staples; Grand Cane, A. R. Hoffpauir; Greenwood, H. E. Pfost; Hall Summit, L. A. Carrington; Ida-Hosston, T. F. King; Logansport, J. C. Whitaker; Mansfield, J. J. Rasmussen; Mooringsport-Oil City, D. F. Anders; Pelican, F. C. Collins; Plain Dealing, J. W. Faulk; Rodessa, S. S. Bogan (supply); Shreveport: Cedar Grove, Jolly B. Harper; First Church, Dana Dawson; First Church, Associate Pastor, Bentley Sloan; Mangum Memorial, R. M. Brown; Noel Memorial, C. M. Crowe; Park Avenue, R. T. Ware; Wynn Memorial, E. B. Chaney (supply). Vivian,

C. E. McLean; Zwolle, T. J. Holladay; Professor in Centenary College, R. E. Smith; Chaplain, U. S. Army, A. F. Vaughan; Conference Director Superannuate Endowment, J. F. Foster; Conference Executive Secretary, Board of Christian Education, G. W. Dameron; District Missionary Secretary, C. E. McLean.

Transferred In.—W. J. Reid, an elder, from the North Texas Conference; W. B. Hollingsworth, an elder, from the Mississippi Conference; George Daniel Parker, an elder, from the South Brazil Conference; Bentley Sloan, an elder, from the Oklahoma Conference.

Transferred Out.—A. C. Lawton, an elder, to the North Texas Conference; J. B. Shearer, an elder, to the Mississippi Conference; Winans F. Beadle, a deacon, to the North Carolina Conference.

District Christian Advocate Committees

Alexandria District.—M. S. Monk, W. D. Milton, Mrs. B. T. Gallaher, F. P. Butler.

Baton Rouge District.—A. T. Law, G. H. Corry, T. H. Henderson, H. May.

Lake Charles District.—A. L. Gilmore, L. N. Hoffpauir, S. H. Porter, H. De-manade.

Monroe District.—V. D. Morris, W. C. Scott, G. Wright, S. E. Pool.

New Orleans District.—D. B. Raulins, C. M. Morris, E. W. Pope, Mrs. Leon Garrison.

Ruston District.—D. B. Boddie, B. F. Rogers, V. L. Brumfield, J. R. Bevil.

Shreveport District.—L. W. Smart, R. H. Staples, R. J. O'Neal, Miss Maude Carraway.

Conference Christian Education Voluntary Staff

Director of Children's Work, Mrs. H. T. Wadley.

Director of Young People's Work, Mrs. Chas. N. White.

Director of Adult Work, Rev. V. D. Morris.

PERSONAL AND OTHERWISE

Friends of Mrs. J. M. Boykin, of Waterproof, will be sorry to learn of the death of her mother, Mrs. Teat, a few days ago. Rev. J. M. Boykin and his wife were late at Conference on account of their sorrow. We presume that notice in detail will be furnished later.

After last week's paper had gone to press, we received a clipping from the Tensas Parish Gazette giving an account of the death of Mrs. N. B. Hunter, of Waterproof. Mrs. Hunter was a loyal friend of the Advocate and a personal friend of the editor. We sincerely regret to learn of her death.

We regret to report the continued illness of Mrs. Radcliffe in a local hospital. Brother Radcliffe, a member of the Budget Commission of the Louisiana Conference, will be remembered by many

in prayer that his wife may be restored and that they may have many more happy years together.

Mrs. T. W. Harper, of Ruston, writes that her husband, Dr. T. W. Harper, died last July and that they had been married sixty years lacking five months. They had been readers of the Advocate for nearly the entire time of their journey through life. We are glad to be able to continue the Advocate as a bond of the happy years now a memory.

A contest by the Adult Department of the Ponchatoula Church School ended with a banquet given by the losing side. Sixty-two persons participated, and a pleasing program was rendered, a main feature of which was a contest as to the value of a contest for increasing interest in the Church School. The decision favored the continuation of the contests.

Mrs. A. J. Coburn, whose home is at Ponchatoula, writes that she has been almost a constant reader of the Advocate for thirty-seven years, and that she feels that the paper grows better each year. It is her only visitor from the Louisiana Conference. She sent her salutation to the brethren at Conference, to which she added that she is praying for Unification and a great revival in the Church.

THE LOST (?) TEN TRIBES

When the Assyrians settled the captured Ten Tribes of Israel in "Halah and in Habor—and in the cities of the Medes" their identity was lost in that alien land, south of the Araxes (Aras) River, which flows into the Caspian Sea. The inference, almost universally drawn, has been that the Ten Tribes were finally assimilated by the Assyrians or by the Medes and Persians, since they vanished from history as Israelites.

If this was really true, how could the Jehovah-Abraham Covenant, the predictions by Jacob concerning the sons of Joseph, or the numerous prophecies of Amos, Hosea, Jeremiah, Ezekiel and others, regarding Ephraim-Israel ever be fulfilled?

Listen to what eminent Jewish scholars have to say on the subject: "If the Ten Tribes have disappeared the literal fulfillment of the prophecies would be impossible. If they have not disappeared, obviously they must exist under a different name." (Jewish Encyclopedia). Again, "The Scriptures speak of a restoration of Israel which is clear include both Judah and Ephraim. The problem then is reduced to its form. The Ten Tribes certainly exist. All that is to be done is to cover what people represent them (Jewish Chronicle). Finally, 'If Christians say, the Christ has come, the House of Joseph ought to be found, and what you have got to do is find the people who represent the Ten Tribes' (Neuhauer).

Has this been done? After studying for several months, Rutherford's "Anglo-Saxon

become thoroughly convinced that the British people and their descendants in the United States, together with the Scandinavian people, represent the so-called "Lost Ten Tribes."

During the latter half of the last century, Dr. Chas. Braudlaugh in England, played the same role that Robert Ingersoll did in this country. What he considered his "knock-out" argument against the inspiration of the Old Testament was the fact that its prophecies concerning Ephraim-Israel were being literally fulfilled by the British and not by an Israelitish nation. He did not realize that "God moves in mysterious ways his wonders to perform" and that his brilliant deductions regarding the fulfillment of prophecy by the British might prove a powerful argument with which to confound the Destructive Critics.

While we Protestants do not recognize the Apocryphal Writings as inspired, nevertheless they contain much valuable historical material that cannot be found elsewhere. The author of "Second Esdras," referring to the Israelites in Assyrian captivity, states that after a certain period they took counsel among themselves and migrated from south of the Araxes to a region called "Ar Sareth," which lies north of the Black Sea. At that particular time the Assyrian Empire was in the throes of dissolution and too busy trying to repel Babylonian aggression to prevent an exodus of the Israelites. This was about one hundred years after their exile from Samaria, probably about 625 B. C.

Shortly after the destruction of Jerusalem by Titus, Josephus wrote as follows: "There are but two tribes in Asia and Europe subject to the Romans, while the Ten Tribes are beyond the Euphrates till now, and are an immense multitude." As we have just learned from "Second Esdras," they had left Asia and entered Europe and, as we will see later, they had developed into several strong nations.

Herodotus, the most reliable Grecian historian of antiquity, practically confirms the statements of Esdras II. He says that "a great people, previously settled south of the Araxes, moved in a mass into Europe and settled in the country to the north of the Euxine (Black) Sea." He calls them "Scythians" and says that they claim to be one of the youngest nations at that time—only about 1,000 years old when Darius invaded their country.

As this invasion occurred about 500 B. C., a thousand years earlier would correspond approximately to the date of the exodus, or the birth of the Israelitish nation.

Another statement was made by Herodotus that gave further help to identify the Scythians as Israelites, viz., that they did not eat man's flesh nor did they drink wine.

It has been used in a number of places by historians.

called Ghimri, Gilmri, or Gimiri by the Babylonians. By the Assyrians they were called Khumri, Kumri or Cymri. In the lingual inscriptions of Darius upon the Behistun Rock, wherever the name Ghimri appears in the Babylonian script, the word Sakae appears correspondingly in the Persian script. In other words, the Persians called the Israelites by the name Sakae. The Greeks called the Sakae, the Getae and their kindred nationalities Scythians. The logical conclusion, therefore, is that Herodotus was referring to the Israelites from Assyria when he spoke of the migration into Scythia, north of the Black Sea.

Many old tombstones (some now in Russian Museums) have been found in this region, inscribed in ancient Hebrew Script (similar to the Moabite Stone), on which the term Isaacsons is used to describe these descendants of the son of Abraham. Since the letter "I" is only slightly sounded in Hebrew, it is easy to understand how other nations would naturally drop the "I" and the word Saxons finally be developed from (I)saacsons. God told Abraham (Gen. xxi-12) "In Isaac shall thy seed be called." Sharon Turner, the great Saxon historian, says: "The Saxons were a Scythian nation and were called Saca, Sacki and Sack-sen." He did not know that they were a branch of the Hebrew nation.

Diodorus is another historian who refers to the people who "came originally from the Araxes River and grew into a great people, extended in every direction and prospered more and more—from whom the Sacae, the Massa-getae and many others, called by other names derive their original."

The logical course of expansion and migration for these nations, because of natural barriers, was towards the northwest, and history confirms the statement that finally all of them, sooner or later, found their way to the shores of the Baltic Sea and most of them eventually reached the British Isles.

Much has yet to be learned about how the Saxons, the Goths, the Angles, the Danes, the Jutes, the Scots and Picts, also the Welsh and early Britons developed from Israelitish origin, but enough circumstantial evidence has been discovered to convince most doubting Thomases that the prophecies of the Old Testament are being literally fulfilled by the descendants of the Ten Tribes in the

British Isles, in the United States and Scandinavian countries.

This evidence should prove interesting to not only those who are interested in the fulfillment of Hebrew prophecy, but to all students of history and present world happenings.

Some of this evidence will be submitted in a later article.

H. N. PHARR.

ADULT HOME DEPARTMENTS TO BE ORGANIZED THROUGHOUT THE CHURCH

It is rather generally recognized that something must be done to interest adults who for various reasons do not attend the Church school. In order to meet this need and to aid in the organization of Adult Home Departments, the General Board of Christian Education has recently issued a leaflet No. 428-B entitled "The Adult Home Department in the Adult Division," by M. Leo Rippey, secretary of the Adult Division. In this pamphlet the situation that confronts the Church is thoroughly discussed and a plan outlined whereby churches may successfully organize their adults who do not attend Sunday school into an Adult Home Department.

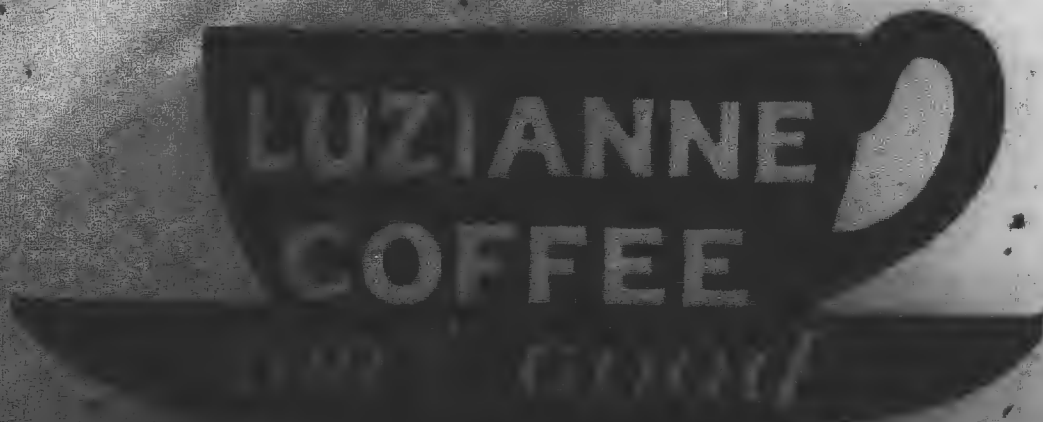
We quote from this timely publication:

"Thousands of adults who are crippled, sick, helpless, lonesome, and other thousands burdened by home responsibilities and occupation, are prevented from attending the church services and enjoying the fellowship of Christian people. Many of these adults are not convinced that the church is interested in them; that it is concerned about their welfare; that it is anxious and ready to serve them.

"We cannot longer proceed—if we ever did—on the assumption that everyone who needs the Church will come to it. If this be true, we must make a determined effort to take the Church, its teachings, its fellowship, and the guidance that it can give to all who need it. If the church cannot serve those who for any reason are prevented from attending its services, is it worthy to serve those who are more fortunate?

"Go ye into all the world . . . may challenge workers in the local church today. It is a call to service. The group in a local church that should be known as

(Continued on page 16)



Mississippi Conference

PERSONAL AND OTHERWISE

The Advocate has no better friend than Rev. Chas. E. Downer, of Clinton. In his pastorate, he always finds place for the church paper. And we make due acknowledgment of his loyal support.

The editor of the Advocate is pleased to acknowledge an invitation from Rev. W. M. Sullivan to be his guest at the District Conference to be held at Forest, and our reply is that we expect to be on hand and shall be very happy to share his fine hospitality.

Our good friend, Rev. H. A. Gatlin, presiding elder of the Vicksburg District, sends his first round of conferences, and the assurance that he expects to try to make a better showing for the Advocate. We appreciate his work in the past and his loyalty to the paper.

We regret to have missed the visit of Dr. D. M. Key, President of Millsaps College, one day last week. We were away at Conference and trust that Dr. Key may at least give us a rain check. We appreciate his thoughtfulness and are heartily sorry for having missed a visit with him.

Rev. M. M. Black, pastor at Heidelberg, and his wife were the recipients of a generous pounding on the eve of Thanksgiving. The members of his flock filed in, bringing a liberal supply of groceries, fruit, and preserves. For this expression of kindness, Brother Black and his wife are deeply grateful.

A WORD OF THANKS

Dear Dr. Duren: I take this method of expressing my sincere appreciation to the brethren of my Conference for the many kind and thoughtful messages from them during and since the session. I do thank each of them.

My wife and I are improving. Think I will be able to resume my work next Sunday.

We are glad to be back in Forest, with its kind and thoughtful people.

Sincerely,

W. M. SULLIVAN.

A STATEMENT FROM THE SUPERANNUATES OF THE MISSISSIPPI CONFERENCE

We, the superannuates of the Mississippi Conference, desire to express our heartfelt appreciation not only for the regular distribution from the Board of Finance, but more especially for the "Love Gift" which brought us great relief last year and which was made possible by the faithful pastors. We find it

impossible to find words to express what this "Love Gift" means to us and to our wives and children; and now that the Conference meeting at Hattiesburg voted to take this offering again as near December 20th as possible, we earnestly appeal to our pastors to give this matter, which means so much to your superannuates and their wives and children, their prayerful attention. We pray that God may richly bless every one who made the "Love Gift" possible last year, and may God bless every pastor and every church that will make it successful again this year. We feel sure that no pastor will neglect this important matter, if he will only visualize the brightness it will bring to the homes of the superannuates. Brethren, we are depending upon you, and again we say, God bless you.

J. W. RAMSEY,
J. L. GREENWAY,
W. T. GRIFFIN,
J. L. SELLS,
H. L. NORTON,
R. E. RUTLEDGE,
W. H. SAUNDERS,
W. W. MOORE.

REV. ANDREW JACKSON DAVIS

By Joseph A. Smith

The world's richest heritage is the influence of its noble men. To walk with the righteous is to see God. Andrew Jackson Davis reflected the divine character.

He was born on Feb. 7, 1877, at Rose Hill, Miss. Of sturdy Scotch-Irish stock, his father, James Harvey Davis, and his mother, Eley Davis, were characterized by soundness of judgment and rectitude of life. His boyhood days were spent on the farm of his parents in a home of Christian ideals and gentle piety, and his early youth, simple and wholesome, was unmarred by gross disobedience or waywardness.

At the age of fifteen years, this earnest lad was consciously touched by the Spirit of God. His religious conversion was clear and definite and carried with it the joyful assurance of forgiven sins. Soon afterwards he joined the Rose Hill Methodist Church under the ministry of Rev. John C. Brogan.

When he was twenty-two years of age he attended a missionary conference in Meridian and was deeply moved by the vivid disclosure of the spiritual needs of the world. Responsive to the sense of divine urgency, his willing heart, strangely warmed by the Holy Spirit, cried out, with Isaiah: "Here am I, send me." After that he never doubted that God had called him into life-service; and he was not disobedient to the heavenly vision.

Determined bravely to enter upon a period of special preparation for the work

of the ministry, this Spirit-guided young man took his young wife and two small children and entered the Mississippi Conference Training School, Montrose, Mississippi. There he mastered unfamiliar courses of study by dint of concentrated effort. But his was an absorbing mind, and his integrity helped intelligence. Much true wisdom came to him through observation and reflection, and these years of cultivation greatly enriched his personality.

In 1906, he was licensed to preach, his pastor being Rev. W. W. Graves and his presiding elder, Rev. J. M. Morse. He was admitted on trial into the Mississippi Annual Conference at Jackson in 1907. In 1912 he was ordained deacon at Hazlehurst by Bishop H. C. Morrison; and in 1914 Bishop Collins Denny ordained him elder at Columbia.

In 1898 Brother Davis married Miss Florence Coker of Orange, Miss., a talented young woman of consecration and common sense. She affectionately shared his joys and burdens and contributed nobly to his sacrificial ministry. To this happy union were born five children: Louise, Richard Coker, Matalea, Mildred, and Florence, all of whom survive him.

A conscript of conscience Brother Davis poured the riches of his love and energy into the program of Christ as it is interpreted by the church. His devotion to the cause of the Master was a magnificent obsession. Effectively and fruitfully, he labored for twenty-five years, during which time he served the following charges: Porterville, 1910-11; DeSoto, 1912-15; Waynesboro Circuit 1916; Daleville, 1917-18; Meridian, Hawkins Memorial, 1919-22; Hattiesburg, Broad Street, 1923-26; Prentiss, 1927-30; Decatur, 1931-33; and Anguilla, 1934-35. And the work of God was revived under his ministry.

Brother Davis was a conscientious man. His convictions were beaten wheat. He clung to them with full purpose of heart. His ideals were incarnated in his daily life. With a fine sense of honor, he scrupulously discharged every obligation. He abhorred debt. Despite the severe limitations set by meager salaries he gave his children the benefits of a college education and every opportunity for character and culture; and he never left a charge owing any man anything but to love him.

This good man loved the truth fervently. His proclamation of the gospel was without mental reservation. He believed, therefore he spoke. The answer to Chalmers' prayer, "Let me be known from earnestness," was in evidence in his pulpits. A plain, earnest preacher, his sermons were delivered with great zeal and enforced by the unquestioned consistency of his daily life.

He was a man of solid piety and sincerity. He never compromised principle or shirked a duty. To him right and wrong was wrong would not justify delinquency or in others.

A "son of consolation," he

others the honors of leadership, and was content with humble service. He was a genuine brother beloved by all who knew him, cheerful and affectionate, possessing a contagious buoyancy of heart and an unforgettable smile. His meekness and modesty, his labors and love, his prayers and tears and exhortations will linger in the memory of his many friends as fragrance blown from the gardens of God.

Shattered in health, this one time agile, stately, forceful man now broken and helpless, requested the superannuate relation. The weary weeks and months of suffering which followed were borne with Christian patience and faith. No complaint escaped his lips. A spiritual mellowness and serenity characterized his concluding days.

Andrew Jackson Davis had no fear of the Silent Opener of the gate of the Beyond; and, when the end came, he went willingly and unashamed, as one who dying, as he had lived, in the faith, and seeing death as an opening portal of life, could sing:

"My latest sun is sinking fast.

My race is nearly run;

My strongest trials now are past,

My triumph is begun.

Yea, when this flesh and heart shall fail,

And mortal life shall cease,

I shall possess within the veil,

A life of joy and peace."

QUARTERLY CONFERENCES

Hattiesburg District—First Round

Waynesboro Dec. 5, 11 a.m.; Q. C. 1:30.
Bucaturra, at State Line, Dec. 5, 7 p.m.; Q. C. 3:30.
Bay Springs, at Bay Springs, Dec. 12, 11 a.m.; Q. C. 1:30.
Laurel, Kingston, Dec. 12, 7 p.m.; Q. C. 4 p.m.
Waynesboro Ct., at Boyles Chapel, Dec. 18, 11 a.m.; Q. C. 1:30.
Matherville, at Poplar Springs, Dec. 19, 11 a.m.; Q. C. 1:30.
Shubuta, Dec. 19, 7 p.m.; Q. C. 4 p.m.
Hattiesburg, Main Street, Dec. 26, 11 a.m.; Q. C. Jan. 4, 7 p.m.
Taylorsville, at Mize, Dec. 26, 7 p.m.; Q. C. Dec. 27, 10 a.m.
Mt. Olive, Jan. 2, 11 a.m.; Q. C. 1:30.
Magee, Jan. 2, 7 p.m.; Q. C. 4 p.m.
Hattiesburg Ct., at Dixie, Jan. 6, 7 p.m.
Richton, at Richton, Jan. 9, 11 a.m.; Q. C. 1:30.
Moselle, at Moselle, Jan. 9, 7 p.m.; Q. C. 3:30.
New Augusta, at Beaumont, Jan. 16, 11 a.m.; Q. C. 1:30.
Petal, Jan. 16, 7:30; Q. C. Jan. 18, 7 p.m.
Heidelberg, at Vossburg, Jan. 23, 11 a.m.; Q. C. 1:30.
Laurel, West, Jan. 23, 7 p.m.; Q. C. 4 p.m.
Laurel, First Church, Jan. 30, 11 a.m.; Q. C. Feb. 1, 7 p.m.
Ellisville, Jan. 30, 7 p.m.; Q. C. 4 p.m.
Seminary, at Seminary, Feb. 6, 11 a.m.; Q. C. 1:30.
Sumrall, Feb. 6, 7 p.m.; Q. C. 4 p.m.
Court Street, Feb. 13, 11 a.m.; Q. C. Feb. 15, 7 p.m.
Bonhomie, at Bonhomie, Feb. 13, 7 p.m.; Q. C. 4 p.m.
Williamsburg, at Williamsburg, Feb. 20, 11 a.m.; Q. C. 1:30.
Collins, Feb. 20, preaching 7 p.m.; Q. C. after.
Montrose, at Louth, Feb. 27, 11 a.m.; Q. C. 1:30.
Broad Street, Feb. 27, 7 p.m.; Q. C. Feb. 28, 7 p.m.
District 8 will meet in Laurel First Church, Feb. 10, 10 a.m.
District 10 will meet in Court Street, Wednesday.

RTH, P. E.

Fayette, Dec. 5, 7 p.m.; Jan. 19, 6 p.m.
Gloster and Crosby, at Gloster, Dec. 12, 11 a.m.; 2 p.m.
Mayersville, at Mayersville, Dec. 19, 11 a.m.
Rolling Fork and Cary, at Cary, Dec. 19, 3 p.m.; 7 p.m.
Eden, at Eden, Dec. 26, 11 a.m.; 2 p.m.
Yazoo City, Dec. 26, 4 p.m.; 7 p.m.
Louise and Holly Bluff, at Louise, Jan. 2, 11 a.m.; 2 p.m.
Silver City, at Silver City, Jan. 2, 3:30 p.m.; 7 p.m.
Woodville, Jan. 9, 11 a.m.; 2 p.m.
Centerville and Liberty, at Centerville, Jan. 9, 3:30 p.m.; 7 p.m.
Anguilla and Catchings, at Anguilla, Jan. 16, 11 a.m.; 1:30 p.m.
Hermanville, at Hermanville, Jan. 23, 11 a.m.; 2 p.m.
Oak Ridge, at Oak Ridge, Jan. 30, 11 a.m.
Edwards, at Edwards, Jan. 30, 3 p.m.; 7 p.m.
Satartia, at Satartia, Feb. 6, 11 a.m.; 2 p.m.
Natchez, Feb. 13, 11 a.m.; 2 p.m.
Washington, at Natchez Mission, Feb. 13, 3:30 p.m.; 7 p.m.
Vicksburg, Crawford Street, Feb. 15, 7:30 p.m.
Vicksburg, Gibson Memorial, Feb. 16, 7:30 p.m.
Roxie, at Roxie, Feb. 20, 11 a.m.; 2 p.m.
The District Stewards will meet at Crawford Street Church, Vicksburg, Miss., at 10 a.m., Dec. 8. The pastors of the District are invited to meet at the same time and place.
H. A. GATLIN, P. E.

No wonder Martin Luther shook all Germany when that truth dawned upon him, "The just shall live by faith." Do you know what "justified" means? I will tell you. It is to stand before God without spot or wrinkle, without a sin. It is to be put back beyond Eden. God looks over His ledger, and says: "Moody, I have no account against you. Your debt has all been wiped out by another."—D. L. Moody.

I remember one night when the Bible was the driest and darkest book in the universe to me. The next day it was all light. I had the key to it. I had been born of the Spirit. But before I knew anything of the mind of God in His Word I had to give up my sin.—D. L. Moody.

John R. Dickey's Old Reliable EYE WASH

Soothes, relieves and gives comfort to irritated eyes.

Respiratory System

What makes you COUGH?



When you catch cold and your throat feels dry or clogged, the secretions from countless tiny glands in your throat and windpipe often turn into sticky, irritating phlegm. This makes you cough.

Pertussin stimulates these glands to again pour out their natural moisture so that the annoying phlegm is loosened and easily raised. Quickly your throat is soothed, your cough relieved!

Your cough may be a warning signal from your respiratory system. Why neglect it? Do as millions have done! Use Pertussin, a safe, pleasant herbal remedy for children, grownups. Many physicians have prescribed Pertussin for over 30 years. It's safe; acts quickly. Sold at all druggists.

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North Mississippi Conference

PERSONAL AND OTHERWISE

Rev. J. R. Murff has reached his new post at Noxapater, where prospects are fine and he has received a wonderful reception.

Rev. W. L. Pearson writes that he is trying to get settled down to work at Minter City, and that everything looks good on his new appointment.

Rev. N. N. Maxey, pastor at Crawford, places the Advocate at the top of the list as he begins his pastorate at Crawford, Mayhew, and Sessums. Thank you, Bro. Maxey.

Rev. H. E. Carter is on his field at Tyro and he assures us of his interest and devotion touching the circulation of the Advocate. We greatly appreciate his loyalty.

Friends of Rev. W. L. Broome will be glad to know that he is now happily located at First Church, Durant, Oklahoma, after four years as presiding elder of the Lawton District.

Rev. E. M. Scott, Sardis, begins his new year by renewing his mother's Advocate subscription—a gracious tribute to the heart of the one whose life is entwined with his in a holy affection.

Mrs. W. E. Dean, of Cascilla, sends the renewal of her subscription to the Advocate and adds the very kind word, "We love the Christian Advocate." Thank you, for the renewal and the message of appreciation.

For Quick Cough Relief, Mix This Remedy, at Home

No Cooking. No Work. Real Saving

Here's an old home remedy your mother used, but, for real results, it is still the best thing ever known for coughs that start from colds. Try it once, and you'll swear by it.

It's no trouble at all. Make a syrup by stirring 2 cups of granulated sugar and one cup of water a few moments, until dissolved. No cooking is needed—a child could do it.

Now put 2½ ounces of Pinex into a pint bottle, and add your syrup. This gives you a full pint of actually better cough remedy than you could buy ready-made for four times the money. It keeps perfectly, tastes fine, and lasts a family a long time.

And there is positively nothing like it for quick action. You can feel it take hold instantly. It loosens the phlegm, soothes the inflamed membranes, and helps clear the air passages. No cough remedy, at any price, could be more effective.

Pinex is a concentrated compound of Norway Pine, famous for its prompt action on throat and bronchial membranes. Money refunded if it doesn't please you in every way.

Rev. B. F. Bullard writes that he is in a revival at West Point which began on November 28. As a Conference Evangelist, he purposes to do all in his power for the Advocate, and we greatly appreciate his devotion to the paper.

Rev. L. P. Wasson writes that everything is getting adjusted for the new year in the Conference. On November 24, his daughter, Lucy Ann, was married to Mr. William C. Thompson. The Advocate joins in good wishes to the happy couple.

Rev. H. P. Lewis writes that the people of Hernando have given him a very cordial reception and that he and his good wife are already beginning to feel at home. We are glad to know that Mrs. Lewis is well on the way to complete recovery from her recent attack of pneumonia.

NOTICE, NORTH MISSISSIPPI CONFERENCE

Rev. J. D. Wroten, presiding elder of the Corinth District, announces that, with the approval and authorization of Bishop Dobbs, Rev. W. C. McCay remains at Baldwin, and Rev. W. P. Bailey goes to Crenshaw and Sledge.

OUR RECENT CONFERENCE

My first "side-line conference" was in every way most interesting and helpful. I honestly believe it to have been among the best I ever attended. The whole spirit of it was worthy of all praise. Perhaps the very tenseness of the situation provoked to patience, prudence, brotherly consideration. The unification question, Grenada College, the crowded condition of the Conference, the slight illness of our bishop; well, ordinarily there would have been fire-works a-plenty. Instead there were smiles, mutual goodwill, a kindly give-and-take attitude that was timely and blessed.

No bishop since I have been an itinerant preacher (forty-six years) has come our way more helpfully than Bishop Dobbs. No visiting bishop has been received with more of appreciation than Bishop Moore. Surely all things conspired to make this an unusual Conference. May it not be that the gravity of the situation steadied us? We fuss and fume over little things, bellow our likes and dislikes long and loud, magnify so many incidental things that it is easy to "make mountains out of molehills," then settle down and fight real battles like men of God should fight them. Here

is a theme for our gifted Carley.

I have an idea that superannuates who are physically and mentally sound should be given some definite task at every Conference. Having something to do greatly helped in my case. It wasn't much. Nor did I do much. But the feeling of being a part of the activities of the whole Conference was worth while. Let the brethren show their brotherly attitude by keeping such men as indicated on some committee or board. It is much better than uncertain sympathy. In my case sympathy would be lost. I wouldn't swap appointments with any man in the Conference.

I took my departure before the benediction had been pronounced. Trains do not wait for superannuates. However, I caught the echoes of a disappointment or two. Nor was I surprised. I would not have stood for some of the appointments. But I remember hearing more of complaint when I was in the Cabinet. And that is that.

Clarksdale did herself proud caring for the Conference. Stephens, or Johnson, or Mrs. Moore, or some one in authority, gave me the choicest home in the city. Better homes than that of Mr. and Mrs. Whitman Johnson, and Junior, don't forget Junior, just don't grow. Blessings on them.

Home again. And I mean home. My home. It is all but too good to be true. And such a home! I haven't the slightest desire for a better one this side of glory. I am happy and healthy and busy, letting each day care for itself as it comes. And I am already looking forward to our meeting in New Albany next year. More, I am already assigned my home. My wife is also invited. It is to be with people I love unselfishly. May I suggest to my younger brethren that they provide a home for the coming day at all costs! May I also say to my older brethren, provided they have a home to go to, come on in boys, "the water is fine!"

JAMES H. FELTS

Fulton, Kentucky.

A SPECIAL COURSE ON EVANGELISM

There is a new course for adults titled "Making Disciples," written by J. N. R. Score. It will be available to 225,000 readers of the Adult Student they receive the January issue. Methodism is getting in earnest the Aldersgate Commemoration. The best ways to utilize the interest is being developed is to have adults in the church school use a challenging course of study during February, and March, 1938. It helps for the teacher using this will be furnished in the Church Magazine. Plans should be made immediately to have adults in every this course. Samples of the issue of the Adult Student may be obtained by writing to Rev. C. A. Broadway, Nashville, Tenn.

Aberdeen Dist.—First Round

Algoma, at Algoma, Dec. 2.
 Greenwood Springs, at New Hope, Dec. 3.
 Houston, Dec. 5, 11 a.m.
 Calhoun City, Dec. 5, 7 p.m.
 Nettleton, at Nettleton, Dec. 14.
 Toccopola, at Thaxton, Dec. 15.
 Prairie & Strongs, at Prairie, Dec. 17.
 Coffeetown, at Bethlehem, Dec. 19, 11 a.m.
 Water Valley, Main St., at Main St., Dec. 19, 7 p.m.
 Randolph, at Randolph, Dec. 21.
 Smithville, at Van Buren, Dec. 22.
 Becker, at Paine Memorial, Dec. 23.
 Mathiston & Maben, at Clarkson, Dec. 29.
 Woodland, at Woodland, Dec. 30.
 Tupelo, Jan. 2, 11 a.m.
 Amory, Jan. 5.
 Buena Vista, at Egypt, Jan. 6.
 Shannon, at Pleasant Grove, Jan. 9, 11 a.m.
 Okolona, Jan. 9, 7 p.m.
 Aberdeen, Jan. 12.
 Salem & Friendship, at Salem, Jan. 13.
 Eupora, at Eupora, Jan. 16, 11 a.m.
 Verona, at Verona, Jan. 18.
 Bellefontaine, at Bellefontaine, Jan. 19.
 Fulton, at Fulton, Jan. 21.
 Water Valley, First Church, Jan. 23, 11 a.m.
 Paris, at Paris, Jan. 23, 2:30 p.m.
 Pittsboro & Bruce, at Pittsboro, Jan. 25.
 Vardaman, at Vardaman, Jan. 26.
 Derma, at Cross Roads, Jan. 29, 11 a.m.
 Pontotoc, Jan. 30, 11 a.m.
 Tremont, at Tremont, Feb. 1, 11 a.m.
 District Stewards' meeting and Pastors' Conference, at Tupelo, November 30, 1937, at 10:30 a.m.
 W. F. BUHRMAN, P. E.

Columbus District—First Round

West Point, Dec. 5, p.m.
 Longview, at Smyrna, Dec. 7.
 Kosciusko Ct., at Williamsville, Dec. 8.
 Sturgis, at Sturgis, Dec. 9.
 Sallis, at Sallis, Dec. 12, 11 a.m.
 Ackerman, Dec. 12, 7:30 p.m.
 Weir and McCool, at Weir, Dec. 16.
 Chester, at Chapel Hill, Dec. 17.
 Macon Sta., Dec. 19, 11 a.m.
 Brooksville, Dec. 19, p.m.
 Pickens and Goodman, at Goodman, Jan. 2, a.m.
 Durant, Jan. 2, p.m.
 Caledonia, at Mt. Pleasant, Jan. 9, a.m.
 Artesia, at Artesia, Jan. 9, p.m.
 Macon Ct., at Salem, Jan. 11.
 Noxapater, at Flower Ridge, Jan. 12, a.m.
 Columbus Central, Jan. 12, 7:30 p.m.
 Ethel, at Ethel, Jan. 16, 11 a.m.
 Kosciusko Sta., Jan. 16, 7:30 p.m.
 Columbus, First Church, Jan. 18, 7:30 p.m.
 Shuqualak, at Shuqualak, Jan. 23, a.m.
 Crawford, at Crawford, Jan. 23, 7:30 p.m.
 Please note date of your first Quarterly Conference and be prepared to answer the questions 1 to 7. Let us have full attendance at this most important meeting and get a good start for a great year.

MERRY CHRISTMAS AND HAPPY NEW YEAR.

L. P. WASSON, P. E.

Corinth District—First Round

Ashland, at Rice Chapel, Dec. 8, 11 a.m.
 Chalybeate, at Chalybeate, Dec. 9, 11 a.m.
 Mantachie, at Mantachie, Dec. 10, 11 a.m.
 Mooreville, at Allens Chapel, Dec. 11, 11 a.m.
 Wheeler, at Carolina, Dec. 12, 11 a.m.
 Rienzi, at Rienzi, Dec. 14, 11 a.m.
 New Albany Ct., at Mt. Olivet, Dec. 15, 11 a.m.
 New Albany Sta., at New Albany, Dec. 15, 7:30 p.m.
 Guntown, at Saffillo, Dec. 16, 11 a.m.
 Burnsville, at Burnsville, Dec. 17, 11 a.m.
 Belmont, at Old Bethel, Dec. 18.
 Baldwin, at Baldwin, Dec. 19, 11 a.m.
 Booneville, at Booneville, Dec. 19, 11 a.m.
 Potts Camp, at Potts Camp, Dec. 19, 11 a.m.
 Hickory Flat, at Hickory Flat, Dec. 19, 11 a.m.
 Myrtle, at Union Hill, Dec. 19, 11 a.m.
 Kossuth, at Wesley Chapel, Dec. 19, 11 a.m.
 Dumas, at Mt. Hebron, Jan. 2, a.m.
 Ripley, at Ripley, Jan. 2, a.m.
 Blue Mt., at Jacob, Jan. 2, a.m.
 Sherman, at Sherman, Jan. 2, a.m.
 Marietta, at Marietta, Jan. 2, a.m.
 Corinth First, at Corinth, Jan. 2, a.m.

Corinth Second

Q. O. C.

Corinth Third

Abbeville

Water

Red

Columbia

Tulsa

Oklahoma

Texas

Louisiana

Mississippi

Alabama

Corinth, Miss., December 6, 10 a.m., to present the interests of our Orphans Home. Just following his address the District Stewards are called for their annual meeting. The pastors, district stewards, and all other interested men or women are urged to be at Corinth at 10 a.m. that day.

J. D. WROTEN, P. E.

Sardis District—First Round

Red Banks, at Red Banks, Dec. 5, a.m.
 Byhalia at Byhalia, Dec. 5, p.m.
 Mt. Pleasant, at Mt. Pleasant, Dec. 8.
 Olive Branch, at Olive Branch, Dec. 9.
 Lambert and Crowder, at Lambert, Dec. 12, a.m.
 Marks-Belen-Darling, at Marks, Dec. 12, p.m.
 Pleasant Hill, at Lewisburg, Dec. 15.
 Horn Lake, at Horn Lake, Dec. 16.
 Holcomb, at Holcomb, Dec. 19, a.m.

Crenshaw and Sledge, at Sledge, Dec. 21.
 Tyro, at Free Springs, Dec. 30.
 Lake Cormorant, at Lake Cormorant, Jan. 2, a.m.
 Hernando, Jan. 2, p.m.
 Sardis Ct., at Cold Springs, Jan. 4.
 Arkabutla, at Stray Horn, Jan. 6.
 Como, Jan. 9, a.m.
 Sardis Sta., Jan. 9, p.m.
 Longtown, at Longtown, Jan. 12.
 Shuford, at Eureka, Jan. 13.
 Charleston, Jan. 16, a.m.
 Batesville, Jan. 16, p.m.
 Courtland, at Pope, Jan. 18.
 Oakland, at Oakland, Jan. 20.
 Senatobia, Jan. 23, a.m.
 Coldwater, at Coldwater, Jan. 23, p.m.
 Cockrum, at Independence, Jan. 25.
 Grenada, Jan. 30, a.m.
 C. T. FLOYD, P. E.

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For the Teacher A guide of instruction in pamphlet form, 16 pages, is provided. All teachers will need this in order to properly teach the lessons. The price of this new teacher's guide is considerably less than the old one (old price, 30c). Prices: Pupil's workbook, 20c per Part. Teacher's guide, 5c per Part.

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CHURCH SCHOOL LESSON, DECEMBER 5

By Dr. J. R. Countiss

CHRISTIAN REST

The call of Jesus is not a call to come and give, but a call to come and receive. A toiling, burdened world needs rest and



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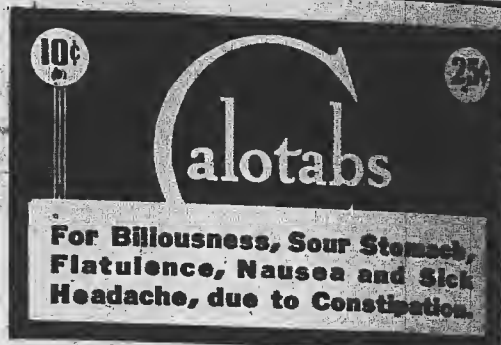
relief, and Jesus beckons to that world with compassionate invitation, offering his own divine fellowship and strength to its distressed individuals. He did not regard work as a curse but as a privilege and a blessing. "My Father worketh till now, and I work." To the normal person work is galling only when it is futile and vain, or when its conditions are irksome and grinding. Responsibility belongs to personality, and Jesus in no way promises to release men from duty. The most conscientious people of his day had taken upon themselves the yoke of bondage to the ceremonial law to which their leaders had added a minutiae of forms and methods far too grievous to be borne and impossible of fulfillment.

Instead of that multitude of laws, Jesus offers the one law of love; instead of slavery he offers freedom; instead of solitude he offers the blessing of his own fellowship, himself not a task-master but a burden-bearer, a fellow-helper. His yoke is easy because his work is righteous and satisfying and his method is correct—in harmony with the will of God. Most of our ills come because we have undertaken the wrong work, or because we have gone about a good work in the wrong way, ignorantly or wilfully. The life that is linked with Jesus cannot fail, nor can its burden become unbearable—not with Him as our Yoke-fellow!

But one fear is of use to us—fear that we may not play the man, measure up, in the face of duty or crisis. That fear should not paralyze but stimulate, be an incentive to watchfulness and preparation. No matter what the outcome, no man fails who does his best. High privilege may prove to be no more than occasion for a hard fall. Experience shows that it is no guarantee of success. Too often the gospel of good news has fallen on deaf ears and to no profit, as with the scribes and Pharisees. Jesus indicated that the hour of test would disclose that some who proudly bore the Christian name would be found utter strangers to him, entirely wanting in the loving faith that both accepted his name and followed his way.

The Christian is to have the rest of calm and of comforting assurance here and finally enter into the rest of God, prepared before man was made, and gradually revealed as widening horizons enabled man to understand it as promised first to a tribe, then to a nation, then to all mankind. That glorious coming kingdom is man's highest goal, a guerdon worth all his labor and care. None have missed it so far as those who have esteemed themselves most worthy of honor and reward, proudly occupying the highest seats while they closed the doors to the poor and the outcast, so dear to the heart of Jesus. The fate of the Pharisees

is a fearful warning to those who esteem themselves better than others, accepting the Master's name while neglecting the work he came to do—"to seek and to save the lost." Heresy of life is even more reprehensible than heresy of creed.



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The Christian Fireside

CHILDREN IN COURT

By Judge Malcolm Hatfield

Five cases heard in Juvenile court this week plainly revealed that young men and women must be associated with the church and character-building groups if they are to avoid the unwholesome influences of the questionable dance hall and beer garden.

So long as parents and adults scoff at the church and the efforts of character-building groups, the United States will continue to lead the world in organized crime. Persons of this type should not blame the politician when their taxes are high, for it costs approximately \$3,500 to construct a cell block for a single youth who has developed into a hardened adult offender.

* * *

The failure of parents to heed the repeated warnings of juvenile authorities resulted in a seventeen-year-old boy having his legs severed after falling under a box car.

Three thousand men and boys lose their lives annually in the United States by catching rides on freight trains, or illegally trespassing on railroad property. Such persons invariably become wards of society, and must be supported at public expense.

THAT ONE SOLITARY LIFE

Here is a man who was born in an obscure village, the child of a peasant woman. He grew up in another village. He worked in a carpenter shop until He was thirty, and then for three years He was an itinerant preacher. He never wrote a book. He never held an office. He never owned a home. He never put His feet inside a big city. He never traveled two hundred miles from the place where He was born. He never did one of the things that usually accompany greatness. He had no credentials but Himself.

While still a young man, the tide of popular opinion turned against Him. His friends ran away. One of them denied Him. He was turned over to His enemies. He went through the mockery of a trial. He was nailed upon a cross between two thieves. While He was dying His executioners gambled for the only piece of property He had on earth, and that was His coat. He was buried in a grave.

Nine days later He came and went, and was buried in a grave. He was buried in a grave. He was buried in a grave.

and all the navies that were ever built, and all the parliaments that ever sat, and all the kings that ever reigned put together have not affected the life of man upon this earth as that One Solitary Life.—Author Unknown.

A clergyman, walking around his parish, met an old parishioner. "Well, John," he said, "how is it I have not seen you at church lately?"

"Hain't got no Sunday trousers," answered John.

"Well," said the clergyman, "I have a pair at home that will fit you. I'll have them sent to you."

The trousers were sent, and on the following three Sundays John was seen at church. Then he missed a couple of Sundays, and the clergyman called on him. "Well, John," he said, "you have had no excuse for not coming to church lately."

"Look here, parson," said John, "I come to church three Sundays, an' if you don't think I earned them trousers, just tell me how many more Sundays I shall have to come before they're mine."

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LOUISIANA CONFERENCE

By Mrs. John B. Pollard,
2631 Prytania Street, New Orleans

The following is a continuation of a letter which appeared in last week's issue of the Advocate, written by Miss Sallie Lou MacKinnon, Secretary of Foreign Work, who is now traveling in Africa:

"Wembo Nyama, Aug. 23.—We have been going so fast and having so many new experiences that I begged a day off in which to write. Mail goes once a week from each station; it all comes to Minga and goes from there to Lusambo, where it becomes government mail. The native postman walks the 85 miles from Wembo Nyama to Minga and the 95 from Tunda. The distance from Minga to Lusambo is another hundred miles.

"I sat in the yard of the Girls' Home at Minga and talked to the girls. They had been told they could give me my African name and had chosen three from which I might choose. My choice was Mama Beauyangnadgi, which means "the one who comes with love." Mama is the title for all women in the Congo.

"One of the women church members came to the porch and sat and talked with Anne Parker and me. Although I could speak only through an interpreter and though she wore only a scanty garment, I found that we had real interests in common as we talked about the church, the woman's society, and the need for new missionaries.

"A great experience was attendance on the missionary society meeting at Minga—about sixty women present, not including children.

"Aug. 24.—This morning I went to see the hospital at Wembo Nyama. If I had seen it first, I would have considered it poor, but after the ones at Tunda and Minga it seemed grand, for these are brick buildings instead of mud shacks. This was injection day, and out under the palms and mango trees the native hospital boys were serving a group of 100 or more who come regularly for injections. We also saw the baby ward, where the peanut milk formula is used to save the lives of many. The native woman assistant prepared some for me. I was tremendously pleased that a woman was doing this work, for all the hospital nurses are 'boys.' (The term 'boy' has little relation to age).

"Soon we start for the Conference at Tunda. The meeting closes on Sept. 8, and on the 9th I begin my long trek homeward.

"I am increasingly in love with our African missionaries. Efficient, cooperative, devoted, and their kindness and

thoughtfulness to me make me most humble."

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson,
2212 Fifteenth Street, Meridian, Miss.

Carolina Institute, Seoul, Korea
Women of the Mississippi Missionary Conference, Mississippi, U. S. A.

Dear Friends: How thoughtful and good of you to give Miss Buie such a lovely gift for our home. She has already thanked you for the beautiful curtains, but I just feel that I want to add my words of gratitude also. For many years we have wanted some pretty curtains for our living-room and dining-room but had about decided that we would never get them. Then your lovely gift came as a complete surprise to us, and really I've no words to tell you how happy you made us by this generous and lovely gift. We are so proud of the curtains. We just sit and look at them and enjoy them and talk about how good you were to give them to Miss Buie. We do appreciate your thoughtfulness and generosity more than we can say, and just want to thank each of you very, very much for being so good to us.

You dear people back home are so faithful and good. We fully realize that we could not carry on out here at all were it not for the home church. Your love, prayers, interest and generous giving uphold us and sustain us and help us to carry on. And your recent love gift for Miss Buie has not only made us happy but has encouraged us as well.

We are very happy here in our work at Carolina Institute. Miss Buie has, of course, told you all about everything here, so there is no use for me to go into detail. I will say that my work is music, and the Korean people love Western music. Some of them are brilliant and quite talented and it's a great joy to teach them and work with them.

My home in the States is Statesboro, Georgia, a small town near Savannah. I would love to see you folks, and some day it may be possible. I hope so.

Thanking you again for your beautiful and lovely gift, and with love and best wishes to each of you, I am,

Sincerely,

RUBIE LEE.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

The Executive Committee of the Missionary Society of the North Mississippi Conference held their mid-year session at

Grenada on September 22, 1937. Twenty-three members were present.

The meeting was opened with a brief devotional conducted by Mrs. H. L. Talbert, Conference President.

Brief reports and recommendations from each department followed. Those that need to become part of our thinking in planning our work follow:

Coaching Day needs to come early in the third quarter.

Efficiency Aim should be continually checked that the program may be covered before the end of the year.

Conference officers should acquaint themselves with the Negro communities so that they can help select young women who will be the type we wish to train for leaders among their own people.

Miss Marjorie Haggart was given permission to work in the Holly Springs school. Mrs. Sharpe requested exhibit space at Conference next spring, where posters, plaques, maps and scrapbooks may be used for help and inspiration.

Plans were made for sending the District Secretaries to the Leadership Training School.

Mrs. E. T. Clark asked the earnest cooperation of all women when the time comes to work for the Orphanage debt.

It was the consensus of opinion that the missionary funds must not be used for local calls, such as hospitals, schools, orphanages.

The financial report was better for the first two quarters than any year since Mrs. Hall has been in office. Ellen Jensen fund was short.

Mrs. Hinchcliff asked for reports from those who are using the Group Grade Literature. They necessarily teach the Missionary Unit which comes, this year, at the Christmas season.

Mrs. Wilburn asked that new mailing lists be sent her as soon as fall election of officers took place. (Now is the time for that).

A change in your reporting makes you send World Outlook reports to Mrs. Pilkinton at Artesia.

Council for the Prevention of Lynching will be held in Durant the second of December.

At Officers' Training Day, in the zone meeting, it was urged that Social Relations Superintendents receive special training for their tasks.

Zone chairmen were urged to send information found in the Conference Minutes.

All delegates to Annual Conference asked to plan to come for the entire conference.

The afternoon session was with reports from the District Secretaries, a report of the Social Work, and a brief Retreat by Mrs. Belmont.

The Belmont Methodist Church elected the following officers for the coming year: Mrs. L. R. Harris, Mrs. D. D. Johnson, Vice President.

(Continued on page 15)

IDEAL GIFTS FOR Christmas

The Gift Bible

ILLUSTRATED, SELF-PRONOUNCING
SUITABLE FOR YOUNG OR OLD

*The King James or Authorized Version
of the Old and New Testaments*

Self-Pronouncing Text. All the proper words being accented and divided into syllables for quick and easy pronunciation.

A New Series of Helps to the Study of the Bible. Selected for their general utility.

4,500 Questions and Answers on the Old and New Testaments which unfold the Scriptures. A feature of great value to old and young.

31 Beautiful Illustrations showing scenes and incidents of Bible history handsomely printed on enamel paper.

12 Maps of the Bible Lands in Colors.

A Family Record in colors, also a Presentation Page.

Blackface Type. Bound in Genuine Flexible Leather, with overlapping covers, red under gold edges, round corners, headband, and purple marker. Size, 5½x8¼ inches. Suitable to carry or for home reading.

FREE
Your Name
in Gold on
Front Cover

Specimen of Type

Christ's sermon on the mount

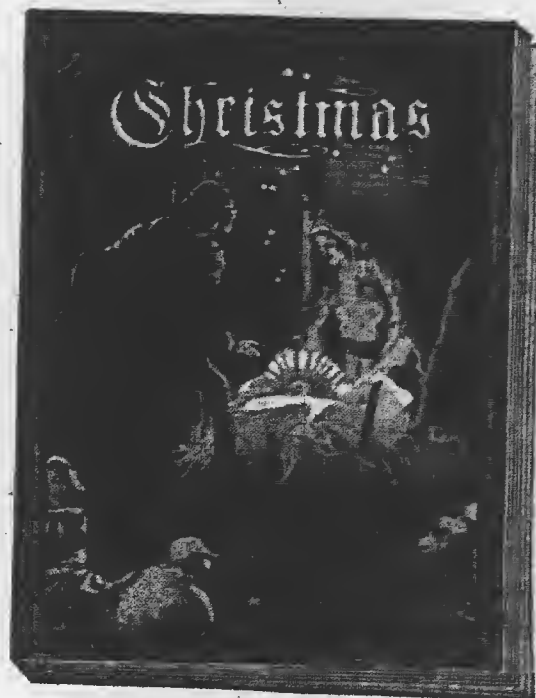
31 It hath been said, Whos shall put away his wife, let him her a writing of divorcement:
32 But I say unto you, That soever shall put away his wife,

No. 150 As described above \$2.45

No. 160. As described above with Concordance (a word-book alphabetically arranged, to be used to locate chapters and verses on the subject in which one is interested) 2.75

No. 160RL. As described above with the Words of Christ in Red Letters and with Concordance 3.00

NOTE: Thumb Index 50 cents extra on all numbers



"Christmas"

An American Annual of Christmas
Literature and Art

Seventh Annual Volume, 1937

R. E. HAUGAN, Editor

Included in its 72 full-sized art folio pages (10x14 inches) are: exquisite snow scenes, reproductions of selected art paintings of Christmas themes admirably toned in sepia, blue, and in colors; poems, some familiar, some new; fascinating Christmas stories; Christmas articles by American inspirational writers; short descriptions of Christmas observances in many countries. Delightful in every detail. A most appropriate gift—one which every one in the family will enjoy and treasure.

Each copy suitably enclosed in an attractive gift box. \$1.00

Christmas Cards

BOX NO. 37. SCRIPTURE TEXT ASSORTMENT

21 most attractive folders, all on fancy papers, printed in beautiful colors. Verses with depth of meaning bearing upon the true import of Christmas and choice Bible passages are all artistically hand-lettered. There are seven fancy and metallic inserts, die-cut designs, and an unusually beautiful use of color and silver highlights. Every folder is suitable to send to your choicest friends. Box is suitable to use in sending a gift. Envelopes included. \$1.00

BOX NO. 47. WITHOUT SCRIPTURE TEXT

The same 21 lovely folders as above offered in a Box No. 47 omitting Scriptures. For those who wish non-Scripture Christmas folders we offer this assortment. The appropriate designs and dignified, meaningful sentiments are pleasing. With envelopes in an attractive box. \$1.00

BOX NO. 270

12 lovely folders omitting Scriptures. For those who wish a few non-Scripture Christmas folders we offer this assortment. The appropriate designs and dignified, meaningful sentiments are pleasing. With envelopes in an attractive box. 50 cents

"Sunshine" Christmas
Assortment No. 37

No. 270

METHODIST PUBLISHING HOUSE

SPRITMOR & SONS, AGENTS

1115 N. 1ST ST. RICHMOND, VA.

ADULT HOME DEPARTMENT

(Continued from page 7)

home members represents a great field of service.

"Why are we interested in home members? Because we are interested in people, we are determined to make church membership meaningful to each and every member of the Church."

It is just as necessary for the small church to have an Adult Home Department as it is for the large church to have one. If the small church has one adult class the teacher of that class should appoint one or more persons to work with those who should be enrolled in the home department. These workers would carry out the suggestions in this pamphlet as they applied to the church to which they belonged and in which they worked.

There is no occasion for the workers in the small church to become discouraged because they cannot do everything suggested, or because they enroll a very small number of members in the home department. It is the responsibility of the small or large church to serve its constituency. When that is accomplished, the small church has just as adequate a program as has the large church.

Write to your Conference Executive Secretary or to the General Board of Christian Education, 810 Broadway, Nashville, Tenn., for a copy of the Pamphlet No. 428-B "The Adult Home Department in the Adult Division." It's free.

NORTH MISSISSIPPI W. M. S.

(Continued from page 14)

A. H. Barham, Recording Secretary; Mrs. D. D. Patterson, Treasurer; Mrs. Belle Patterson, Mission and Bible Study Superintendent; Mrs. A. H. Barham, Literature and Publicity Superintendent; Mrs. Walton Montgomery, World Outlook Superintendent; Mrs. J. A. Hallmark, Christian Social Relation Superintendent; Mrs. D. D. Johnson, Superintendent of Supplies; Mrs. J. E. Stephens, Superintendent of Local Work.

QUARTERLY CONFERENCES
MISSISSIPPI CONFERENCE

Brookhaven Dist.—First Round

Union Church, Dec. 5, 11 a.m. and 1:30 p.m.
Scotland & Bogue Chitto, at New Hope, Dec. 12, 11 a.m. and 1:30 p.m.
Brookhaven, Dec. 12, 5 p.m.; Q. C., Feb. 9, 7 p.m.
Georgetown, at Providence, Dec. 17, 11 a.m. and 1:30 p.m.
Gallman, at Bethesda, Dec. 17, 7 p.m.; Q. C., Jan. 23, 3:30 p.m.
Harrisville, at Harrisville, Jan. 2, 11 a.m. and 1:30 p.m.
Hazlehurst, Jan. 2, 7 p.m.; Q. C., Jan. 25, 7 p.m.
Monticello & Pleasant Grove, at Monticello, Jan. 9, 11 a.m. and 1 p.m.
Prentiss, at Prentiss, Jan. 9, Q. C. 3 p.m.; preaching 7 p.m.
Adams, at Adams, Jan. 15, 10 a.m.; preaching followed by Q. C.
Meadville & Bude, at Bude, Jan. 16, 11 a.m. and 2 p.m.
McComb, LaBranch Street, Jan. 16, 7 p.m.; Q. C., Jan. 19, 7 p.m.
Utica, at Utica, Jan. 23, 11 a.m. and 1:30 p.m.
Wesson, at Wesson, Jan. 23, 7 p.m.; Q. C., Feb. 2, 7 p.m.
Osyka & Fernwood, at Osyka, Jan. 30, 11 a.m. and 1:30 p.m.

Magnolia, Jan. 30, 7 p.m., followed by Q. C.
Silver Creek, at Silver Creek, Feb. 6, 11 a.m. and 1 p.m.
Summit, at Summit, Feb. 6, 3:30 p.m.; preaching 7 p.m.
McComb, Centenary, Feb. 13, 11 a.m.; Q. C., Feb. 23, 7 p.m.
McComb, Pearl River Avenue, Feb. 13, 7 p.m.; Q. C., Feb. 21, 7 p.m.
Foxworth, at Kokomo, Feb. 20, 11 a.m. and 1:30 p.m.
Tylertown, Feb. 20, 5 p.m., followed by Q. C.
The District Stewards are called to meet at Brookhaven, December 9, 10 a.m. The pastors and charge lay leaders are invited to be present also. Plans for the year will be discussed by the entire group in connection with the Stewards' meeting. Orphanage campaign will be presented at 1:30 p. m.
R. H. CLEGG, P. E.

Even in the early church the chief difficulties arose over the money question. And the church today is patterning after the early church—in that one particular.



COUPONS MEAN DOLLARS

for these

Methodist Projects

MEMORIAL MERCY HOME-
HOSPITAL

New Orleans, La.

METHODIST ORPHANAGE

Jackson, Miss.

Church Furniture
Work of the Highest Quality
At Reasonable Prices
Write for Catalogue
BUDDE & WEIS MFG. CO.
JACKSON, TENNESSEE

SKIN IRRITATION
of Babies
Diaper rash, chafing, eczema, itching
eased at once by pure, mild
Resinol

In both Conferences, the collection of Coupons has been of great help to these Institutions of our Church.

A SPECIAL ANNOUNCEMENT, just made, provides the golden opportunity for increasing their cash return. From now until June 30, 1938 there is a

DOUBLE VALUE OFFER ON

the coupons from

OCTAGON TOILET SOAP

OCTAGON CLEANSER

Please make an extra effort to secure these particular coupons and thus help them qualify for their Ten Per Cent Bonus—to be given if their coupon quota is filled by December 31, 1937. Your help will be appreciated.

TURN COUPONS INTO
DOLLARS!

Here is the complete list of products which carry valuable coupons. We will welcome your contribution of any of these coupons. By special arrangement with the manufacturers we can "turn coupons into dollars."

OCTAGON

Octagon Soap
Octagon Soap Powder
Octagon Cleanser
Octagon Toilet Soap
Octagon Floating Soap
Octagon Soap Chips
Octagon Granulated Soap

RUMFORD

Rumford Baking Powder
All Rumford Post Cards
varying according to size

LUZIANNE

Luzianne Coffee and Tea

BALLARD'S

Ballard's Obelisk
All cartons and boxes
varying in value according to size of package.

New Orleans

CHRISTIAN ADVOCATE



LIVING THOUGHTS OF JOHN WESLEY

Whether you like it or not, read and
re-read it daily. It is for your life; there is
no other way; else you will be a trifler all
your days and a petty, superficial preach-
er. Do justice to your own soul; give it
the means to grow. Do not starve
yourself any longer.

A PRAYER OF JOHN WESLEY

I give thee most unfeigned thanks for
preserving me from my birth to this
moment, and for bringing me safe to the
beginning of this day, in which, and in all
the days of my life, I beseech thee that all
my thoughts, words and works may tend
to thy glory. Heal, O Father of mercies, all
my infirmities, strengthen me against all
my follies; forgive me of all my sins, and
let them not cry louder in thine ears for
vengeance, than my prayers for mercy and
forgiveness.

DOWN THE ROAD

Missionary Council, Savannah,
January 11-14, 1938

Ministry Ministers' Week, Dr.
Geo. A. Buttrick Lectures
on Prayer, Jan. 24-28, 1938

Invocation Hymn

By Marshall Wingfield

(May be sung to the tune "Saxby")

We bring our lives before Thee, Lord,
Our foolish thoughts and selfish deeds;
Speak Thou to us Thy saving word;
Impart Thy grace for all our needs.

Grant us the meekness which is might,
Give us to the service which is love;
Shine in our hearts with heavenly light
And lift our thoughts to things above.

Thou art the Truth, the Life, the Way;
On Thee our needy souls depend.
Be Thou our comfort and our stay,
O changeless Savior, Master, Friend.



Wallet of the Week



HOUR GLASSES, according to an exchange, appeared on pulpits after the Reformation and as a means for regulating the length of sermons. At that period long sermons were common. The sand in the glass was measured to run an hour, and when it was empty it was time for the preacher to conclude his discourse. The docility of the minister must have been remarkable in that day. Even a buzzer fails to stop them in our time and we feel certain that the end of no trickling stream of sand could put a damper on some that we have heard.

* * *

THE PRAYER-TREE is a device of the natives in certain parts of Africa where the people live in small mud huts with no chance for privacy. The Christian natives choose each one a tree in the forest where he goes apart for communion with God. If any one neglects his place of prayer or becomes unfaithful in his devotions, his Christian brothers remind him of his duty by saying, "Brother, the grass grows on your path." In this manner they utilize the virtues of the class meeting of the early Methodists.

* * *

THE ARK OF THE COVENANT, an oblong box of acacia wood, covered with gold and gold decorations, was an object of great veneration among the ancient Hebrews. Quests for its recovery, like efforts to locate the Holy Grail, have enlisted many devout souls throughout the centuries since its disappearance. The latest venture appears to have been organized by two men who are cofounders of a religious society in London known as the True Law Party. Mt. Ebal in Palestine is the place where their search will be instituted. Just why they have chosen Mt. Ebal is not stated.

* * *

THE RANK PESSIMISM of some religious leaders is a strange phenomenon of modern church life. Not long ago a young English cleric said: "The Church is too busy consoling the old and the dying to keep pace with the ardent spirits of the young." Frank E. Gaebelein, headmaster of a school for boys, is given as authority for the statement that only about "twenty-five per cent of the forty-nine million young people in the United States have ever been inside of a church." This interpretation of the attitude of our young people is of a piece with the statement of an eminent preacher before his Church School: "The Old Testament is an old story they used to tell around camp fires."

THE PROTESTANT EPISCOPAL CHURCH, at its recent General Convention in Cincinnati, is reported to have adopted a budget of seven and a half million dollars for its next triennium. This is an advance of approximately three hundred thousand dollars over expenditures for the three years ending January 1, 1937. The realization of this goal will necessitate an increase of twenty per cent in the contributions of the seventy-four dioceses and mission districts. The proposed advance follows a six-year period of retrenchment in the work at home and abroad.

* * *

HAILE SELASSIE, dispossessed Emperor of Abyssinia, is said to be so reduced in financial circumstances that he is trying to sell his home at Bath, England. It will be recalled that he was reported to have fled from Addis Ababa with a fortune salvaged from the wreck of his kingdom, a report which was untrue. But, even in penury, his proud spirit remains unbroken, and he rejected the invitation of Mussolini to return to Abyssinia as a puppet ruler. He refused to relieve his personal distress by submitting to become a tool of the man who plundered his empire.

* * *

MME. SIGRID UNDSET, Nobel Prize winner for literature in 1928, is a Norwegian, born in Denmark. She left school at the age of sixteen and worked as a typist for ten years. She gave the Prize money to charity. Later, she refused an offer of fifty thousand dollars for the film rights of her "Kristin Lavransdatter," because she did not want any American concern to make a film out of her romance. She is one of Scandinavia's two most brilliant women writers, and her rise to fame is a romance as real and as beautiful as any story that she has written.

* * *

THE METHODIST TIMES AND LEADER, founded by that adventurous spirit, Hugh Price Hughes, was recently merged with the Methodist Recorder, of London. After a career of more than fifty years of sound religious journalism it passes from the stage, but its name will survive as a memorial to its brilliant founder. The discontinuance of the Times is another example of that retrenchment which shortens the reach of the forces of righteousness. The so-called merger with the Recorder but a conventional way of acknowledging that Methodists of England have failed in their attempt to maintain the journalism which became a mighty force in its building.

New Orleans Christian Advocate

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South
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W. L. DUREN, D.D., Editor

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Manager

EDITORIAL

TOWARD ALDERSGATE

The story of Mr. Wesley's Aldersgate experience has long been a classic in the literature of the Methodist Church but many of us are more familiar with the incident of May 24, 1738, than we are with Mr. Wesley's approach to that immortal hour. We do not know of a finer example of teachableness and humility in the literature of Christianity than was exhibited by Mr. Wesley as he came up to that epoch-making change in his life. His spiritual quest began at Oxford where he made himself the servant of men in jails and practiced the most rigid self-denial in order that he might be able to contribute to the relief of the poor. He turned his face toward America, then a savage-haunted wilderness, with the avowed purpose of becoming a messenger of Christ to the natives. When he discovered in the Moravians evidence of a sense of spiritual security which he did not possess, scholar as he was, he immediately sought instruction at the hands of those pious and self-effacing Bohemian evangelists. The day when he first met Peter Bohler he noted as "A day much to be remembered." On the return voyage from America he was oppressed with a sense of defeat and of personal humiliation and he wrote in his journal: "I went to America to convert the Indians; but oh, who shall convert me?" In a spirit of self-distrust, he says of that memorable evening of May 24, 1738, "In the evening I went very unwillingly to a society in Aldersgate Street." All the while he was seeking great things, but with a spirit of profound humility, and he rose to fame and power through an experience which he least expected. Mr. Wesley's humility and self-devotion are in striking contrast with some trumpet-voiced prophets who assume to speak with an unblushing certainty and boldness concerning the purposes and plans of God in our new approach to Aldersgate. We very much fear that these may not have found the key which unlocked for Mr. Wesley the stores of grace and blessing which are described as assurance and a warming of the heart. We have no doubt such a key exists, but we must

find ourselves not prepared to receive a blessing like the experience which so changed the world.

"FELLOWSHIP OF RECONCILIATION"

The caption of this editorial is not quoted with any thought of making attack upon the organization which has chosen to be known by that name. Our purpose is rather to speak of the superficial approaches which we make to problems which involve the very life of the world. It would seem that every new "problem" is the signal for the creation of a new mechanical unit of opposition. We are not so foolish as to presume that thought and emotion can be implemented without some form of mechanical device. No one should forget, however, that the best machine can transmit only a fair percentage of the energy released through it. The power is the thing of first importance. So our organizations tend to limit the efficiency of the thought which brought the organization into being. Peculiar interests and aims, national, social and economic, register immediately in the program of an organization and often cause it to degenerate into an emphasis upon incidental or secondary issues. As we see it, the world needs the impulse of a great unifying experience, the projection of an ideal as comprehensive as life in all its bearings. Today, shall we say it? we need as never before to be completely under the dominance of the Spirit of God. We need an international fellowship founded, not upon temporary and shifting interpretations of national and social life, but founded and anchored in a great experience of redemption. Until we can move in response to that impulse, organization will reflect angularities and partial views of racial, economic or political circumstance. There is no hope for a concerted movement upon world problems until we may be able to so far forget local and selfish interests as to catch the spirit and the stride of the Son of God in that glorious march to world conquest which had its beginning on Calvary nearly two thousand years ago. Great names and great labels mean little unless there be a commensurate dynamic back of them.

TO OUR FRIENDS

Early in November we sent expiration notices to nearly fourteen hundred subscribers. We are now preparing to send a second notice to at least a thousand and from whom we did not have replies. Our experience has been that we often lose both a subscriber and a friend when we extend subscriptions in the hope that a remittance will come in. We do not want to lose a subscriber and we cannot afford to lose a friend. We appeal, therefore, to every one who may receive the notices, soon to go out, that they respond at once. We feel sure that the most of our friends wish to continue the paper, but if any have made up their minds not to do so, we would like to know it. We desire to show every courtesy which may be consistent with sound business, and we do not want any subscriber to feel that we would take advantage of him by sending the paper on after the subscription has expired. Many have waited until the beginning of a new year that their charge might have credit on its quota. Indicate your charge and credit will be given. Please help us by sending your renewal at once. The postal regulations do not permit the indefinite continuance of expired subscriptions, and the Publishing Committee at its recent meeting gave instruction that we must not do so. If notice reaches you, do not overlook it, please.

NOTICE TO PASTORS

In requesting Advocate mailing lists for your charge, please indicate all the post offices through which your people receive mail. It is not necessary to give rural routes. If you will do this, it will enable us to give you the information promptly.

Editorial Miscellany

By Dr. H. T. Carley

A LETTER THAT WAS NEVER WRITTEN

"Dear Bishop: At the request of our official board, I am writing you about our preacher, Brother Blank.

"Some of our people complain that he is not as good a preacher as we ought to have. Others say that he and his family don't dress as well as they ought to, considering the nice class of people we have here. He has a car, but it is an old one and it doesn't look well when he parks it Sunday morning along with the new models in front of the church. We don't object to our preacher's taking a reasonable amount of recreation, but it has caused some comment that he works his own garden, spending at least two or three hours a week in it. He is a fairly good mixer and knows practically everybody here,

but he doesn't spend as much time downtown as some people would like for him to do. He is cheerful enough in a way, but sometimes he has a sad or worried look that is very depressing to those who think a preacher ought always to appear bright and happy. There are other things I might mention, but I have told you enough for you to understand the situation.

"At our board meeting last night we discussed these things, and, by a unanimous vote, I was instructed to write to you and ask you to send Brother Blank back to us for another year.

"Last night, after we got through discussing Brother Blank, somehow or other we got to discussing ourselves. Our preacher's salary is \$1,000 a year. Sometimes we pay him in full, and sometimes we don't. Last year we paid him \$800. Last night our treasurer reported that we are \$200 short now, with Conference almost here; and we have raised only 50 per cent of the benevolences.

"One member of the board said he couldn't dress his family even as well as Brother Blank does if he didn't get more than \$800 a year, and added that he couldn't keep any kind of car if that were all he got. Another one said that he would have to spend more than three hours a week in his garden if he had anything to eat on a salary like that. I didn't say it—but I make a good deal more than \$800 a year, and plenty of times I know I look sad or worried over financial matters.

"And then the post master, who is on our board, said that Brother Blank not only takes the Conference and General organs, but that he also gets a daily paper and two or three other first-class magazines, and that at least five or six books come to him every year. Another member of the board said if he had to keep up with all that reading, he wouldn't be able to spend any time in town.

"One of the lady members of the board, who seldom misses a service, spoke up and said if we would attend church as regularly as we ought to, we'd find that Brother Blank is a better preacher than we thought. And she added that we have never had a preacher that visited the members, especially the sick ones, in their homes more than Brother Blank does.

"So we got ashamed of ourselves and decided that the trouble was with us and not with Brother Blank. Somebody said, 'Let's pay him up now,' and we raised the \$200 right there. And then somebody else said, 'How about giving him a little bonus?' and we raised \$200 more in a pair of minutes. Then the treasurer said, 'How about the benevolences?' and we paid them out, too.

"Then somebody said, 'Let's show Brother Blank that we are not as sorry a bunch as he probably thinks we are.' So, by a formal motion, unanimously adopted, we fixed the salary for next year at \$1,000 and I was instructed to write to you and ask you to send Brother Blank back to us.

"Bishop, I think we have been converted, and want to prove it to Brother Blank. Give us a

"Yours faithfully."

A NATION-WIDE CALL TO PRAYER

By Jesse M. Bader, New York, N. Y.
Executive Secretary of the Department
of Evangelism
Of the Federal Council of the Churches
of Christ in America

The annual Week of Prayer will be observed by the churches throughout the country next January 3-9, inclusive. A special program has been prepared by the Department of Evangelism of the Federal Council of the Churches of Christ in America. The Department has received many requests recently from interested friends for the observance of a special day, or special period, of prayer at this time of crises in our nation's life, and these have urged that the Federal Council of Churches issue a call to united prayer. Realizing that the time for the Week of Prayer, which occurs each year in early January, was rapidly approaching, the Federal Council of Churches has felt that this special week was the best time for a call to the churches for united prayer over the entire nation.

The Program for the Week of Prayer is made up of six orders of service for the week of January 3-9, (excepting Saturday). The subjects for daily prayer are—Prayer for the rediscovery of the Reality of God; Prayer for Forgiveness; Prayer for the Holy Catholic Church; Prayer for the Nations; Prayer for a Spiritual Awakening; Prayer for the coming of the Kingdom of Heaven on Earth.

Many communities will find it highly desirable to plan united prayer meetings for the entire week. Where union services are not possible, individual churches will want to observe the week. There is power in united prayer. Of the early Christians we are told in Acts, "And they had prayed . . . the place was shaken where they were assembled together; they were all filled with the Holy Spirit; and they spake the word of God with boldness; and the multitude of them that believed were of one heart and of one soul; neither said any of them that aught of the things which he possessed was his own . . . and with great power gave the apostles witness of the resurrection of the Lord Jesus; and great grace was upon them all." These things happened "when they had prayed."

"Lord what a change within us one short hour

Spent in Thy presence will prevail to make!

What heavy burdens from our bosoms take,

What parched grounds refresh as with a shower!"

Order Week of Prayer Programs from the Department of Evangelism, Room 71, 297-4th Ave., New York, N. Y. Price—5 cents

BOOKS

"When Boys Talk to God;" "When Girls Talk to God," Theodore Graebner, Editor. Carroll Good, Inc., New York. Price 35c each.

These two little cloth-bound booklets, one for boys and the other for girls, are arranged by ages—six to eight, nine to eleven, and twelve to fourteen years. They are a new series of prayers in which the petitions are framed in the language and according to the need and thought of boys and girls of the ages indicated.

* * *

"Christmas, An American Annual of Christmas Literature and Art, Vol. VII," Randolph E. Haughan, Editor. Augustburg Publishing House, Minneapolis. Price \$—

In both literature and art, the seventh volume of this beautiful quarto, "Christmas," is worthy of its predecessors. If one desires a truly beautiful Christmas booklet with literary charm and the exalted atmosphere of the season, no better selection could be made than to secure this classic among Christmas annuals.

A BRIEF VISIT TO MEXICO

By Grover Carlton Emmons

Last night I left Mexico City and today am aboard one of the trains of the National Railways of Mexico. We will cross the border some time tonight at Laredo and will arrive in San Antonio tomorrow morning.

I went to Mexico City during a brief interval in my Annual Conference visitation assignment to tell the story of "The Upper Room" movement and to advise with our friends in the Republic to the south as to the practicability of issuing a Spanish edition of this devotional publication which God has so wonderfully blessed in its ministry around the world.

Everywhere I found a genuine interest in the suggestion for a Spanish edition. It is our plan to make it available not only in Mexico but throughout Latin America, including South and Central America and the West Indies.

We have secured the services of Dr. and Mrs. Juan N. Pascoe as translators of the Spanish edition of "The Upper Room"—the title in Spanish is "El Aposento Alto." Dr. Pascoe needs no introduction to our American friends. He bears the worthy distinction of having been elected the first bishop of the Methodist Church in Mexico.

Our distribution of "El Aposento Alto" in Mexico will be through the Casa Unida de Publicaciones of Mexico City. This is the publishing house representing all evangelical groups at work in Mexico. It is under the management of Prof. Consolo Baez Comargo, a most able and highly respected leader in the Christian movement in Mexico.

One of the first questions which one encounters on his return from any foreign

country is: "What impression did you form on your visit?"

I have found long ago in my various contacts throughout the world that most impressions formed by a foreigner as he passes through a land are quite superficial and untrustworthy. Where one who has lived in a land for many years hesitates to speak with authority, the average tourist can speak quite dogmatically and with finality with reference to social, economic, political or religious problems. This observation gives one some misgivings when he is asked to express an opinion with reference to his impressions. However, there are one or two things which strike one, on even a brief visit to Mexico, as very significant.

1. One is impressed that nationalism is very pronounced in Mexico, as it is in so many parts of the world today. It is not an anti-foreign movement so much, at the present time, as it is a conviction that Mexico is quite capable of running her own affairs. Foreign business interests operate in a much more limited way in Mexico than they did prior to the revolution and foreign labor is almost nil in Mexico. For example, the train on which I am now traveling, one as modern and well equipped as any train in our own country, is manned by Mexican personnel with the single exception of the dining car steward. Incidentally, this steward is officially rated as an instructor. The engineer, fireman, conductor, brakeman, and even the Pullman porters are all Mexican.

If there is any anti-American sentiment in Mexico it is not apparent on the surface. I have never received greater courtesy anywhere than I have on this brief trip through the Republic. I have come in contact with all classes on the train, in the hotels, on the streets, and in not one single instance have I received the slightest discourtesy.

2. My second impression is that Mexico has come out of the depression more rapidly than we have. Of course, there has always been much poverty in Mexico, and this is still true. You see evidences of it everywhere. However, Mexico is today apparently nearer normal than many other countries where the economic basis of life is on a higher level.

3. My third impression is that there is much more religious freedom than I had expected to find. Regardless of what the laws may be, the people seem to have every opportunity for worship. There are restrictions which we wish did not exist, but we must remember that Mexico was for many centuries completely dominated by the Catholic Church. Any restrictions placed upon Catholicism must in fairness apply to all groups alike.

A few nights ago I met a young Mexican, a graduate of Columbia University. He explained that he is a Catholic, a sympathizer with the Socialistic regime in Mexico—not a communist—and a sympathizer with the Fascists in Spain. I could not reconcile that kind of a combination. As a devout Catholic, one could

(Continued on page 7)

Louisiana Conference

PERSONAL AND OTHERWISE

Rev. J. B. Shearer, writing of his departure from Gibsland, says that the people of Gibsland anticipate a happy year with Brother H. W. Rickey and that they are looking forward with pleasant anticipations of his coming.

We have been swamped with changes of address in the last few days. In cases where we know the addresses, we are trying to make the changes ourselves, but should the paper go wrong, we hope that our friends will let us know at once.

We sincerely regret to lose Mrs. Leona Guy, of Zachary, from our subscription list. She says that she enjoys the Advocate very much, but is not able to renew it at the present time. We hope that the time may soon come when we shall have the pleasure of sending the paper to her again.

Rev. H. C. Norsworthy, Shreveport, writes enthusiastically of the return of Rev. Charles Crowe to Noel Memorial Church, and of the outlook for the new year. Brother Norsworthy is a local deacon who came to Shreveport from Hattiesburg, and he has rendered service at Cedar Grove, Noel Memorial, Park Avenue and Haughton Methodist churches, and for various other denominations in the city.

LAKE CHARLES DISTRICT STEWARDS MEETING

Kindly insert a notice in your next issue, of the District Steward's meeting for the Lake Charles District, to be held at the First Methodist Church in Lake Charles on Dec. 14 at ten o'clock. I believe the preachers are generally urged to attend also.

B. H. ANDREWS, P. E.

MRS. SARAH COLEMAN TEAT

One of Jackson's most distinguished women, Mrs. Sarah Coleman Teat, 92, was buried on Wednesday afternoon, November 24, in Lake Memorial Park.

Impressive funeral services were conducted by her pastor, Dr. J. Lloyd Decell, of the Galloway Memorial Methodist Church, from the Wright and Ferguson Funeral parlor. Dr. Decell was assisted by Dr. T. M. Brownlee, presiding elder of the Jackson District of the Methodist Church.

Mrs. Teat's death occurred Tuesday at her home, 431 East Hamilton St. She had been ill for several weeks.

She was the widow of James Henry Teat and was a member of one of the State's oldest and most prominent fam-

ilies. Her father was James Bradley Coleman and her mother Cynthia Horton.

She made her home in Kosciusko prior to coming to Jackson, 20 years ago. She was a woman of great charm and was remembered in her youth for her beauty. She was a devout member of the Galloway Memorial Methodist Church.

Surviving her are four children. They include three daughters, Mrs. James M. Boykin, Waterproof, La.; Mrs. Lilyan T. Darden, New Orleans, La.; Mrs. E. A. Catching, Jackson, Miss., and one son, George L. Teat, Jackson. She was the mother of the late Judge James L. Teat, Dr. P. A. Teat and Mrs. Beulah T. Franklin. Surviving grandchildren include Mrs. Tom Crocket, Mrs. Harry Smith, James Roy and Tom M. Catching, Jackson; Dick Darden, New Orleans; Mrs. W. R. Bell, Jr., Murfreesboro, Tenn., and James T. Boykin, Nashville, Tenn. Four great-grandchildren also survive.

REMEMBER THE SUPERANNUATE

There are sixty-six superannuates and widows of preachers in the Louisiana Conference. Many of them do not receive the Advocate, and few can spare even a dollar from the meager support which they receive. Will you not share in a Christmas gift to those who abide in the shadows of retirement? One dollar will send the paper for a whole year—new or renewal. Write these worthy veterans on your list to be remembered at Christmas. Send any amount to the Advocate Christmas Fund, 512 Camp Street, and we will see that it is applied as directed.

MISSIONS IN THE CONGO

Back at her desk at Methodist missionary headquarters, Miss Sallie Lou MacKinnon, secretary of woman's foreign missionary work, had an interesting story to tell of missionary endeavor in the Belgian Congo, where she has spent the past four months.

Miss MacKinnon came out of Africa with three outstanding reactions concerning the work of missions and the people of the Congo. First, that the natives, both men and women, are capable and earnest and worthy of anyone's best efforts; second, that in Africa are seen practical evidences of the value of co-operative efforts among the different religious bodies working in that field, and third, that the missionary task among a primitive people, such as the African, involves the delicate problem of making such contribution to the native civilization as will not disrupt their life thoughts

and customs but to so improve them that adjustments of a passing culture and emergence into a new way may be made in terms of Christian religion.

Judged by the tribes which came under her observation, the African people, just emerging from a primitive civilization, have come suddenly into contact with European civilization without preparation for it. Many of the old tribal laws, customs and tabus have disappeared and, naturally, there have resulted conflicts in the inner life.

The natives themselves, according to Miss MacKinnon, set a high standard of missionary excellence. They want more missionaries sent to them, and the kind of missionaries they want are men and women "who have knowledge and who will sit down with us and talk to us and laugh with us."

The native African likes to laugh, Miss MacKinnon said, and this fact, together with the bright sunshine, the luxuriant and colorful growth of trees and flowers, keeps one from feeling the pity that characterizes contacts with peoples in countries where extremes of wealth and poverty are in striking contrast.

The African seems to be satisfied with his sunshine and rich land, although there is great need for improvements in the way of education, health and morals. Old superstitions still abound, moral standards are low, and all of the usual tropical diseases, with the added menace of tuberculosis, call for better medical work and health instruction.

Miss MacKinnon left Nashville the first of last July. Although she has visited all the other foreign mission fields of the Church of which she is an administrative, and was for eleven years a missionary in China, this was her first visit to Africa, and she pronounced it an enlightening and satisfying experience. In addition to visiting mission centers operated by the Methodist Episcopal Church, South, among natives of the Batetala tribe, Miss MacKinnon visited important centers of the Presbyterians, Methodist Episcopal, London Missionary Society and Plymouth Brethren denominations. Especially to the Presbyterian mission, nearest neighbor to the Southern Methodist mission, is due much credit for the success of their work with the Batetala, Miss MacKinnon said, on account of the help given by them when the Methodists began missionary work 22 years ago and their cooperation along many lines through the years.

In making her missionary trip, the visitor from Nashville rode more than 3,000 miles in an automobile, truck—hammocks or other modes of travel—the truck taking the rivers by means of pontoon poled across by natives. Everywhere hospitality abounded, the party being greeted along the way by natives bowing and clapping. In the opinion of Miss MacKinnon, the Belgian Government is exercising excellent rule. Much has been accomplished in the way of good tary and health measures.

ment cooperates with the Methodist Board of Missions in their work for curing leprosy and sleeping sickness. All of the instruction at mission schools must be done in French, the national language, and in Otetala, the native tongue. No English may be taught.

According to African custom, Miss MacKinnon was given a name by her African friends. The name bestowed upon her was "Mama Buyan Gnandgi," which in Otetala means "She who comes with love." Considering that it was only 22 years ago that Bishop W. R. Lambuth established the mission in Africa, progress seems remarkable, Miss MacKinnon said, for at that time there was not even a written language.

MEETING OF THE APPROPRIATIONS COMMITTEE OF THE BOARD OF CHURCH EXTENSION

The Appropriations Committee of the Board of Church Extension of the Methodist Episcopal Church, South, will hold its second meeting for the fiscal year closing March 31, 1938, in the Church Extension Building, 1115 Fourth Avenue, Louisville, Kentucky, Thursday, January 6, 1938, at 9:30 a. m.

All applications must be approved by the Conference Board of Church Extension and in the office of the General Board on or before January 1, 1938. Applications received after this date will be held over for the Annual Meeting.

T. D. ELLIS, Secretary.

A BRIEF VISIT TO MEXICO

(Continued from page 5)

understand his position with reference to the Spanish situation. But how about his loyalties in Mexico?

He justified his position upon a principle quite familiar to us in America, that is, the doctrine of separation of Church and State. He was thoroughly satisfied with Catholicism as a religion, but was at the same time loyal to the effort of the State to rid itself of Church political control. I am led to believe that the attitude of this young man is quite general.

During my visit I had the privilege of spending an hour with the Hon. Josephus Daniels, American Ambassador to Mexico. No one in public life today is more genuinely interested in promoting a spirit of friendship and goodwill between these two neighboring Republics than is Mr. Daniels. Recalling the flurry at the time of his appointment to Mexico, I was delighted to find that he had completely won the confidence of the Mexican people and that he was popular with every-

of the Christian movement in Mexico. Our Southern Methodism is very fortunate in having here at this strategic center a man of his vision, consecration, and personal equipment.

MILITANT MISSISSIPPI METHODISTS MARCH ON

The Methodist Church is a working Church. The Methodist Church is a Church of service. The Methodist Church in Mississippi has always been deeply interested in the orphaned and underprivileged children.

The Mississippi Methodists are at work. The special and immediate object of their service is the Orphans' Home which is the benevolence of the North Mississippi Conference and the Mississippi Conference of this Church.

This Orphans' Home a few years ago went deeply into debt for the construction of an administration building and dormitory.

The depression came on, the obligations could not be met promptly, and interest accumulated and the debt rose to \$186,000.00.

In 1934 and subsequently, the Methodists of Mississippi have reduced this indebtedness to \$70,000.00.

The whole Church has resolved to clear this Home of debt this year.

Bishop Hoyt M. Dobbs, who led the campaign in 1934, has earnestly expressed the deep desire and made the appeal that the shadow of debt be forever removed from this Home.

At the Conference in Clarksdale, and at the Conference in Hattiesburg, resolutions were unanimously adopted to put on a campaign to pay the whole debt this year.

Two pictures are presented:

First, a good one: \$55,750.00 will clear the Home of debt, if paid by December 31, 1937.

How?

The Home owes \$70,000.00. It has in bank to apply thereon \$4,000.00, and eight friends have offered to donate \$10,250.00 in cash if the whole debt is paid by December 31, 1937.

This would leave just \$55,750.00 if the Methodists will pay that amount by December 31, 1937.

The other picture is bad: It will take \$69,400.00 (or \$13,650.00 more) to pay the whole debt if it is not paid by Decem-

ber 31, 1937.

Why?

The Home owes \$70,000.00. It has in bank \$4,000.00 to apply thereon. This would leave a debt of \$66,000.00, but there would have to be added thereto, if the debt is not paid by December 31, 1937, additional interest amounting to \$3,400.00, which would make the total of \$69,400.00.

In other words, after January 1, 1938, it will take \$69,400.00 in addition to the cash in bank to pay the debt.

But, if the debt is paid before December 31, 1937, the Methodists will only have to raise \$55,750.00.

No wonder the Methodists are at work! No wonder every Presiding Elder is arranging for district meetings, and every preacher is working to get his quota for his Church, and no wonder the members are striving enthusiastically to reach the goal, because if the whole debt is paid by December 31, 1937, this Great, Wonderful, Sacred Home of Dependent Children will be saved.

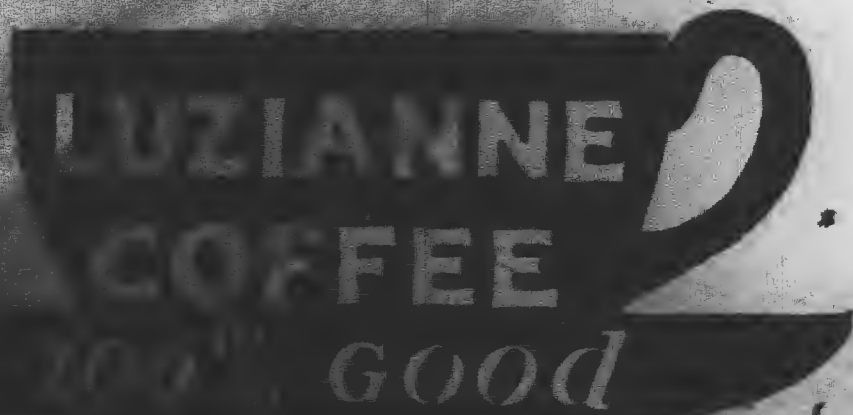
—Editorial Jackson Daily News,
Nov. 30, 1937.

LOUISIANA CONFERENCE

Baton Rouge Dist.—First Round

Baton Rouge, First Church, Dec. 12, a.m.; Q. C., Dec. 15, p.m.
St. Francisville, at St. Francisville, Dec. 19, a.m.; Q. C., 2 p.m.
Jackson, at Jackson, Dec. 19, p.m.; Q. C. following service.
Baker, at Baker, Dec. 26, a.m.; Q. C., 2 p.m.
Istrouma, Dec. 26, p.m.; Q. C., Jan. 5, p.m.
Clinton, at Clinton, Jan. 2, a.m.; Q. C., 2 p.m.
Gonzales, at Carpenter's Chapel, Jan. 9, a.m.; Q. C., 1:30 p.m.
Zachary, at Slaughter, Jan. 9, p.m.; Q. C. following service.
Walker, at Walker, Jan. 16, a.m.; Q. C., 2 p.m.
Denham Springs, at Live Oak, Jan. 16, p.m.; Q. C. following service.
Greensburg, at Greensburg, Jan. 23, a.m.; Q. C., 2 p.m.
Kentwood, Jan. 23, p.m.; Q. C. following service.
Pine Grove, at Montpelier, Jan. 30, a.m.; Q. C., 1:30 p.m.
Ponchatoula, Jan. 30, p.m.; Q. C. following service.
Springfield, at Springfield, Feb. 6, a.m.; Q. C., 2 p.m.
Hammond, Feb. 6, p.m.; Q. C. following service.
Natalbany, at Natalbany, Feb. 13, a.m.; Q. C., 2 p.m.
Plaquemine, Feb. 13, p.m.; Q. C. following service.
Lottie, at New Roads, Feb. 20, a.m.; Q. C. following service.
Amite, Feb. 20, p.m.; Q. C. following service.
Angie, at Mt. Hermon, Feb. 27, a.m.; Q. C., 1:30 p.m.
Franklinton, Feb. 27, p.m.; Q. C. following service.
J. HENRY BOWDON, P. E.

To make a mistake in some worthy undertaking is more honorable than to avoid mistakes by refusing to venture.



Mississippi Conference

PERSONAL AND OTHERWISE

Rev. Dan P. Yeager is on the ground at Union Church and is looking forward to a good year in his new field of labor. He is delighted with the people of that community.

Rev. J. B. Shearer has gone to his new field, Osyka, where he says it is his purpose to help make the new year a good one for the Advocate. We thank him for this avowal of his purpose and loyalty.

Rev. W. H. Saunders, superannuated at the last session of the Conference, will be at home to his friends at 245 East Ave., Crystal Springs. He writes that he is about to get settled in his new home and his new relation.

Rev. T. M. Ainsworth reports that the people of Decatur were reluctant to give up Rev. H. J. Moore, but that his own welcome has been most cordial. He finds a field prepared to go forward because of the splendid work of his predecessor.

Rev. F. L. Applewhite writes that a large congregation heard Rev. Moselle Wells, the new pastor, at the union Thanksgiving service in Edwards. Bro. Wells made a good impression, and the outlook is most encouraging. Brother Applewhite goes to Louise.

Mrs. L. T. Martin, Beltonia, places us in her debt by the renewal of her subscription to the Advocate, and no less so by the gracious assurance of her appreciation of the paper. Thank you, and we hope that every issue of the coming year may bring you real joy and help.

Rev. W. S. Cameron is very happy in his return to the Barlow charge. The people have touched him deeply by the warm welcome extended him as he returns for another year of service. He has already held his first quarterly conference, and has written for the mailing list of the Barlow charge.

The death of Rev. E. C. Grice, at the King's Daughters Hospital in Gulfport last week, was reported in Mississippi papers. He was seventy years of age, a native of Lincoln County, and leaves a wife, two sons and a daughter to mourn his going. The services were in charge of Rev. H. W. Van Hook, of Handsboro, who was assisted by Rev. Van H. Landrum, of Gulfport.

HOPE AND FAITH (John, 20-15)

Last night in dreams thro' Memory's Lane
I walked with free and joyous feet;
There held again communion sweet

With those I shall not see again -
Until God sunders pearl from shell,
And broken is Life's fragile bowl;
And I shall pass, a pardoned soul,
Forever in His home to dwell.
The skies seemed bluer there than those
Above me now. There seemed to be
A greener green on bush and tree—
A richer redness on the rose.
No death was there. There day and
night
Were blent to one harmonious whole;
Thro which walked free the sun-crowned
soul
From glow to glow, from light to light.
and there I found the joys I miss—
The blessings I cannot forget—
The sweetness of my Violet;

REMEMBER THE SUPERANNUATE

There are seventy-five superannuates and widows of preachers in the Mississippi Conference. Many of them do not receive the Advocate, and few can spare even a dollar from the meager support which they receive. Will you not share in a Christmas gift to those who abide in the shadows of retirement? One dollar will send the paper for a whole year—new or renewal. Write these worthy veterans on your list to be remembered at Christmas. Send any amount to the Advocate Christmas Fund, 512 Camp Street, and we will see that it is applied as directed.

My mother's love, my mother's kiss.
Oh, vanished blessings! In my home,
(No home since mother went away.)
I sit and watch the shadows gray—
Gray Wolves, across the landscape roam.
But well I know no Wolf of Gloom,
No Wolf of Doubt, or Fear, or Dread,
Can rob me of my Deathless Dead,
Whose dust now sleeps within the tomb.
For, watching o'er their hallowed dust,
The One Whom Mary knew not,
stands - -

Tis the Head Gardener! In His hands
These placed their hope, their faith,
their trust.
And never yet since Time began
Has He one trusting soul betrayed;
Or quenched the spark that He has
made

Immortal in the soul of man.
Though now they sleep, they shall
awake - -

Montgomery Hill give up its dead,
When in the East, a Rose of red,
The resurrection Dawn shall break,

Oh, Thou Head Gardener - - that is well!

For, take away the hope You gave
Of richer Life beyond the grave,
And earth would be a living hell!

(Dedicated to Dr. T. M. Brownlee, P. E.
Jackson, Miss.)

J. F. DORROH,
Madison, Miss.

A TRIBUTE TO HIS MOTHER, MRS. I. H. C. COOK

By Felder Cook

Mother's precious heart was so busy
pumping for others it neglected to send
the crimson currents sufficiently strong
to sustain her own life.

She was a great lover and lifter.

No child ever had a finer mother and
friend. She loved her children and
grandchildren and all of those bound to
her by the ties of blood and marriage,
with a depth and loyalty unsurpassed by
mortal heart. But her love was not the
kind which justified any shrinking from
duty. If the path of duty, if high en-
deavor and sacrifice called unmistakably
loved ones from the old home circle—of
which she was always the magnet—
along that hard path, she bade her be-
loved ones gladly go.

Nor did her sweet devotion to her own
large family, and its connections and
interests, lessen her vital interest in the
welfare of those outside the ties of blood
and marriage. Rather did it seem to
add to her capacity and urge to help
such others understandingly.

The measure of her service was the
limit of her physical and financial re-
sources and the needs of those within
the range of her influence. She minis-
tered as happily to her colored friends
and to those of creeds outside her own,
as to those of her own blood and breed-
ing and of her own faith. In the matter
of tolerance, she could say with the
poet:

"He drew a circle that shut me out,
Heretic, rebel, a thing to flout;
But love and I had the wit to win:
We drew a circle and took him in."

For her to live was to live in relation
to others, no matter at what personal
sacrifice she must needs lend a helping
hand. This was ever an unfailing source
of happiness to her. As a result her
life was not an easy one; it was no bed
of roses; but the scent of the rose of
love was always there; and so was the
deep harmony of a happy soul. All
things human was of never ceasing con-
cern to her and the human and the di-
vine intertwined in the warp and woof of
her divinely human personality. She
had the faith unto salvation but she
humbly chose to prove it by works rather
than by words. She abominated
hypocrisy and wrong doing; but she
pitied the hypocrite and the wrong-doer.
She loved all too much to hate any liv-
ing creature. She believed that
"The crest and crowning of all good,
Life's final star, is brotherhood"

both here and hereafter. In passing so suddenly, she went as she had hoped, saved from invalidism of body and mental decay. Only a few days before her death she had written to a member of her family making light of a fall she had down the steps, saying jocularly that it was caused by being in too much of a hurry and not by old age! With all her faculties alert and with the spirit and enthusiasm of perpetual youth, she journeyed into the heavenly homeland to be with those faces she had loved and lost awhile. Let us not grieve over her going. God was good to leave her with us as long as he did. Methinks her sweet spirit was atune with that of the generous Stevenson in his "Requiem" when he wrote:

"Gladly did I live and gladly die and
I laid me down with a will."

She was a great lover; a great lifter;
a beautiful humanist; a humble Christian without guile.

Blessed is that family, those friends,
that community, of whom she was a part
and with whom her memory will linger—
a continuing benediction, she believed that

"The truth in God's breast
Lies trace upon trace

on ours impressed;

Though He is bright and we so dim,
We are made in his image to witness him."

And that

"Whatever way my days decline
I felt and feel, tho left alone

His being working in mine own,
The footsteps of his life in mine."

DR. SNELLING HAS NARROW ESCAPE

On last Saturday evening, Dr. Murf Snelling, son of Rev. J. G. Snelling, had a very narrow escape in a car accident. He went on a professional call and was about to pass a large car going in the same direction when the driver drew back into the road and forced Dr. Snelling into a tree. The car caught fire after the wreck, but the doctor managed to crawl out. The driver of the large car stopped, but when he saw that Dr. Snelling was out of the burning car he got back into his own car and drove rapidly away, without identifying himself, and leaving Dr. Snelling by the side of the road to be carried to the hospital by a passing motorist.

QUARTERLY CONFERENCES

MISSISSIPPI CONFERENCE

Jackson Dist.—First Round

Forest, Dec. 5, 11 a.m. and 1:30 p.m.
Morton, at Morton, Dec. 5, 4 and 7:30 p.m.
Flora, at Flora, Dec. 12, 11 a.m. and 1:30 p.m.
Grace Church, Dec. 12, 7:30 p.m.
Fannin, at Fannin, Dec. 19, 11 a.m. and 1:30 p.m.
Millsaps Memorial, Dec. 19, 7:30 p.m.
Bolton, at Bolton, Dec. 26, 11 a.m. and 1:30 p.m.
Clinton, at Plain, Dec. 26, 7:30 p.m.
Camden, at Camden, Jan. 2, 11 a.m. and 1:30 p.m.
Canton, Jan. 2, 4 and 7:30 p.m.
Capitol Street, Jan. 7, 7:30 p.m.

Vaughan, at Vaughan, Jan. 9, 11 a.m. and 1:30 p.m.

Galloway Memorial, Jan. 9, 7:30 p.m.

Lena, at Lena, Jan. 12, 11 a.m. and 1:30 p.m.

Edinburg, at Carthage Parsonage, Jan. 12, 3:30 p.m.

Shiloh, at Shiloh, Jan. 16, 11 a.m. and 1:30 p.m.

Terry, at Forest Hill, Jan. 16, 4 and 7:30 p.m.

Benton, at Benton, Jan. 19, 5:30 p.m.

Lake, at Lake, Jan. 23, 11 a.m. and 1:30 p.m.

Homewood, at Homewood, Jan. 23, 4 and 7:30 p.m.

Raleigh, at Raleigh, Jan. 26, 11 a.m. and 1:30 p.m.

Brandon, at Brandon, Jan. 26, 7:30 p.m.

Walnut Grove, at Walnut Grove, Jan. 30, 11 a.m. and 1:30 p.m.

Harperville, at Harperville, Jan. 30, 4 and 7:30 p.m.

Madison, at Madison, Feb. 4, 3:30 p.m.

Mendenhall, Feb. 6, 11 a.m. and 1:30 p.m.

Florence, at Florence, Feb. 6, 4 and 7:30 p.m.

Carthage Circuit, Feb. 13, 11 a.m. and 1:30 p.m.

Carthage Station, Feb. 13, 4 and 7:30 p.m.

Bessie Shands Mission, Feb. 15, 7:30 p.m.

Glendale, Feb. 16, 7:30 p.m.

A District Rally for the Orphans' Home will be held at Galloway Memorial Church, Dec. 9, 10 a.m. All pastors and church officials are expected to attend. The District Stewards' meeting and Pastors' Conference will be held at Galloway Memorial Church, Dec. 9, at 11 o'clock. At the close of the meeting lunch will be served at the church. The pastors will please bring their District Stewards with them.

T. M. BROWNLEE, P. E.

Meridian Dist.—First Round

Porterville, at Union, Dec. 5, 11 a.m.

Fifth Street, Meridian, Dec. 5, 7:30 p.m.; Dec. 8, 7:30 p.m.

Lauderdale, at Electric Mills, Dec. 12, 11 a.m. and 2:30 p.m.

Hawkins Memorial, Meridian, Dec. 12, 7:30 p.m.; Dec. 15.

Scooba, at Scooba, Dec. 19, 11 a.m. and 2:30 p.m.

Wesley, Meridian, Dec. 19, 7:30 p.m.

Daleville, at Soule's Chapel, Dec. 26, 11 a.m.

East End, Meridian, Dec. 26, 7:30 p.m.

Cleveland, at Big Oak, Jan. 2, 11 a.m.

DeKalb, at DeKalb, Jan. 2, 3 p.m. and 7:30 p.m.

Philadelphia Circuit, at Mars Hill, Jan. 9, 11 a.m.

Burnside, at Longino, Jan. 9, 2 p.m.

Decatur & Hickory, at Decatur, Jan. 16, 11 a.m. and 1:30 p.m.

Union, at Union, Jan. 16, 3 p.m. and 7:30 p.m.

Chunky, at Lost Gap, Jan. 23, 11 a.m. and 1 p.m.

Poplar Springs, Jan. 23, 3 p.m. and 7:30 p.m.

Newton, Jan. 30, 11 a.m. and 2:30 p.m.

Central, Meridian, Jan. 30, 7:30 p.m.

Philadelphia, Feb. 6, 11 a.m.; Feb. 7, 7 p.m.

Enterprise & Stonewall, at Enterprise, Feb. 13, 11 a.m. and 1:30 p.m.

Pachuta, at Pachuta, Feb. 13, 3 p.m. and 7:30 p.m.

Vimville, at Bonita, Feb. 20, 11 a.m. and 2:30 p.m.

Quitman, Feb. 20, 7:30 p.m.

Rose Hill, at Homewood, Feb. 27, 11 a.m.

DeSoto, at Manassa, Feb. 27, 2:30 p.m.

W. B. JONES, P. E.

Seashore Dist.—First Round

Purvis, Dec. 12, 11 a.m.

Saucier, at Saucier, Dec. 12, 3:30 and 7 p.m.

Lumberton, Dec. 19, 11 a.m.

Poplarville, Dec. 19, 7 p.m.

Biloxi, Epworth-Wesley, at Wesley, Dec. 22, 7 p.m.

Brooklyn & Bond, at Brooklyn, Dec. 26, 11 a.m.

Wiggins, Dec. 26, 7 p.m.

Mentorum, at Alexander Memorial, Jan. 2, 11 a.m.

Lucedale, Jan. 2, 7 p.m.

Handsboro & Second Church, at Second Church, Jan. 9, 11 a.m.

Long Beach, Jan. 9, 7 p.m.

Kreole, Jan. 16, 11 a.m.

Pascagoula, Jan. 16, 7 p.m.

Escatawpa, at Escatawpa, Jan. 23, 11 a.m.

Moss Point, Jan. 23, 7 p.m.

Oloh, at East Columbia, Jan. 30, 11 a.m.

Columbia, First Church, Jan. 30, 7 p.m.

Carriere, at Carriere, Feb. 6, 11 a.m.

Picayune, Feb. 6, 7 p.m.

Coalville, at Coalville, Feb. 13, 11 a.m.

Ocean Springs, Feb. 13, 7 p.m.

Americus, at Pleasant Hill, Feb. 20, 11 a.m.

Leakeville, at Leakeville, Feb. 20, 3 and 7 p.m.

Vandeville, at Vandeville, Feb. 27, 11 a.m.

Logtown, Feb. 27, 7 p.m.

Gulfport, First Church, Feb. 22, 7:30 p.m.

Biloxi, Main St., Feb. 23, 7:30 p.m.

Bay St. Louis, Feb. 24, 7:30 p.m.

A District-wide meeting of pastors, lay leaders, Church School superintendents, presidents of Woman's Missionary Societies, the Orphanage Committee, and other interested church workers, will be held at Biloxi, Dec. 14, 10 a.m. The District stewards are called to meet at Biloxi at 3 p.m. the same day.

L. J. POWER, P. E.



IT'S TIME TO THINK ABOUT CHRISTMAS

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North Mississippi Conference

PERSONAL AND OTHERWISE

Rev. M. A. Burns is delighted with Black Hawk charge. He says that Rev. J. B. Streater is a prince among men—a fact not new to us. We appreciate the invitation to pay a visit to that little city of our native County.

Edgar Noel Caffey, brother of Rev. Shed Hill Caffey of Greenwood, died at Duck Hill on November 28. According to the Grenada Sentinel, he had been in declining health for some years. Funeral services were in charge of Dr. A. T. McIlwain and Rev. H. N. McKibben.

Rev. J. H. Felts, 907 Walnut St., Fulton, Ky., was much pleased with the spirit of the North Mississippi Conference. He is content and happy in his present relation, but that does not take away the instinct for the race and the passion to have a part in the new day of the Church.

Rev. H. H. Cunningham follows up a splendid report to the Conference with a dinner and the organization of his charge for doing it again. The officers of the Board were elected, and a minimum of \$750 a year for a period of five years was placed in the budget as a sinking fund for building purposes.

Rev. E. P. Craddock, now located at 414 Pierce St., Corinth, is much pleased with the splendid reception which he and his good wife received from the people of South Side Church. His first service was a most delightful hour. We appreciate the warm words concerning the Advocate, and we hope to make it a greater blessing in the coming year.

Mr. John L. Collins of Coffeeville, Miss. died on Sunday, Nov. 28th, and was buried the following day in the Coffeeville cemetery. He was an earnest Christian, a life-long Methodist, and a gallant Confederate soldier. Captain Collins had reached the ripe age of ninety-nine years. He leaves his devoted wife and five children, among them Mrs. R. G. Moore, wife of our pastor at Leland, Miss.

BOONEVILLE, MISS.

Dear Dr. Duren: We have received a most cordial welcome to Booneville and we are happy in the work here. We have already set before us some worthy objectives for the year. Among other things, we hope to pay our church debt this year. We will have a training school and a revival. And, believe it or not, we expect to secure fifty subscribers to the Advocate. We do not plan to wait until next summer to do this, either. A committee has already been appointed and you will be asked for a list of our

subscribers this week. We want the paper to be coming to our people the first of the Conference year. I think it is a great help to a pastor in his work. I want all the assistance that I can secure.

The work is very pleasant here. I have never been more encouraged with prospects for a good year in the work of the Church. May the Lord bless you in your work this year.

Yours sincerely,

W. L. ROBINSON.

REMEMBER THE SUPERANNUATE

There are eighty-six superannuates and widows of preachers in the North Mississippi Conference. Many of them do not receive the Advocate, and few can spare even a dollar from the meager support which they receive. Will you not share in a Christmas gift to those who abide in the shadows of retirement? One dollar will send the paper for a whole year—new or renewal. Write these worthy veterans on your list to be remembered at Christmas. Send any amount to the Advocate Christmas Fund, 512 Camp Street, and we will see that it is applied as directed.

A HOLLOW VICTORY

The reports as to the process by which Unification was carried in the Annual Conferences remind me of a report made by a delegate to a parent organization on his return from a convention. He arose and said: "The whole thing was cut and dried. One little fellow would get up and say what he was told to say; then another little fellow would get up and say what he was told to say; then the presiding officer would get up and say what he wanted done; then the presiding officer would say, now we will take the vote—and the measure went over without a dissenting vote. It was all cut and dried."

If for no other reason than this reason of unfairness to the rank and file of the membership of the Church, the General Conference should turn the measure down next spring.

It looks as if the trend of thought in the minds of those in authority was to tell the people what to want. We want the privilege of doing our own thinking—believing in "the common sense of the most," which is democracy.

We believe in our freedom to be discontented, and our liberty to say so. Our Government gives us the right of the primary; the high officials of our Church have denied us this right. They preach progress, while their actions in this mat-

ter hark back to the convention form of government when a few dictated to the many. We demand the right of the primary, and we shall not be content until each and every member of the Methodist Episcopal Church, South, shall be allowed to voice by ballot his or her opinion on this greatest and most dangerous issue which has arisen in our lifetime.

It is a most dangerous thing when those in authority begin to "talk down" to their constituents, and in secular politics it means the political death of him who thus talks. This "talking down" began in the very earliest days of this movement. Before the water got hot, one high in authority wrote in The Baltimore Southern Methodist, in effect, "Everybody is for Unification but a few from the sticks;" and later on in the same article he said, "Everybody is for it but a few die-hards, and they will get over it as soon as the measure is passed." I ask, Do these words sound like emanations from the heart and mind of a great Christian leader, who believes in the brotherhood of man, and who from his superior intellectual level has a great love and sorrow for these poor unfortunates, and desires to assist them to a higher and nobler life?

Again in the same issue of the Baltimore Southern Methodist, from the one high in authority came these words: "It is all over but the counting of the votes." Does not that sound like some politician who has organized his machine and has confidence in it—who has put it to work and believes nothing can thwart it? One outstanding politician in my State has been quoted as having said: "I never knew what politics was until I got into some of the higher Conferences of the Church."

It is a recorded fact that when the Church, South, was established and American Methodism was divided, "the people" were consulted, and we claim that any effort to reunite the Churches should take the same course if it is to be fair and just.

No, we must say to Brother W. W. Holmes' appeal in the New Orleans Christian Advocate of November 25, we did not know and did not consider this Unification project, to be a "sporting proposition;" but, to the contrary, we regarded it as the most vital thing that has appeared in the annals of our Church within the last ninety odd years. We regarded it as a grave question to be decided by the followers of the One, who when He asked Peter, "Whom say ye that I am?" received the reply, "Thou art the Christ, the Son of the Living God." We will have to decline your proposition to show "good sportsmanship" and make it unanimous.

It is our profound conviction that the great body of the laity of the Church, South, are entitled to be consulted to have a voice in the settlement of great question, and until it is so, need not look for a unanimous

Neither the few thousand Methodist preachers, nor the

Annual Conferences, nor all three of them combined, constitute the Methodist Episcopal Church, South. The Church is composed of its approximately 2,800,000 members, clerical and lay; and for a small fragment of its membership, without express authorization by the people, to assume to determine whether it shall continue to exist—considering its large property interests—we hold to be violative of the most elemental principles of justice and equity. The Church has not legislated for its own dissolution. There is no law in its Book of Discipline that deals with the matter of its destruction. Besides, we are not now discussing the simple question of law, but the higher question of moral obligation and right.

We say, in all kindness, that in the manner in which those in authority have handled this Unification movement, and have engineered the voting in the Annual Conferences, the masses of Southern Methodism have been ignored to an extent that is unprecedented and utterly without justification.

We do not believe that God would bless a Church brought into existence by such methods as have been employed.

JAMES W. LIPSCOMB, M. D.
Layman.

Columbus, Miss.

A GOOD WOMAN DIES

Mrs. Mary Holloman Brown entered into her eternal rest on November 30 at the parsonage home of her daughter, Mrs. J. W. Ward, Greenville, Miss., with whom she had lived since the death of her husband more than twenty years ago. She was laid to rest beside her husband in the cemetery at Indianola on December 1, 1937, following services conducted by Rev. J. R. Countiss and Rev. W. N. Duncan. She was a sister of the late Dr. T. B. Holloman of the Mississippi Conference, and the widow of Mr. Summerfield Brown of the Indianola community, and had lived a beautiful and useful Christian life, spanning almost ninety years. She died happy in the thought of reunion with loved ones on the other side. Her son, Judge Marvin A. Brown, Associate Justice of the Appellate Court of Texas, with his wife, Mrs. Janie McIntosh Brown, came from Fort Worth, Texas, for the funeral.

THE PASSWORD

Some one says that there will be a password at the gate of heaven. Some will come up and knock repeatedly. The gate keeper will say, "The password?" They will reply, "We have no password."

"We were great on earth, and now we come to be great in heaven." A voice from within will answer, "I never knew you."

Another group comes and knocks. The gate keeper says, "The password?" They say, "We have no password. We have done many noble things on earth. We endowed colleges and gave large sums to charity." The voice from within again says, "I never knew you."

A third group approaches and knocks. The gate keeper says, "The password?" The answer, "We were wanderers from God, and deserve to die; but we heard the voice of Jesus—"

"Aye, aye!" says the gate keeper; "that is the password! Lift up your heads, ye everlasting gates, and let these people in!"—Banks.

THE TERMITE

"The workers' movements are slow and deliberate compared with the quick, jerky activity of other insects, led to their various duties by numbers of soldiers, they flow slowly and steadily along in a stream, three or four abreast.

"Not the least important duty of the worker is the consumption and digestion of cellulose and to feed it to all the other castes in the community by regurgitating it into their mouths whenever they desire it, for no other caste is able to feed itself by any other means. As a stream of workers moves along, a soldier here and there may be seen to approach one of the workers and stroke it with its antennae, when the latter will leave the column and, standing mouth to mouth, will supply the desired nourishment. It is the worker who keeps the whole community alive. Under the guidance and supervision of soldiers it is the worker who builds the termitary above ground, excavates the large ventilating shafts throughout and the many cells and chambers of various sizes underground, passing through their bodies every grain of earth that enters into the construction of the edifice."—The Christian World.

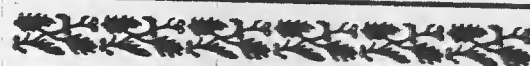
QUARTERLY CONFERENCES

NORTH MISSISSIPPI CONFERENCE

Greenwood Dist.—First Round

Belzoni, Dec. 5, a.m.
Inverness, Dec. 5, p.m., preaching only.
Greenwood, First Church, Dec. 12, a.m.
Carrollton, Dec. 12, p.m.
Poplar Creek, at Bethel, Dec. 15.
Kilmichael, Dec. 15, p.m.
Duck Hill, at Duck Hill, Dec. 16.
Winona Circuit, at Bethlehem, Dec. 19, a.m.
Valden & West, Dec. 19, p.m.
Ebenezer, at Ebenezer, Dec. 21.
Itta Bena, Dec. 22, p.m.
Moorhead, Dec. 29, p.m.
Black Hawk, at Black Hawk, Jan. 2, a.m.
Price Memorial & Phillip, at Price Memorial, Jan. 2, p.m.
Acona, at Acona, Jan. 9, a.m.
Minter City-Glondora, at Glondora, Jan. 9, p.m.
Drew, Jan. 12, p.m.
Tchula, Jan. 16, a.m.
Lexington, Jan. 16, p.m.
Sunflower, at Sunflower, Jan. 19, p.m.
Schlater & Cruger, at Schlatter, Jan. 23, a.m.
Ruleville & Doddsville, Jan. 23, p.m.
Winona Station, Jan. 26, p.m.
Webb & Sumner, at Webb, Jan. 30, a.m.
Tutwiler, at Tutwiler, Jan. 30, p.m.
Swiftown, at Swiftown, Feb. 6, a.m.

Inverness & Isola, at Inverness, Feb. 6, p.m.
District Stewards meet at Greenwood, Dec. 2, at 10 a. m.; Pastors' Retreat, Jan. 4 and 5.
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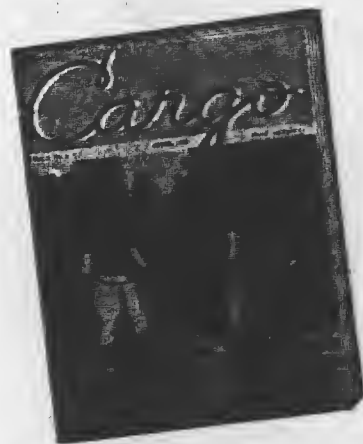
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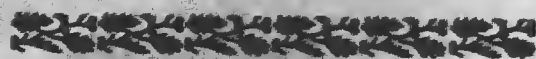
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Christian Education

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CHURCH SCHOOL LESSON, DECEMBER 12

By Dr. J. R. Countiss

CHRISTIAN FELLOWSHIP

The writings of John are notable for their repetition of the words "know" and "witness." His emphasis is not on the

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PERTUSSIN

The "Moist-Throat" Method of Cough Relief

wonderful works of Jesus but on his divine person as the only begotten Son of the Father, the miracle of all miracles, the fact of all facts. Theorists were already discussing Jesus, some by putting him utterly beyond the humanity he had come to serve and to save, others by placing him on the same level with other great teachers and prophets. John gives confident testimony to his divine-human personality, and no other had a better opportunity to know than this beloved disciple who had walked with Jesus in most intimate fellowship and whose head had reclined on the bosom of the Master while he listened to his very heart beats. Christianity is the religion of a Person, and any cloud cast over that Person obscures its most distinctive truth. It is perpetuated by living testimony to its living Christ. Only those who know can testify.

Close and vital fellowship with Christ himself is the basis for Christian fellowship. Only members of the family can fully appreciate and heartily enter into the family fellowship. Jesus esteemed kinship of spirit more than kinship of flesh and found comradeship with those who sought to do the Father's will rather than with those related to him by ties of blood. Those associated with John in the "we" and "us" and "our" of the first section of the lesson gave their testimony to the unique personality of Jesus and to the stainless holiness of God, and on this basis they sought fellowship with those Christians to whom the epistle is addressed.

Such noble fellowship could obtain only among a holy people worshipping a holy God. Sin destroys communion with God and also with his people. The pagan religions to which the Ephesians had been accustomed were dark and hideous with deeds of evil and utterly without moral ideals, as were the gods they worshiped. Christianity was of another sort—its "God is light, and in him is no darkness at all." There is no falsehood so grievous as that of those who claim fellowship with him, but who walk in darkness, whose life gives the lie to their lips.

The latter part of the lesson visions a realization of this glorious fellowship among the redeemed of the Lord. With Christ they have died; with him they have been raised up to walk in newness of life; they have put off "the old man" and have "put on the new." For such John sees a new heaven and a new earth, the old having passed, like their former selves, not by destruction but by regeneration. God no longer appears to dwell in the distance but makes his tabernacle with men, lives with them, heals their sorrows, dries their tears, and abolishes death. So vivid is the vision that the fact seems already accomplished—"It is done."

Individual realization waits only on "overcoming" in order to "inherit all things" and to enter into the blessed and complete fellowship of a son with the Father. The demands of duty do not in any wise hinge on any millennial theory—"pre-" or "post-," but they do call for complete consecration to God and the maintenance of brotherly relations with all Christians.

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Specimen of Type

38 • But Jōsh'u-ā the son of Nūn,
which standeth before thee, he
shall go in thither: • encourage
him: for he shall cause Iḡ-rā-el to
inherit it.

B.C. 1491

• Num. 14.
30.
• Ex. 34. 13:
33. 11.
• Gen. 1 Sam.
16. 22.

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LOUISIANA CONFERENCE

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In a current issue of the World Outlook Dr. Halford E. Luccock, of Yale University, has given his impressions of the Retreat conducted by the Woman's Missionary Council at Scarritt College in September. He closed his article by saying a thing that in the mind of this writer is of vital importance to our Church today. It is as follows:

"To one who comes to such a retreat for the first time, perhaps the most impressive and hopeful aspect of it was the promise which it gives of directing the measureless resources of the women of the Church into the spiritual work of the Church. Too long have the women been exploited by the Church into the channels of money-making, to the great loss of the whole influence of the Church. Over and over again, women have come to the Church, with Paul's question on their lips, 'Lord, what wilt thou have me to do?' and the Church has answered, in effect, 'Bake a chocolate cake or make a quilt.' We have taken the fine gold of women's devotion and stamped it flat with the image of a coin. Here, in this spirit and technique of the retreat is a more excellent way of directing the devotion and intelligence of women into the main tasks of the Church, and making such priceless gifts more available assets of the Kingdom of God."

* * *

The Federation of Christian Social Relations of New Orleans is doing splendid work under the able leadership of Mrs. Roger Sharp. The meetings are held

quarterly and the programs are planned to keep women informed along many lines pertaining to social questions. At a meeting held last quarter at Rayne Memorial Church, Mrs. Monroe Hatch discussed Communism and Fascism. Decisive action was taken at this meeting to aid in ridding New Orleans of slot machines.

On November 29 the fourth quarterly meeting was held at First Church. Mr. Mack Swearingen, professor at Tulane University, spoke on "Collective Bargaining," which provoked a most profitable discussion.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

The following report makes me glad that I am a member of a missionary society, and a Methodist one at that. Truly these Methodists do care:

Missions on the march! The 150 members of the Woman's Missionary Society, Corinth First Methodist Church, have moved forward in 1937 in a mighty procession. All five circles, three of adults and two of young women, have marched hand in hand, every woman doing her part to make the way easier and the results more significant.

Every individual and every committee has worked loyally and unselfishly, but especially through the efforts of the Christian Social Relations Committee the whole membership has moved forward. Let us note some of their activities:

Efforts to effect a more intelligent, Christian citizenry are noteworthy. The Committee cooperated very definitely in organizing a local W. C. T. U., and in other ways worked against the sale of alcohol beverages. This group, with the help of others, was able to get a substitute prize given instead of five cases of beer as advertised for a lawn dance. Temperance literature is distributed and temperance pledge cards have been signed. Two pledges against lynching were signed, among the signatures being those of the sheriff and other county officials.

This Committee has worked to maintain and promote peace. The People's Mandate to Governments has been signed. The November Yearbook program on Peace was presented to the whole auxiliary.

Someone has prayed, "May we be so sensitive to human need that we shall see Christ in every brother or sister whom we can help in body, mind, or spirit." The Christian Social Relations Committee has been living this prayer

through its work with the Negro. At the local Negro school a First Aid class of girls was organized with a registered Red Cross teacher in charge. Fourteen girls attended the twelve meetings and each received an official Red Cross certificate. During the spring and summer a Saturday afternoon Bible Class was taught at the Colored Methodist Church, the teacher being chosen alternately from our group and from their group. During the sessions, thirty Negro men and women signed temperance pledge cards. Traveling expenses were paid of a young woman to the Training School at Holly Springs. This Committee helped arrange for the Negroes to give a public program during National music Week. It helped provide a full set of encyclopedias, periodicals, and shrubbery for the school. P. T. A. meetings and other programs of the school and church are attended upon invitation.

Since Mississippi is industrializing, there is more need for work along this line. Both State representatives have been interviewed in regard to the Child Labor Amendment; one member of the Committee talked on the subject before the auxiliary.

Not only has the C. S. R. Committee promoted good citizenship, peace, interracial work, and better industrial relations, but it has also striven to promote rural development. Auxiliaries on circuits have been visited, fellowship meetings with two or more auxiliaries in attendance have been held, groups have been cultivated for the purpose of organizing missionary societies. Some read "By the Waters of Bethesda."

As extensive as this five-point program is, it does not cover all the activities of the local C. S. R. Committee. Magazine racks which are kept filled with Christian and temperance literature have been placed in the railroad stations, in the bus station, and the Colored Methodist Church. Charity patients at both hospitals are visited and are given reading matter and gifts. A destitute family is being helped, making it possible for the three little girls to attend Church School. Each month inmates of the County Farm are showered with fruit, candy and cookies.

With the Christian Social Relations Committee putting Christianity into action, may we in 1938, with Christ as our leader, march forward to help build a World Christian Community.

Jesus lived a sinless life in a sinful world, and thus made the world less sinful.

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In Memoriam

MRS. EVELEEN WILSON

She faltered by the wayside and the angels took her home on August 19, 1937. Thus is gone a tender mother, a conscientious church worker and a good neighbor.

Mrs. Eveleen was the wife of the late Harmon Wilson, who preceded her to the grave ten years.

She was seventy-two years old and had been a Christian and a member of the Methodist Church since early childhood. She was always a regular church attendant. She said when she was a girl she had walked many miles to church, that she had ridden to church in a horse cart, had gone in a buggy and in an automobile.

She rejoiced in the progress of the church and was happiest when engaged in worship or taking part in its activities. She was also interested in the young people, to whom she gave good and timely counsel.

And like the pious Dorcas of Joppa, she was loved and esteemed for her many good works and alms deeds. Noticeable among these were the many quilts she made and gave to those in need and to parsonages and preachers. The last work she did was to plan and begin a quilt for Rev. H. W. F. Vaughan of Ocean Springs charge.

She was tenderly laid to rest in the family's old resting place, the Byrd cemetery. The funeral services were conducted by Rev. Olin Nix of Vancleave charge, assisted by Rev. H. W. F. Vaughn, pastor of Ocean Springs charge, and Rev. Vaughn, Baptist minister of Vancleave. A very large crowd of relatives and friends attended the sad but beautiful funeral.

She leaves to mourn her death three daughters, five sons, twenty-seven grandchildren, four great-grandchildren, one sister and a host of other relatives and friends.

M. W. DAVID.

AN APPRECIATION

Early in the morning of October 27, 1937, our Heavenly Father saw fit to call the sweet spirit of our friend and the wife of one of our beloved stewards, Mrs. Mary Patton Dorr. The Golden cord was broken and she slipped quietly away to her Heavenly Home to be with her Savior and the loved ones gone before.

It is hard for mortal man to give one up, even to God, whose life seemed so needful. Yet we realize that God in his infinite mercy never makes a mistake. He looked at her sweet unselfish life and knew she had finished her work on earth and was ready for her crown in glory.

In early childhood she professed faith in Christ and ever afterwards was a faithful member of the Presbyterian Church. Her dignity, grace, cheery smile and happy disposition made everyone love her. She gave much thought to the mak-

ing of a happy Christian home for her husband and children. No words of praise can bespeak the noble characteristics of this life or tell the beautiful story of the contribution that this lovely life made to our world during its short sojourn here. It is with sad hearts we present this memorial to the family and extend our deepest sympathy to her husband and two sons. She left to them the undying influence of a devoted wife and mother and a saintly Christian woman. They will always cherish her memory and rise up to call her blessed.

"There is no death! The stars go down
To rise upon some other shore,
And bright in Heaven's Jeweled Crown
They shine forever more."

The Woman's Missionary Society of
Sardis Methodist Church.

MRS. CORDELIA KNIGHT CLARK

Mrs. Cordelia Knight Clark was born 82 years ago near Winona, Miss., and peacefully died, recently, in the home of her son, near Drew, Miss., surrounded by children, grandchildren, other relatives and friends.

She was married early in life to Mr. I. A. Clark, a devout Christian and lifelong Methodist. She reared three step-children and three of her own, all of whom became useful citizens and consistent Christians.

Sister Clark joined the Baptist Church when just a child and after her marriage to Mr. Clark she united with his church and lived a beautiful Christian life to the end of her long years. She was one of the old time mothers whose interests centered in the home. As all mothers do she had trials and problems but she was never heard to complain. She was always cheerful and seemed to be genuinely happy when spreading sunshine in the way of others. Even in her last illness when she suffered so much she never complained and bore it with real Christian fortitude.

After her husband's death, in 1920, she made her home with her children. Her last years were spent in the home of her son, Albert, where loving hands did every thing possible for her comfort and happiness. After a lingering illness she passed to her eternal reward, September 17, 1937. The next day funeral services were held at the home, conducted by

Rev. T. B. Thrower, assisted by several other ministers, who are close friends of the family. The body was then laid to rest in the Drew cemetery, beside that of her husband, to await the final resurrection. She is gone but her influence will live on.

WISTER D. BENNETT.

A poor woman once told Rowland Hill that the way to heaven was short, easy, and simple; comprising only three steps—out of self, into Christ, and into glory. We have a shorter way now—out of self and into Christ. That is heaven begun below—a little of what waits us over there.—D. L. Moody.

The thief on the cross had nails through both hands, so that he could not work; and a nail through each foot, so that he could not run errands for the Lord. He could not lift a hand or a foot toward his salvation, and yet Christ offered him the gift of God, and he took it. He threw him a passport, and took him with Him into Paradise—D. L. Moody.

The total number of full members now on the church roll in the Congo Mission as reported at the recent annual Mission meeting is 4,632. The total number of preparatory members on the roll is 3,016. The number of adults baptized during the past year was 655.

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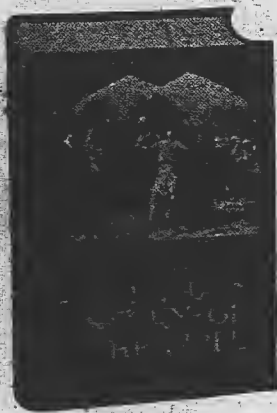
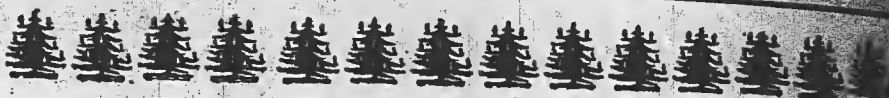
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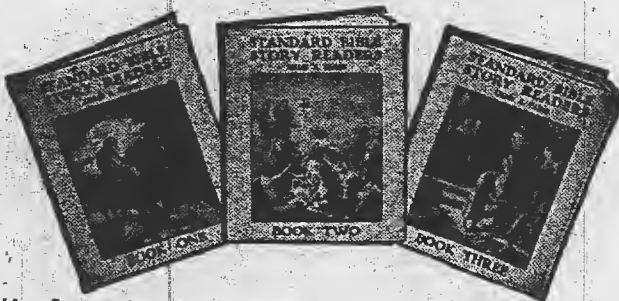
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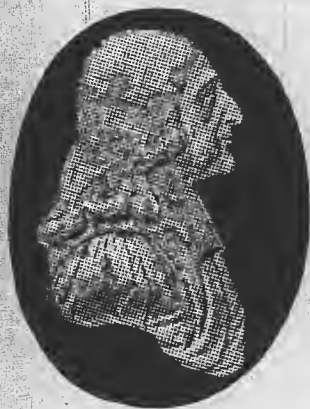
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which she can never ascend to the mount
of God.

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Stir up especially the minds of all Chris-
tian people to follow "the truth as it is
in Jesus," and exercise themselves "to
have a conscience void of offence toward
God and man." O that true religion,
justice, mercy, brotherly kindness, and all
things else that are praiseworthy, may so
flourish among us, that we may enjoy the
blessings of peace and plenty, and there
may be no complaining in our streets.

DOWN THE ROAD

Missionary Council, Savannah,
January 11-14, 1938

Emory Ministers' Week, Dr.
Geo. A. Buttrick Lectures
on Prayer, Jan. 24-28, 1938

MR. D. H. HALL



Mr. D. H. Hall was born near Abbeville, Miss., in 1868. He moved to New Albany in 1892 where he achieved success in the lumber industry. He joined the Methodist Church in 1892, was elected steward in 1902, and has been chairman of the Board for the past twenty years. He has been active also in Conference-wide affairs: Member of two General Conferences; Conference Director of the Centenary Campaign; Conference Lay Leader, Trustee of Grenada College, and Trustee of the Methodist Hospital, Memphis. The North Mississippi Conference has no more worthy and faithful layman than D. H. Hall.



Wallet of the Week



MODERN JEWISH PERSECUTIONS have reduced the race to a tragic plight. In an American university three Jewish students are reported to have been branded—one with a swastika. It is claimed that six hundred thousand Jews have been reduced to the status of pariahs (outcasts), and their children insulted by teachers in the public schools. One writer says: "Except for a shipwrecked Zionism to which the leaders and their followers are still hopelessly clinging, maybe a new king will arise, no remedy hovers in sight except oceans of Piffle, Palliative, Pulpiteering."

* * *

THE PROVINCE OF SASKATCHEWAN in Canada is the most denuded and drouth stricken section in America. Fruits and vegetables are being sent in from other Canadian provinces in order that the people may be fed. But, despite the fact that large areas are in the grip of a relentless calamity, no visible source of material support remains, and every natural resource has disappeared, there is a rising tide of religious faith and experience the like of which is not to be found anywhere else in the world. Truly "God moves in a mysterious way, His wonders to perform."

* * *

GENERAL ERICH von LUDENDORFF, famous German Commander of the World War, and reputed to be pronouncedly anti-Christian, is facing death at the age of seventy-two. Out of the deepening shadows of life, he is reported to have said, "Nothing in this life can frighten me—I have been through too much." Since he is avowedly anti-Christian, one wonders why he should have said, "nothing in this life," or why any person with a clear conscience should feel that he must reassure the world as to his personal calm as the ordeal of death approaches.

* * *

THE INTERNATIONAL MISSIONARY COUNCIL, which was to have been held in China, has been changed to India on account of the war situation in China. There was some talk of postponing the meeting until peace might be restored, but owing to the grave problems facing the world and particularly the missionary enterprise, it was decided to transfer it to India. The Council meetings will be held in the new buildings of Madras Christian College just outside of Madras, December 10-30, 1938—the time originally scheduled for it.

JOHN D. ROCKEFELLER is said to have become interested in motion pictures to the extent of an investment of ten million dollars which he made in a readjustment of leases with a certain motion picture company. As a result, the Music Hall in New York is being managed by the Rockefeller interests, and the proponents of cleaner pictures are earnestly hoping that Mr. Rockefeller may be prevailed upon to enter the field of production as well as the more limited field of exhibiting films produced by others. It is believed that the staunch character and ideals of Mr. Rockefeller might do much to lift motion pictures to a higher plane.

* * *

A "FREE" ALBANIA is one of the freakish results of political revolution. In 1912, Albania rose in revolt against the autocracy of the Turk and achieved her liberation only to discover that she had exchanged masters. Today her banks, her public buildings, her army instructors, and the control of the development of her natural resources are in the hands of Italians. Even the agricultural exports are the exclusive right of an Italian firm. Internal affairs are said to be in the hands of a tribal chief who is virtually a petty dictator with an Italian overlord.

* * *

A CERTAIN UNJUST JUDGE once rendered justice that he might avoid petty annoyance by a widow. Another judge is reported to have suspended a conviction for manslaughter with the strange excuse: "There is no question that Curry was drunk. Because he drove while drunk, very little evidence is required to prove driving so as to endanger lives and safety of the public.

"But to be guilty of leaving the scene of an accident, the driver must have left knowingly. He must know what he is doing at the time.

"Manslaughter must result from wilful, wanton, and reckless conduct. If Curry was so drunk that he could not formulate his will, can it be said that he is guilty of being wilful, wanton, and reckless?

"His mind was not clear enough to appreciate what he was doing, and therefore he is not guilty of the charges of manslaughter."

A MAN AND HIS TWO-YEAR-OLD SON HAD BEEN KILLED ON THE STREET BY DRUNKEN DRIVER.

New Orleans Christian Advocate

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W. L. DUREN, D.D., Editor-Manager

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Publisher

EDITORIAL

AN UNUSUAL BEREAVEMENT

It has seldom happened that two outstanding figures, even in our national life, have been claimed by death in a single day; and it was, therefore, a rather remarkable incident when on Sunday, December 5, two of the conspicuous figures in the history of the Colored Methodist Episcopal Church should have been translated. This great experience of sorrow was brought about by the passing of Bishops Isaac Lane, of Jackson, Tennessee, and Elias Cottrell, of Holly Springs, Mississippi. They were two of the oldest and most colorful leaders of the Church which was founded at Jackson, Tennessee, December 16, 1870, when Bishops Robert Paine and Holland N. McTyeire, of the Methodist Episcopal Church, South, ordained William Henry Miles and Richard H. Vanderhost Bishops of the newly-created Church. Both Bishops Lane and Cottrell had been slaves, and both were conspicuous in the religious and intellectual development of the Negro race.

Bishop Lane had reached the age of one hundred and three years, he was ordained to the ministry in 1866, and was a bishop of his Church for more than sixty years. He was retired in 1914. He was the founder and for a number of years the president of Lane College at Jackson, Tennessee. The immediate cause of his death was a paralytic stroke.

Bishop Cottrell, who was more than eighty years of age, had been a bishop for many years, and he is credited with founding Miles Memorial College, Birmingham; Homer College, Tyler, Texas; Haygood College, Haygood, Arkansas; and Mississippi Industrial College at Holly Springs, Mississippi. The latter institution was largely sustained by his sacrificial toil and unfailing devotion.

The loss of those two leaders in a single day severed almost completely the direct connection of the Colored Methodist Episcopal Church with the old South to which its membership belongs by ties which no other group can ever know. These fallen heroes of the old regime will be honored by a wide circle of friends in the Methodist Episcopal Church, South. Hand in hand they labored in a day that was troubled and a day when they go to receive the

crown for which each toiled and sacrificed so long.

INVOLUNTARY LIQUIDATION

There was a time when the assembling of great diplomats was really an international event and the agreements which they reached were authoritative in shaping the relations of the nations of the world. But when international treaties became mere scraps of paper, the process of dissolution for diplomacy began. Today the most discredited institution that we know anything about is international diplomacy. The call for an international conference is simply the signal for another fiasco to be paid for out of the pockets of an exploited public. International diplomacy is without sufficient acidity to stain the litmus paper, or enough of authority to collect its own salary. The most that diplomatic conferences do, whether in Geneva, Brussels or elsewhere, is to pass "Concordats" made up of monitory resolutions and sympathetic platitudes, or blustering nothings which add to the world's disgust for a deflated institution in a state of involuntary and unconscious liquidation. Evidence of this fact is stamped upon the story of Manchuria, Ethiopia, Spain, and unhappy China. The utter powerlessness of diplomacy is causing a reaction toward the policy of national isolation which existed before the World War. Germany, Italy and Japan have defiantly spurned international settlements, and only recently the Scandinavian countries respectfully declined to enter into or become party to diplomatic pronouncements. There are secular minded and superficial observers who insist that the Church is disintegrating and that the state will ultimately take over the social assets and the benevolent responsibilities of religion. Such persons need to reflect a little upon the empty and vain gestures of diplomacy before they decide to dispossess the Church. We dare to believe that the Church will be serving the generations by the will of God when the present day parades of protest and repudiation have been forgotten. The authority of the Church may suffer for a time, but while Jehovah abides it cannot become hopelessly or finally bankrupt.

"RACIAL EXCLUSION"

Under the above caption, the December issue of *Opportunity, A Journal of Negro Life*, carries an editorial which rather surprises us. The editor is able and outspoken always, but we feel that in a part of this editorial he allowed himself to be betrayed by his feelings. We quote only one paragraph:

"In the great cosmopolitan city of New York there has been a visible tightening of the restrictions against Negroes in hotels that previously accepted them, albeit reluctantly. Here, above all places, a policy of exclusion has the least justification. Here the Negro participates in many civic activities, holds responsible positions in the public service, has attained a high degree of cultural appreciation. Just why, then, New York hotels inaugurate and maintain a policy that parallels the uncivilized customs of Mississippi is a question."

This magazine is the official organ of the Urban League. Rev. Lorenzo King was reported to have sought legal aid of the League to prevent the consummation of the Plan of Union for American Methodists. We happen to be a native of Mississippi whose "uncivilized customs" are railed against, gratuitously, so far as the particular issue is concerned, we think. We can appreciate the resentment of the inconveniences caused by racial exclusion, we can understand the aspirations of the Negro, and we sympathize with his desire for comfort in travel and public entertainment. But we have seen many times a publication of statistics regarding banking interests and other property holdings which make it difficult for us to understand just why the Negro should insist that hotels built and operated by white people should provide an entertainment which he has been slow to provide for himself. We know that it would be difficult to maintain Negro hotels in some sections, but we cannot believe that such should be the case in New York. But why should an argument against racial discrimination in New York be weakened by lugging in Mississippi which has not even one highly congested urban center? It is even implied that the civic, social and cultural conditions in Mississippi might justify "racial discrimination" in that State not to be tolerated in New York. The very comparison seems to us to justify for Mississippi the practice complained of in New York. We feel that his case would have been stronger if he had left Mississippi alone.

A SACRED TRUST

In no sense do we mean to criticize individuals, nor do we raise question as to the motive of anyone, but we have the feeling that some who are responsible for the administration of funds collected for specific

uses may momentarily overlook the delicate nature of the trust. It may be easier to secure needed funds from administrative boards and the element of irritation may be less than that of a public appeal, but we do not think that money collected and allocated for a fixed purpose can be legitimately diverted to any other use, however worthy it may be. If the use in question be in line with the interest committed to a board, then the contribution cannot be questioned, but if not, no argument can justify it and no worthiness of end can make it right. We are one hundred per cent against diverting funds to uses not indicated, no matter what the reason adduced for such a course.

Editorial Miscellany

By Dr. H. T. Carley

WHAT TIME IS IT?

It would be hard to get along without clocks. The cheerful "tick-tock, tick-tock, tick-tock" from the faithful timepiece as it marks the passing of the minutes and hours is like pleasant music. The striking of the hours and half-hours helps us to remember that time is fleeting, and it calls us to the performance of present duties. Its open face and plain figures are tokens of sincerity and truthfulness.

The clock, though, has one exasperating habit. You awake in the night and lie there, wondering what time it is, for what seems an age. You can hear the clock, but it's too dark to see it. You console yourself with the thought that it will have to strike pretty soon; and then, next day, you can tell your friends how much sleep you lost in the wee hours. The longer you lie there, the more restless you become, until it seems that you will have to get up, strike a match, and see what time it is. Just as you reach the point where you can stand it no longer, you hear the grinding that indicates the clock is about to strike, and you rest your head comfortably on the pillow to hear the news. And the clock strikes ONE. Now what time is it? Is it really one o'clock, or is it half-past something? There is nothing left to do but to get up, strike that match, and take a look. What an exasperating thing a clock can be!

But, after all, there is nothing the matter with the clock. It has done its whole duty, striking, not to suit the whims of a restless sleeper, but according to the plan of its maker in the arrangement of its wheels and the pull of its springs. The trouble is, not that the clock struck the wrong number, but that the sleeper woke up at the wrong time.

A lot of things we don't understand are all right.

TO MISSISSIPPI METHODISM

By Bishop Hoyt M. Dobbs

"A dining room table with children's eager, hungry faces around it, ceases to be a mere dining room table, and becomes an altar."

Such an altar stands to the glory of God, and the honor of all our people, in the city of Jackson, where daily large numbers of homeless children assemble to enjoy their food and drink in the name of Him who blessed little children by the words of His mouth and the touch of His hands.

The North Mississippi Conference at Clarksdale, and the Mississippi Conference at Hattiesburg, unanimously authorized us to take immediate steps toward the payment of our debt on the orphanage property. United and determined effort between now and December 31st will take us to victory.

Through the generous offer of eight noble friends the sum of \$10,250.00 will be donated on condition that the whole debt of \$70,000.00 be paid by December 31st of this year. We have \$4,000.00 in bank—making a total initial response of \$14,250.00 as we begin the Campaign.

By these terms, we have the privilege of earning a cash prize of \$10,250.00. This is a golden opportunity.

Every Presiding Elder, every Pastor, every Official Board, every member of the Methodist Church in Mississippi is asked to meet this fortunate hour in the spirit of the Christmas time and with business-like determination.

I appeal not only to the Methodists, but to all of the friends of homeless children in Mississippi. A check sent to Judge H. V. Watkins, at Jackson, will give the donor joy, and help to bring release from debt to a most worthy institution. I have stated the facts. Prompt and decisive action will light the lamps and ring the bells at the Children's Home.

BOOKS

The Old South, Struggles for Democracy
—By William E. Dodd, The Macmillan Company, New York, Price \$3.75.

Mr. William E. Dodd, the author of this very informative volume is U. S. Ambassador to Germany. The book is a detailed account of colonial settlement and the development of democracy on the Atlantic seaboard—Maryland, Virginia and the Carolinas. It begins with the fact that the colonial history of that section was steeped in the literature of the Reformation. The author spares no pains to establish, regardless of its effect upon commonly accepted views of English colonial philanthropy on the traditional view of the religious idealism of early American history, the whole sordid story of our political, social and religious progress. Upon the authority of early records, he shows the jockeying of political rivals for control and the

on the life of the people; the effect of the ebb and flow of economic fortune upon the political and religious loyalties of the settlers; and the gradual evolution of a population, two-thirds of whom were originally indentured servants, into an upstanding democratic people. The evolution is shown to have been not wholly due to internal processes, but to have been greatly influenced by a large accession of noble and constructive royalists who fled from England in the days of the decline and fall of the Stuarts. The indirect influence of the development of the sugar industry in the Barbadoes, and the Dutch traders, as factors, are studied, also. The story of the church and particularly of the church warden as a neighborhood informer and an ecclesiastical manipulator is amazing. It is a book worthy of a place on the library table of every home, for it turns the dull recitals of our school histories into a colorful romance of colonial genius and heroism.

The Smaller Sects in America, By Elmer T. Clark, Cokesbury Press, Nashville, Price \$2.

This book by Dr. Clark is well written and is unique in that it is the first to deal with its field. The author exhibits unusual genius in the collection of data for the interpretation of the smaller and less known religious organizations. Some of the sources are open to question, and some of the data may not be altogether accurate, but the fact remains that it is still the most reliable and the only work which deals exclusively with these numerous bodies. Any person who would possess the best and the most exhaustive study of our small and peculiar cults will have to depend upon the mine of information to be found in this volume. Dr. Clark has rendered a real service in this study of the two hundred smaller sects which compete for American religious allegiance.

The Peril of Modernizing Jesus, By Henry J. Cadbury, the Macmillan Company, New York. Price \$2.

In the preface, the author states that it is not his purpose "to give a rounded portrait of the historical Jesus;" but, as an oculist adjusts glasses to correct the vision, so he seeks to correct or cancel the defects of the modern view—a view which reads into the Gospels institutionalized ideals and codes of which neither Jesus nor his age knew anything. The author feels that the modernizing of Jesus reduces the Gospels to the level of the oracles of the pagans, and that it is practically a taking refuge behind an effigy of Christ. Numerous quotations of parables, precepts and incidents are used to show that Jesus dealt immediately with the individual, not with society as a whole; and that his doctrine was "make the tree good." In his view, we reverse the process and seek to bring in the Kingdom of God through a mass movement which denatures Christianity

and emasculates the individual—the norm of thought and method of Jesus. He intimates that the modernizing process has reached a point where Christianity is almost divorced from its founder by forcing its expression into the matrix of popular, even selfish interpretation, a fact which has been responsible for a series of retreats, and a babel of tongues which may leave many wondering what is fixed and what may really be believed. In our opinion this book is one of the most sane, thought-provoking, and constructive studies of Jesus that we have seen. It is infinitely removed from the shallow, pep-talk type of preaching so prevalent today—a style of preaching which echoes a prevailing mood without exerting itself to justify or to correct its assumptions. We commend it to any person who desires a book to furnish food for thought.

Gather Up the Fragments, By C. F. Mitchell, Parthenon Press, Nashville. Price not mentioned.

The twenty-two sermons comprising this volume are in the nature of an extension of a ministry of forty years in Indian Territory and Oklahoma. They represent the study and compilation of material from many sources, but in no less degree do they embody the ripened experience of one who has given himself to a lifelong quest for souls. From this statement it must not be imagined, however, that this is a volume by one whose ministry is a spent force. There is a versatility and a surprising freshness in the treatment of the various themes, and the book should serve to inspire interest in materials, classic and modern, by which one's ministry might be greatly enriched, both as to charm and effectiveness.

"Make Life Worth Living," by Joseph R. Sizoo, The Macmillan Company, New York. Price \$1.75.

In its twelve chapters this book deals with life's practical problems in a direct and helpful manner. The author presents something of a symposium of social, political and religious dissent against which he presses rather vigorously the fact of the futility of solutions which leave God out of account. At times one feels that the argument by a process of elimination is a little overdone. But the feeling is not justified in the end, for the chapter, "What's Right With the Church," sounds no uncertain note. It is worthy of the institution whose history has been as a thread of gold running through the story of the human race. The author has had wide experience in dealing with the troubles of men and women, and he insists that the ministry which fails to satisfy the hunger for God is a failure. The book is written in an easy style, it is rich in illustrative material and abounds in gripping sentences: "Philosophy may give you a syllogism, but that will not calm the troubled mind." "The story of Job is the story of the search for justice; (Continued on page 11)

Louisiana Conference

PERSONAL AND OTHERWISE

Rev. F. J. McCoy reports that he has been warmly received by the people of his new charge, Wisner. He is not a stranger to Monroe District.

Mrs. J. P. Pigott, Zachary, La., adds to a business note the appreciative assurance: "I have been taking the paper over thirty years and enjoy every copy."

Rev. Henry A. Rickey, recently assigned to Second Church, New Orleans, where there is no parsonage, is now domiciled at 925 France St.

We appreciate a cordial note from Mrs. F. A. Bacon, Crowley, which ends with the heartening words: "We must have the paper."

Rev. C. F. Sheppard is comfortably domiciled at Lake Arthur and is looking forward to a great year. He reports a cordial reception and that his people are in good spirits.

Rev. R. F. Harrell, who took the superannuate relation at the recent session of the Conference, is now located in his home at Mississippi City, Miss., where he can be reached by his friends.

Rev. J. E. Hearn, reporting from Zachary, says, "We are on our new field and have found everything in fine shape, and, of course, we are looking forward to a good year."

Mrs. Erle Read, Tallulah, has our sincere thanks for the renewal of her subscription which she desires to share with Mrs. S. W. Plauche of Lake Charles, since she herself has access to the paper otherwise.

We regret to learn of the painful accident which happened to Dr. John T. Crebbin, of Shreveport, a few days ago. He sustained an injury to his knee in a fall, which necessitated his going to a hospital.

Rev. and Mrs. J. A. Alford are pleasantly domiciled at the Felicity parsonage and Bro. Alford is gaining strength very rapidly following his recent operation. He expects to take up his work in earnest about the first of the year.

Mrs. W. O. Kernan, a member of First Church, New Orleans, requests the change of her Advocate to Station Hospital, Fort Sam Houston, Texas, where she is spending some time with her daughter, the wife of Maj. W. C. Royals.

Rev. A. A. Collins, in asking the change of his paper to Cotton Valley, requests also the mailing list for his new charge. The lively interest manifest in the Advocate is an encouraging factor in our outlook.

From "Idaho Yarn" of December 4,

we note the welcome of Lieut. R. W. Faulk to his first permanent duty as chaplain in the Navy. His assignment is to the U. S. S. Idaho, and his address is "U. S. S. Idaho," care Postmaster, San Pedro, Calif.

Rev. K. W. Dodson, is back at Gueydan and he says that his "red-headed" pencil reminds him of his duty to the Advocate, a duty which he promptly discharged. The delight of the people at his return found expression in an old-fashioned Methodist filling of the larder.

Bishop Hoyt M. Dobbs is scheduled to hold the session of the Cuba Conference which meets at Cienfuegos, Decem-

REMEMBER THE SUPERANNUATE

There are sixty-six superannuates and widows of preachers in the Louisiana Conference. Many of them do not receive the Advocate, and few can spare even a dollar from the meager support which they receive. Will you not share in a Christmas gift to those who abide in the shadows of retirement? One dollar will send the paper for a whole year—new or renewal. Write these worthy veterans on your list to be remembered at Christmas. Send any amount to the Advocate Christmas Fund, 512 Camp Street, and we will see that it is applied as directed.

ber 30. Bishop Ainsworth is in charge of that field, but his health is such as to make it advisable for him to have assistance.

We regret to note the passing of Mrs. F. B. Hill, of Ponchatoula, on last Saturday. She had been ill for a long while, having spent several weeks of the present year in a Baton Rouge hospital. Her remains were carried to Bossier City and interred by the side of her late husband, Rev. F. B. Hill, long a member of the Louisiana Conference.

We appreciate clippings from Los Angeles sent by Mrs. G. O. Salassie of Sildell. The clippings report the enthusiasm over the approval of the Plan of Union, and a series of joint services being held by Dr. Roy L. Smith, of First M. E. Church, and Dr. Bob Shuler, of Trinity Church. The music was under the direction of Mr. Homer Rodeheaver.

Rev. J. M. Boykin, Waterproof, sends a clipping announcing the death of Mrs. D. A. Gorton at Shreveport on November 20. She was the daughter of Col. E. L. Wailes. She was long a resident of Waterproof and a Methodist. At the time of her death she was a member

of Noel Memorial Church, Shreveport. Burial was in Natchez, Miss.

WESLEY'S WARM HEART AND SAVANNAH

In 1938, world-wide Methodism will commemorate the 200th anniversary of the transformation of John Wesley in the little society meeting in Aldersgate Street, London. In a very real sense the spiritual preparation for this heart-warming experience was in the city of Savannah, Georgia, where Mr. Wesley spent the two years immediately preceding the Aldersgate awakening. It is fitting, therefore, that the Aldersgate Commemoration should be launched in Savannah, the only city in America where Mr. Wesley actually labored in person.

The Aldersgate session of the General Missionary Council of the Methodist Episcopal Church, South, will be held in Savannah, January 11-14, 1938. This is the greatest meeting of a general nature being planned in connection with the Aldersgate event; all American Methodists are invited to attend and the great branches



WHITEFIELD CHAPEL, BETHESDA ORPHAN HOUSE, SAVANNAH

The famous Orphan House at Savannah was founded by George Whitefield in 1740 and figures prominently in the history of early American Methodism. It was supported by offerings raised by George Whitefield and on his death gave the institution to Selina, Countess of Huntingdon, who continued its support. It is the oldest Orphanage in America. During the General Missionary Council in Savannah, January 11-14, a pilgrimage will be made to Bethesda.

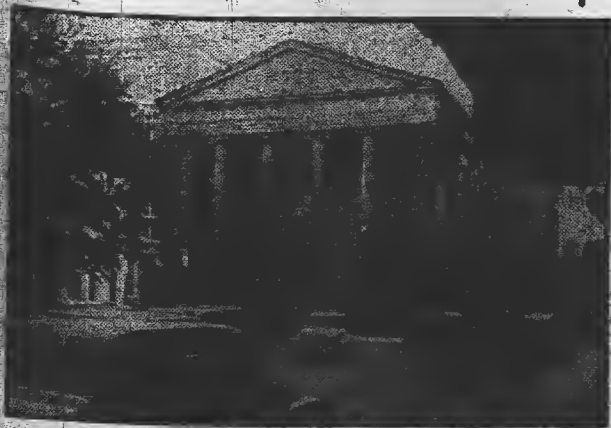
of the Church will be represented in the program. A national pilgrimage of Methodists to Savannah will feature the event. One of the most distinguished programs ever presented in the city has been arranged.

The Nature of the Program

The Council program will have certain distinct features: (1) The mornings will be devoted to addresses delivered by outstanding American Methodists on themes congenial to and growing out of Mr. Wesley's heart-warming experience at Aldersgate. (2) In the afternoons there will be pilgrimages to the spots in and about Savannah made sacred by the personal presence of Mr. Wesley. At each place an historical lecture will be delivered by Dr. Paul N. Garber, Professor of Church History at Duke University, and the outstanding authority on the history of American Methodism. (3) At 5:30 each evening there will be a Vesper Class Meeting in Trinity Church, the oldest Methodist Church in Savannah. These will be reminiscent of the practices of early Methodism and will be conducted by Dr. Henry C. Morrison, President of Asbury College and Editor of the Pentecostal Herald. (4) The night meetings will be held in the great Savannah Auditorium. There will be mass meetings addressed by distinguished persons, two addresses being delivered each evening.

A special interest attaches to the pilgrimages conducted by Dr. Garber. These will include on the first day the sites of Wesley's landing on American soil, an historical service being held on Tybee Island. Visits will also be made to Thunderbolt, the fishing village which figured so prominently in Mr. Wesley's Journal; Bethesda, the Orphan House founded by Charles Whitefield in 1740; and the

CHRIST CHURCH, SAVANNAH, GEORGIA



Christ Episcopal Church, at Savannah, claims the Wesley tradition. On either side of the doors may be seen bronze tablets honoring John Wesley and George Whitefield as pastors. Immediately behind this building the John Wesley Hotel stands on the site of Wesley's residence where he held the meetings characterized as "the second rise of Methodism." During the meeting of the General Missionary Council in Savannah, Ga., January 11-14, 1938, pilgrimages will be made to all the Wesley shrines in and about Savannah.

various spots where Mr. Wesley preached in Savannah.

Plans are being made for a trip to St. Simon's Island and the now deserted vil-

lage of Frederica, second only to Savannah itself in the American labors of Wesley. This island is situated 80 miles south of Savannah near the city of Brunswick. At Frederica is the ruin of the fort erected by General Olgethorpe as a defense against the Spanish in Florida. Nearby is the Wesley Oak, under which Mr. Wesley is supposed to have preached. Near also is the site of the house erected by Mr. Wesley as a meeting house, and the site of the only home of Mr. Olgethorpe in Georgia. This is one of the most beautiful and most historic spots in America.

Make Arrangements Early

The tremendous attendance at this Aldersgate Council will tax the capacity

THE FIRST METHODIST CHURCH IN SAVANNAH

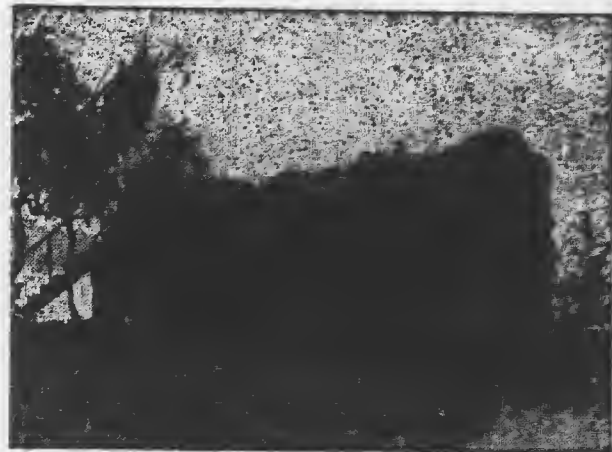


This building was the first Methodist Church in the City of Savannah. It is now a residence. Mr. Wesley, of course, did not preach in this building. During the General Missionary Council held at Savannah, Ga., January 11-14, 1938, pilgrimages will be made to all the Methodist shrines in and about the city.

of the city of Savannah. All persons should make their arrangements to attend as early as possible. A booklet is available giving the detailed program and full information regarding hotel facilities, etc. For a free copy of this booklet, write to Dr. Elmer T. Clark, 624 Doctors Building, Nashville, Tenn.

At Kandolo, the largest center in the Nodja district, of the Congo Mission, the district was opened in the fall of 1935, there are now 300 students enrolled in the regional school.

FORT FREDERICA, ST. SIMON'S ISLAND, GEORGIA



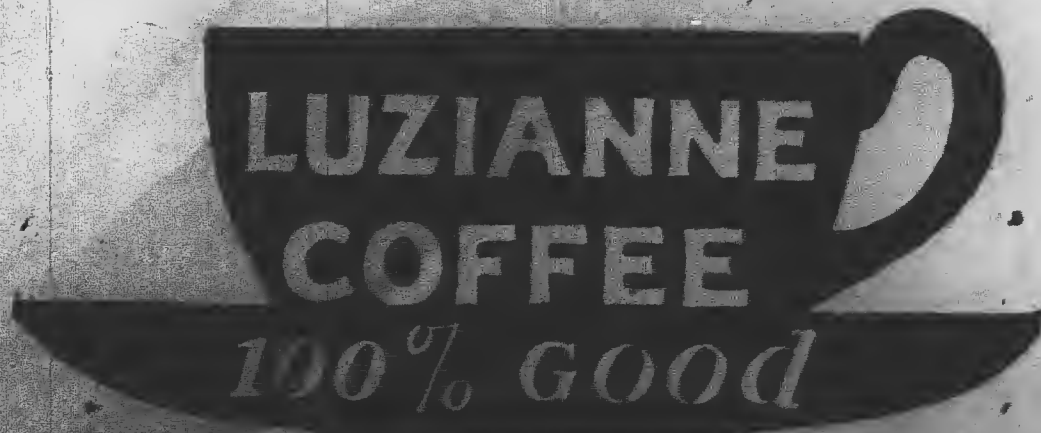
This is all that remains of the Fort built by General Olgethorpe at Frederica, famous as the scene of many labors of John and Charles Wesley. This Fort was built as a protection against the Spanish in Florida. Frederica is now deserted, only a few ruins remaining. It figures very prominently in the Journal of John Wesley. During the meeting of the Missionary Council at Savannah, Ga., January 11-14, 1938, a pilgrimage will be made to Frederica and a service will be held on its sacred soil.

GENERAL CONFERENCE ENTERTAINMENT

The Committee on Entertainment of the 1938 General Conference has made arrangement with the five leading hotels in the city of Birmingham for the convenient and comfortable care of all delegates and others officially connected with the General Conference. As soon as the lists of delegates and the specified desires for accommodations come to the Committee, the assignments will be made, as nearly as possible complying with individual needs and wishes.

Dr. Marvin A. Franklin, Highlands Methodist Church, Birmingham, is chairman of the Hotels Committee, and will have charge of making all assignments. Already he has received a number of communications, all expressing a desire for entertainment at the Tutwiler Hotel. He wishes to make it clear that, although it will be impossible to place all delegates at the Tutwiler, comfortable and convenient quarters will be provided for every individual and for all delegations.

FOSTER K. GAMBLE,
Secretary Executive Committee.



Mississippi Conference

PERSONAL AND OTHERWISE

Rev. H. W. F. Vaughan is at his new post of duty in Lumberton, and in getting fitted into his new task, he does not forget the Advocate and its weekly visits to his parsonage home.

Mrs. Missouri Luke, who requests the change of her paper to Philadelphia, Miss., Route 3, adds the assurance of her enjoyment of it. The paper is a Mother's Day gift from her daughter, Mrs. Will Fulton.

Rev. W. M. Sullivan, writing from Forest, says that if any preacher wishes to feel good at Christmas let him take a good load of groceries to a nearby superannuate and see the expression of gratitude.

Rev. G. E. Allan's genius for attractive publicity finds a worthwhile opportunity in the appeal of the superannuate. His special "Love Gift" offering envelope is worthy of the cause, and he will gladly supply any pastor desiring to use them. The price is sixty-five cents per hundred graduated to fifty cents per hundred in five hundred lots. He will gladly fill orders sent to him at Purvis.

The National Student Conference to be held in St. Louis, December 28-31 will be limited to 1,000, including 300 adult counselors. An impressive program is being worked out and the platform speakers will represent the entire country, North, South, East and West. We presume that a full outline will be given out in a few days. Centenary Methodist Church, St. Louis, is the official host of the Conference, and it will be fully representative of the three Methodist bodies now approaching the consummation of organic union.

TO THE LAYMEN OF THE MISSISSIPPI CONFERENCE

Just before our Annual Conference there came off the press the first cloth-bound volume of Mississippi Conference history since 1908, entitled "Methodism in Natchez," by Rev Henry G. Hawkins.

This volume is more than the history of just one church or one section of our Conference, although it should prove to be a veritable treasure to the people of Natchez and the Natchez country. It contains accounts that precede the organization of our Conference in the Natchez country. Our very State of Mississippi was born in a Methodist church building in the Natchez country.

For many years Natchez was the outstanding church of Mississippi and the whole southwest, and thus the Natchez pastors were leaders in our Conference

and in our whole connectionalism. On the pages of "Methodism in Natchez" many great men of our Church re-live their lives before us—men like Tobias Gibson, Lorenzo Dow, John Johnson, who is too little known to us, Launer Blackman, William Winans, Benjamin Drake, John Lane, C. K. Marshall, Thomas L. Mellen, W. B. Lewis, W. C. Black, Wm. H. Watkins and his son, A. F. Watkins—and a hundred other pastors and laymen of whom the world was not worthy. To read this book is to be informed and inspired.

Laymen over here in east Mississippi testify that they find the volume both interesting and profitable. It is being

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praised by layman and minister alike. One of our loyal laymen praised the book highly on the Annual Conference floor, and his testimony was unsolicited and unexpected.

This volume contains 222 pages, is both substantial and attractive, and sells for only \$1.25. That we might have a large immediate distribution of this volume and use the proceeds to publish at an early date Rev. J. B. Cain's history of our Conference, and also to make it possible for every preacher to have a copy of this volume, we are presenting a copy to every preacher who sells three copies in his membership. Please ask your pastor to secure this volume for you and help him to sell other copies in your church. Hay we suggest that it will make a nice Christmas present?

One other matter: If your church was organized before 1871, make certain that an account of its origin and history is sent at once to Rev. J. B. Cain, Hazlehurst, or to me—that it might get in the next volume of history.

GEO. H. JONES.

Ellisville, Miss.

MISSISSIPPI CONFERENCE W. M. S.

(Carried forward from page 14)

One so large, one so small, with a contrast most grim,
A handbox for me and a mite box for Him.

"I paid for my hat and I paid for my gown,
And I paid for the furs that I purchased downtown,
And when I returned it was plain as could be,
A mite box for Him, and a handbox for me.

"I tossed in a dime, but it didn't seem right.
I couldn't be proud of that curious sight;
So I took out my check book and tried to be square,
For I wanted my givings to look like my prayer."

MRS. PAUL ARRINGTON,
Petal, Miss. Conference President.

A MESSAGE OF APPRECIATION

Dear Dr. Duren: Please allow me to say to you and through the Advocate to say to all my brethren and friends that I sincerely appreciate every expression of love and sympathy extended me during my recent illness. Especially am I grateful for the telegram sent by the Annual Conference and for the prayer which the Conference offered in my behalf. The Lord has been gracious to me and I am looking forward to a great year in His service.

Sincerely,
SWOPE NOBLIN.

SCARRITT COLLEGE BROADCAST

Scarritt College will give its annual broadcast over Station W.S.M. on the evening of December 17, 9:30 to 10:00, Central Standard Time.

The Scarritt Choir, under the direction of Dr. Charles C. Washburn, will give a brief program and greetings will be given by nationals and furloughed missionaries from nine countries.

All friends of Scarritt are invited to "tune in" for this program.

REV. H. L. DANIELS WELCOMED

The Wesson Methodist Church, by tongue and token, welcomed its pastor, H. L. Daniels, as he returned to serve his third year, December 1.

The pounding grew out of a prayer meeting devoted to lip homage of minister.

Mr. George R. Granberry led the meeting and called Mr. J. M. Ewing, expressed the high opinion of the of stewards for Mr. Daniels. Mr. Armstrong, Miss Mary Miller, Mr. W. C. Westbrook and Mr. W.

brook gave the praises of the church, Copiah-Lincoln, the Missionary Society and the Church School, respectively. Mrs. J. M. Ewing and a vocal quartette composed of Earle McGee, Josh Massey, Garland Perritt and James Perritt furnished music for the service.

At the parsonage the congregation viewed the material evidence of the love of Wesson for her pastor. The large dining table and the chairs were all heaped with all manner of food as well as dry-goods.

Mr. Daniels, in stating his appreciation, said that he did not ordinarily approve of poundings, but that this one was so great that it must be a token of inner feeling and that he approved heartily. He stated further that he was proud to feel that this represented appreciation of his efforts.

CURTIS YOUNGBLOOD, JR.

TO CHINA FOR CHRISTMAS

Bishop Arthur J. Moore

These lines are hurriedly written on November 27th, at Vancouver, British Columbia. Outside it is cold and rainy, and the nearby mountains are already blanketed in snow. From the hotel window can be seen the Empress of Canada, on which I sail today. If all goes well, we will sight Yokohama, Japan, about December 14th, and another ship will bear us to Shanghai, where I hope to be busy in the war area when Christmas comes.

I have as traveling companions Rev. J. W. Burke and Rev. W. A. Estes, long-time missionaries in China. Brother Estes has been in Mayo's hospital for an operation and is now rushing back to his work, although not fully recovered. Brother Burke has given fifty years to China, and is as happy as a boy at a picnic because he is returning to the people he loves more than life. In October I received a letter from him, pleading to return to China. It reveals a heroism which puts me to shame. He said: "I promise not to take needless risks, but if one runs away now to save his skin, what Gospel will he have to preach when the war is done? If you will only get me to Shanghai, I will walk to Sunkiang. I am sure my Christian and non-Christian friends need me now above all times." (His Sunkiang has since been completely destroyed by bombs).

The Spirit of the Missionary

This has been the spirit of all our missionaries. Those who were forced to leave China in the early days of the war have found their way back, and today the entire group is standing by magnificently. Here is the supreme proof that they have completely identified themselves with the hopes and struggles of the people to whom they have gone.

Christ's prayer for his disciples was, "I pray not that thou take them out of the world," but that they

its sorrows, its struggles, and its hates, is to be the scene of our witnessing and labor. He promises to surround us with divine grace and make us the "salt of the earth." We have no right to complain if thereby God can use us to accomplish his purpose. He might send angels from heaven to China to feed the hungry, house the homeless, comfort the mourners, and preach the gospel of everlasting hope; but He doesn't. Fortunately, there are some men and women who "count not their lives dear unto themselves," and they are out there in Christ's stead.

The Bitter Need

The bitter cry of need is coming up out of the Orient as never before. The question of human suffering is very much before us today. A cable from Shanghai received last week states, "There are five million refugees in the area covered by our Church, and ten thousand members of our own Church have been driven out of their homes into the winter's cold." By all the ties of our common humanity, we cannot stand aloof when there are so many needy. We must bring positive helpfulness to these suffering ones, or be counted out when peace comes.

This seems to be a good place to quote those stirring words from that great missionary statesman, Dr. W. W. Pinson: "The missionary enterprise is the supreme adventure of history. It is the challenge of hope and courage in a world of paralyzing fears and demoralizing futilities. It is the sole claimant as a moral substitute for war. It is the only accredited messenger of good news to a bewildered world and the lone champion of love and good will in a world of hate and war. Any lowering of its standards or lessening of its power, or cheapening of its motive, is the betrayal of the race and a yielding of the only fortress that flies the flag of brotherhood."

It is because some of us actually believe this that we count it our highest joy and solemn duty to be in the Orient instead of America at the present time. If there were no other arguments for Christian missions, one alone would be sufficient, namely, it is a redeeming agent from provincialism. Only by sharing our experience of God with the whole world, can we keep for ourselves the vision and experience of an universal Father who loves and values all men, not merely in the mass but one by one.

Do Not Forget Japan

My time for writing this statement is nearly gone. I would hurriedly add only a few other words. The Church in America must not cease to love and serve Japan. Kagawa, that wonderful Christian leader in Japan, introduced me to a student gathering one day with these words: "There are two Americas—a heaven America and a hell America." So I would now say about his Japan. We have in Japan a small but virile Christian Church. The Christians love peace and hate war. Let us not forget that they too are passing through a severe

crisis. If we do not love and support them now, it is possible for the Christian Church to be strangled to death in a world of mad militarism. How I wish it were possible to introduce to my friends in America those heroic saints—men and women—who are carrying on in Japan against such tremendous odds just now!

Let us remember that this war will not last forever. It is always profitable to look clear-eyed at the world as it really is, but it is also good to dream about the coming of the world-wide Kingdom of God. The missionary work of the Church is no after-thought, no unauthorized addition to the simple Gospel Jesus preached. There is in the heart of God an unwavering purpose, not only to redeem men one by one, but to organize those redeemed into a world fellowship. Either we must accept what Christ says about this world-wide responsibility of his Church, or fail miserably.

"Wait for the Stars to Come Out"

While flying over the Sahara desert, I noticed the trails over which lonely pilgrims passed with their camels were frequently obliterated by the blinding dust storms. I asked the pilot what these solitary travelers did in such an emergency. He answered, They wait for the stars to come out."

Christ said a long time ago, "Lo, I am with you," and that means authentic leadership and adequate power. He is out on the blasted, broken roads of the world. There is no factor in human history He does not know. There is no bitter cry of helpless children He has not heard. There is no chapter in the universal story of human woe that He does not understand from the first sobbing syllable to the last. He asks us to serve Him. He does not come to our generation walking quietly over the green grass in the sunshine of a summer's day, but across the angry seas where winds roar, waves lash, and the ship is in heavy seas. If we dare to follow Him, we come at last to have the great joy of being with Him while he lays His healing hand upon the world's stricken heart.

I have written more than I intended. My final plea is that the churches will send to the Board of Missions large and sacrificial offerings for relief in China. It will be terrible to stand in the presence of such great suffering and have nothing with which to give even a "cup of water" in His name.

To all my friends in America, let me say—merry, merry Christmas and a New Year filled with the knowledge that you are helping Christ redeem the world.

Dr. Wesley N. Carr has recently been made teacher in the Seminary at Passo Fundo in Brazil, which school was formerly at Porto Alegre. He has also been made presiding elder of the Cruz Alta district. Dr. Carr was re-elected to the General Board of Christian Education in Brazil and elected conference secretary of the Board of Missions.

North Mississippi Conference

PERSONAL AND OTHERWISE

Rev. R. C. Mayo has met with a cordial reception upon his return to Bellefontaine charge. He is also taking steps for beginning his Advocate campaign at once.

Rev. J. M. Guinn of Eupora has our thanks for a list of subscriptions and cordial good wishes for the season. The subscriptions are new, and we have instructed that he be credited on his quota.

Mrs. W. H. Cheairs, of Tutwiler, renews her subscription to the Advocate. She says that her parents took the paper, she has always had it and would miss it more than anything. We appreciate her cordial greetings.

Rev. S. A. Brown, one of the most loyal friends of the Advocate anywhere, is off to a good start on his Advocate quota. He has already registered progress and promises victory in due season at Inverness.

Rev. L. B. Wimberly, who took the superannuate relation at the recent session of the Conference, is now at Ysleta, Texas, eleven miles from El Paso. He says that the climate is fine, he is already feeling better and hopes soon to be fully restored to health.

We have an appreciated card from Mrs. Helen Porter Woodward, of Starkville, to whom the passing of Bishops Lane and Cottrell recalled the modesty of Bishop Lane when he preached for her father at Aberdeen one Sunday evening many years ago.

Rev. W. T. Phillips reports a cordial reception at Lula and Dundee where he is beginning his second year. He is optimistic as to the success of his Orphanage campaign, and he is planning for the Advocate in the very beginning of his new year. He reports a salary increase of two hundred dollars.

Rev. W. C. Galceran, Jr., reports an auspicious beginning of the new year's work at Hollandale. His charge sent a Thanksgiving offering of two and one-half car loads of corn, hay and cotton seed meal, and \$119 in money—a total value of \$817. In addition his charge has already raised its Orphanage debt quota of \$300. Who has a better report than that?

Rev. Jeff Cunningham has inaugurated a series of musical services for the Sunday evening hour at Ripley. Prof. Richard Trott of Blue Mountain College assisted in a recent service, and a Christmas cantata will be rendered by the Ripley Music Club. Mrs. Ira Clayton and Mrs. C. M. Murry are rendering valuable services as organist and violin soloist respectively.

ORPHANAGE DEBT ON THE WAY OUT

Dear Dr. Duren: I sent you our District set-up for the Orphanage Campaign a few days ago. In giving this mention if not already given, please add that First Church, Greenwood, had a quota of \$500, and at the first quarterly conference, Tuesday night, the 7th, they voluntarily doubled that amount and guaranteed its payment. They had about two-thirds of the amount already in hand and the campaign is not yet under way. Mr. E. F. Glaser was appointed chairman of the committee to raise the balance of the accepted \$1,000 quota.

You might also state that this great church accepted the full askings on

REMEMBER THE SUPERANNUATE

There are eighty-six superannuates and widows of preachers in the North Mississippi Conference. Many of them do not receive the Advocate, and few can spare even a dollar from the meager support which they receive. Will you not share in a Christmas gift to those who abide in the shadows of retirement? One dollar will send the paper for a whole year—new or renewal. Write these worthy veterans on your list to be remembered at Christmas. Send any amount to the Advocate Christmas Fund, 512 Camp Street, and we will see that it is applied as directed.

Benevolences plus \$100. The pastor's salary raised \$600 over last year. Wherever I have gone over the District, I find that the churches are taking to the Orphanage campaign with a determination to pay it in full. Rev. L. C. Lawhon, pastor at Carrollton, reported several days ago that he had his all provided for, with a margin on his quota, and expected to report the full amount paid in full at the quarterly conference, Sunday night, the 12th. If you can find the space, please let this appear in next week's issue. This will help us push the entire District over on our District quota. Thanking you and with best wishes always,

Yours fraternally,

A. T. McILWAIN.

THE SUPERANNUATE

Dear Brother Editor: I should like to speak a few words concerning the article of Brother J. H. Felts which appeared in the December 2nd. issue of the Advocate, with emphasis on that line

which contains his admonition to the boys to prepare for themselves a home against the day of superannuation. Brother Felts's message was very cheerful, sweet and tender, as one might expect to issue forth from a great soul as is Brother J. H. Felts, and I am sure that every preacher and layman rejoices with him in the fact that he is a happy man. Yet I cannot help but think of that great host of preachers whose limited salaries make it impossible for them to lay anything by for a home when they break down. I sometimes think that there is a caste system in the Methodist ministry and that very seldom indeed a preacher is able to break that caste. The authorities speak of grades of appointments, and if you happen to get down into a grade you are just there and that is the end of it regardless of fitness, how hard you work, results or anything else; you are just there and that's that. I am writing this in the hope that when the call is made around Christmas time for the superannuate preachers that those who are able to give may loosen their purse strings and make it possible, not for the claimants to buy homes but that they should be able to enjoy some small comfort during the Christmas Holidays. These men have wrought well but the great majority of them have lived in that caste that the authorities call the third grade appointments whose salaries ranged from \$800.00 to \$1,200.00. These men have wrought well! May God bless them! And may we not forget them when we make up our Christmas spending budget.

R. T. HOLLINGSWORTH.

LUMBAGO!

By Rev. James H. Felts

LUMBAGO! IT comes like a thief in the night,—uninvited, undesired. He grips like a bulldog. She sits up with you, or sleeps with you regardless of the width of the bed. IT notifies you of its presence every time you move. He says to youth, "You are too old to be frolicsome." She remarks to old age, "The end of thy pilgrimage is near." IT can't be cured. She must be endured. He quits when he is "good and ready." Try a sticking plaster. Draw on your imagination as the plaster draws on your skin. You will not need your imagination when the plaster is being removed. Reality will take care of the situation. Find a comfortable chair. Sit for a time. Attempt to rise "sudden like." The waist-band of your trousers will be like tigers claws, sending telegrams more than Western Union. My, but it is unforgettable experience! If DeLoe had been acquainted with Lumbago he would have needed no opium to stimulate his imagination. If poor old Edgar Allan Poe had been acquainted with her he would have seen more black cats than the Baron Munchausen. Baron Munchausen have been an accredited story teller. His "findings" had been based

bago. What brings it on? Ask an earthquake. Why is it? Ask a tornado. When is it coming? Ask death. How long will it last? Ask a slow train through Arkansas. What does a man say who has it? Ask the boy whose apples rolled from his wagon while he was driving up hill, or the backslidden member of your church who has fallen into evil ways. Can it be ignored? Ask the man who sat on a red-hot stove. Respectable? Daniel Quilp was a gentleman compared to LUMBAGO. You have never had it? Be thankful. Communicable? The man who has it would be pleased to share it with you. LUMBAGO! The short-long-lived pain producer that has no friends, needs no assistance, and is no respecter of persons. Selah.

P.S. You think I have mixed gender and "English as she is spoke", eh? Just wait until you have met Lumbago, the one insidious disease that ignores grammar, syntax, gender, law and order.——then you will understand.

Fulton, Ky.

SARDIS-GRENADA DISTRICT NOTES

By M. H. McCormack, Jr.

Eleven new preachers in a District of twenty-three charges kinder changes the appearances of things. I can't say that there has been any cosmetic improvement in the pastors' association, though. However, we have given a hearty and sincere welcome to the newcomers. We are glad to have them, though they are following a mighty fine group of men whom we regret to lose.

Seamon Rhea, of Como, is our new president in the pastors' association. (Brother Rook says that he ought to change his name; that R-h-e-a doesn't spell anything. Well, for the benefit of the sceptics, it is pronounced "Ray." Some of us call him "Hooray.")

M. E. Scott was elected vice-president; and your scribe, as usual, was elected secretary. (After this year if anybody mentions me for secretary of anything I won't be responsible for the consequences).

We have a good pastors' meeting and a fine District stewards' meeting. The spirit was refreshing. Everyone seemed enthusiastic over the prospects for the new year. John Robertson was all there, with the exception of one joint of a middle finger he left in the Columbus District for them to remember him by. The loss of that member, however, detracted absolutely none from his jovial demean-

or. John's a good addition to any District.

Pat Luter joins us at Batesville. He has already been designated as District humorist, and we know he has plenty of laughs in store for the association. We haven't laughed much since Dodds and Rogers left us in '36.

W. P. Bailey, affectionately known among the preachers as "Pee Willie," joins us at Crenshaw. The "Bailey Boys" are among the Conference's most stable and efficient men. Everybody loves them, and we are glad to have one of them; wish we could have both.

Guy Ray joins us at Cockrum. He is one of the most beloved pastors we have in the Conference, and succeeds everywhere he goes. He is a worthy successor to Brother Hammond, who spent seven fine years at Cockrum.

F. H. McGee at Holcomb, J. S. Maxey at Lake Cormorant, J. E. Lawhon at Marks, H. E. Carter at Tyro, are other fine new men from whom we are expecting great things this year.

G. W. Curtis joins us at Mt. Pleasant, but he isn't exactly a new man, having been in this District only two years ago. Here is a young man making a splendid record in the Conference.

We have the pleasure of "breaking in" one new probationer, F. L. Looney, at Pleasant Hill. We will comment on him after he "goes through the mill" this year.

And, finally, at Grenada, W. I. Henley joins us as Executive Secretary of the Conference Educational Commission. Bearing out this scribe's prediction, three years ago, in "The Highlights of the Greenwood District," this young man is rapidly going to the top. He is one of the very best "all-round" men in the Conference, a striking appearance, an unusual pastor, a splendid preacher, an extraordinary business man, and consecrated character. He would make a presiding elder par excellence.

Lack of space prevents our including our "left-over" preachers in our comments, but all are well and doing well. Our elder is "full of fresh veal and new vigor," and begins the new year very much in earnest. He is in high favor among both preachers and laymen, and is guiding the affairs of the District with a steady hand.

Before this report is published we will have had a great meeting, in the interest of the Orphanage, at Como. With Judge H. Vaughn Watkins, of Jackson, heading the program, this meeting is already an assured success.

GREENWOOD DISTRICT

Organization for Orphanage Campaign

A. T. McIlwain, P. E.—S. H. Caffey,
Associate District Director

ZONE I

Winona Station, Winona Circuit, Valden & W. E. Michael, Duck Hill, Poplar

Creek.

Rev. W. H. Mounger, Zone Director.

ZONE II

Greenwood, First Church, Price Memorial and Philip, Schlater & Cruger, Minter City, Itta Bena, Carrollton.

Rev. G. H. Boyles, Zone Chairman.

ZONE III

Lexington, Tchula, Acona, Ebenezer, Black Hawk.

Rev. A. R. Beasley, Zone Chairman.

ZONE IV

Belzoni, Inverness & Isola, Moorhead, Swiftown, Sunflower.

Rev. J. C. Wasson, Zone Chairman.

ZONE V

Drew, Tutwiler, Webb and Sumner, Ruleville and Doddsville.

Rev. T. B. Thrower, Zone Chairman.

Suggestions

ZONE CHAIRMEN—will call a meeting of the Pastors and their workers, in each Zone, at once, and present the cause to them as it was presented at the District set-up meeting, and discuss methods of procedure in the local church.

In the Local Church

1. The Pastor will call a meeting of his Stewards, Officers and teachers of the Church School, president and Circle leaders of the W. M. S. and present the matter to them. Then have it presented to each local church group—church school, organized classes, W. M. S., etc.

2. Select a few names to be solicited for large gifts—\$25.00 and up. Be prepared to announce any large gifts when presented to congregation.

3. At a regular Sunday morning service present to the entire congregation. In many places a pastoral letter will help greatly.

4. Organize carefully for a complete, every-member canvass for fund.

5. Send all money to Jackson and make report to Presiding Elder. Blanks will be furnished for your report to P. E.

BOOKS

(Continued from page 5)

the story of Pilgrim's Progress is the story of the search for Heaven; but behind all these is one eternal, ageless, common quest. It is the quest for God. "What most people who cannot cope with life need is not a clinic, but a church; not a psychiatrist, but a Saviour; not a readjustment, but redemption." "The Christian Church is an ageless fellowship of the only enterprise that has come to us out of the past, as vibrant and as vital today as it was then. One may well be proud of the privilege of membership in it." "God has a slim chance in a church in which the still small voice is silenced by the rattle of ecclesiastical machinery."

Apart from Christianity life can have no adequate meaning.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans, La.

Christian Education

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON, DECEMBER 19

By Dr. J. R. Countiss

THE BIRTH OF JESUS

The shepherds to whom the heavenly vision came were probably men of more than ordinary piety, set to watch the flocks kept for the temple sacrifices, a

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Capudine eases the pain, soothes the nerves and brings speedy relief.

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When you catch cold and your throat feels dry or clogged, the secretions from countless tiny glands in your throat and windpipe often turn into sticky, irritating phlegm. This makes you cough.

Pertussin stimulates these glands to again pour out their natural moisture so that the annoying phlegm is loosened and easily raised. Quickly your throat is soothed, your cough relieved!

Your cough may be a warning signal from your respiratory system. Why neglect it? Do as millions have done! Use Pertussin, a safe and pleasant herbal remedy for children and grownups. Many physicians have prescribed Pertussin for over 30 years. It's safe and acts quickly. Sold at all druggists.

PERTUSSIN

The "Moist-Throat" Method of Cough Relief

duty which they took by turns so that some would constantly be on guard. If this be true, they would be especially familiar with Israel's hope for the coming Messiah, and, like all men who live in the open, keenly observant of every unusual phenomenon. They would know that prophecy foretold his birth in Bethlehem, the city of David, their ancient and honored shepherd King. It was eminently fitting that the angelic announcement should come to such as these. Always visions come to those prepared in heart, regardless of their social station, and it is often the privilege of the lowly to hold high fellowship with God and to understand things hidden from those wise in their own conceits.

Our plodding scientific mood finds no place for heavenly messengers, and is inclined to dismiss the vision of the shepherds as an illusion, as well it might but for its glorious and undeniable results. Illusions may be so vivid as to deceive even honest men, but they fade without fruitage, having no moral value. True visions are both revealing and appealing. They have moral worth and issue in a clear call to duty. The shepherds heard something of infinite value to the world and were directed to visit the village for evidence that the voice rang true. The "sign" given was not a portent but a fact evident to all who cared to see the infant Jesus, or to watch his career as he lived and taught and ministered. What was heralded as a miraculous birth was followed by a life approved by divine attestations not only through thirty years, but throughout the ages since. The angels departed, but the Christ remained to keep perpetual abode with men.

Men are prone to undervalue the ordinary and to depreciate the commonplace. To the world busy with "important" things, the babe in Bethlehem was but another of the hundreds of peasant infants, and Mary but one among many unsheltered mothers. So today, do we shut God out of his own world and blind ourselves to his activity in the ongoing of life. We are at pains to find law, but forget the great Lawgiver; we discover order in all things, but ignore the Creator of order. How little did the world dream that this lowly Babe was destined to date the calendar of all time, alter the course of history, and transform millions of selfish individuals into lovers of God and mankind!

There is no Christmas without the Christ. We may have a holiday of Saturnalian revelry and debauchery, or a season of exchanging gifts and good wishes with friends, while the warmth of home, the glow of lights, the laughter of children, the carols of youth, bring an

unusual sense of comfort and well-being, or temporary forgetfulness of the sordid and selfish. One does not truly enter into the spirit of Christmas by admitting that this is truly "A. D., 1937," nor by accepting as correct the biblical and creedal statements concerning the Wondrous Galilean, but by having the "mind that was in Christ." That is to say, one must have a continual attitude of obedience to the Father's will, and an unceasing and effective love and good will toward men. The Master of men became the servant of all, and the disciple is not above his Lord.

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AND MINOR BRUISES
25c at your drug store.
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**Best Remedy for
Coughs is Easily
Mixed at Home**

Needs No Cooking. Big Saving.

To get the quickest relief from coughs due to colds, mix your own remedy at home. Once tried, you'll never use any other kind of cough medicine, and it's so simple and easy.

First, make a syrup by stirring 2 cups granulated sugar and one cup of water a few moments, until dissolved. A child could do it. No cooking needed.

Then get 2½ ounces of Pinex from any druggist. This is a concentrated compound of Norway Pine, famous for its prompt action on throat and bronchial membranes.

Put the Pinex into a pint bottle, and add your syrup. Thus you make a full pint of really better medicine than you could buy ready-made for four times the money. It never spoils, and children love its pleasant taste.

And for quick, blessed relief, it has no equal. You can feel it penetrating the passages in a way that means business. It loosens the phlegm, soothes the inflamed membranes, and eases the sore throat. It makes breathing easy, and lets you restful sleep.

Just try it, and if not pleased, money will be refunded.

The Christian Fireside

CHILDREN IN COURT

By Judge Malcomb Hatfield

Following a hearing in juvenile court this week, two groups of parents learned to their amazement that they themselves were partly responsible for their children being disobedient.

A careful investigation by a court officer previous to the hearing revealed the following:

The parents of the first child continually bickered with each other over the type of discipline to be administered. If the father gave a command, the mother invariably countermanded it and took the side of the child.

The parents of the second child frequently threatened the youngster with a whipping but never carried out their threats. On several occasions they sent their daughter to bed because she misbehaved when guests were present. After the visitors departed, they contradicted themselves and permitted her to get up.

So long as parents countermand their own orders or fail to carry out a warning they can expect disobedience. When children do not learn obedience in the home, there is very little the school can do to correct them. Eventually they are brought into court and must pay the penalty for the failure of their parents to teach them obedience.

A GREAT MUSICIAN

In 1759 George Frederick Handel died. He was the greatest organist of his day, but his supreme contribution in the field of music was the oratorios which he has

WHIP THAT HEADACHE

This way does it **FAST!**

Nothing in the world is more miserable than a **HEADACHE**. Life hardly seems worth living. **TEMPLES** throbbing—lots of times your **STOMACH** is upset and **NERVES** are shot. But you needn't go on suffering!

BROMO-SELTZER stops headache pain. And it settles the stomach. Soothes nerves. Alkalizes, too.

Here's another thing about **Bromo-Seltzer**. It doesn't leave you feeling "low," but **KEENER**, more **ALERT**.

So—**STOP SUFFERING**. Get **FAST** relief the **Bromo-Seltzer** way. At drug stores, soda fountains. Keep it at home, too!

Bromo-Seltzer

left us—nineteen in English and two in Italian. He also wrote ninety-four cantatas, forty-seven Italian operas, and many compositions for the harpsichord.

His father was first a barber and then a surgeon. When Handel was a boy, his musical genius asserted itself in spite of his father's strong opposition. The boy secreted a harpsichord in the attic, and after the family had gone to bed, he would do his studying and practicing in seclusion. Interested friends dissuaded the father from making a lawyer out of his son, and the youthful genius went to Berlin to study music instead.

The last fifty years of his life were spent in England. The first public presentation of the "Messiah" was in Dublin in 1742. His vision failed in 1752, but total blindness did not prevent his participation in musical concerts. Only eight days before his death he accompanied on the organ the singing of his oratorio "Messiah." His body was interred in Westminster Abbey.—The Religious Telescope.

THE FAIRY AND THE DANDELION

Madre was a little fairy who lived down the hole of an old decayed oak tree at the edge of a wood. I could show you hundreds of trees like the one that was her home; for when I was a little child an old Highland nurse of ours used to take me to the woods and show me the kind of trees where the fairies lived.

Little Madre, with the blue eyes and the flaxen hair, had never seen the green and golden world in which you and I rejoice. For she was a cripple fairy, injured in her spine shortly after her birth. And oh! how all the friendly fairies were sorry for the beautiful, frail little creature who lay so uncomplainingly on her bed of pink moss and dainty flowers. Every night, when they returned from their twilight visits to the upper world, especially on moonlight nights, they would tell her of all the wonderful sights they had seen, of the beauty of the leaves and flowers, and especially of the funny and ridiculous ways of the big giants called men and women. She loved to hear of the singing birds and the antics of the baby rabbits, of the twinkling stars and of the moonlight as it spangled the forest floor through the branches of the trees. She lived in the thoughts and experiences of others; and never once was she known to complain or fret that fate had treated her so harshly.

But as the days went by, her loving parents and relatives noticed with fear that her cheeks grew more pearly pink and white, and her delicate hands grew thinner. They asked the bees to bring her their best and richest honey, and the wrens fetched her rare seeds that were

brewed by the fairies' skill into tonic drinks. But little Madre, despite the care and love of all her friends, only grew daily a little more frail, and weak and beautiful. And one day, as they gathered tremblingly around her, they wondered if her spirit had left them at last to their sorrow.

But, with a smile, Madre opened her eyes and looked happily around her. She asked them if they would carry her up just to see the green and golden world once before she left them. How they toiled to make her a little crib—then up they carried her as twilight fell, on the ladder the fairies use, made of gossamer and birds' feathers. At last they were up at the top of the hollow oak, and they laid her in the crib on the pine-needled floor at the edge of the wood. First she looked up and saw the stars through the tracery of the trees, and she thought them more beautiful than fairy lamps. The trees themselves, as they swayed in the evening breeze, rather awed her little mind, though the glinting stars beyond gave her comfort. Then she looked down and saw the green grass. But beyond that, right at the foot of the old oak, she saw a wonderful flower. "Oh, how beautiful," she cried, "oh, how beautiful!" At her bidding, they picked the flower and gave it into her thin hands. "Oh, how beautiful," she said, "I didn't know that God had made anything so wonderful."

Soon they took her down, for she was very weary. They laid her again on her bed of pink moss, and they stole away to let her sleep. She fell asleep with the lovely and wonderful flower clasped to her breast, and the last thing they heard her say was, "Oh, how beautiful!"

In the morning, as they came near, they saw that her little lovely soul had gone; and her cold face, so pale and beautiful, was smiling. She lay there, free and painless at last, amid the pink moss, with the flower she had called so beautiful clasped across her little breast.

And the flower was a dandelion!—Dr. James Black, in *The Christian World*.

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LOUISIANA CONFERENCE

By Mrs. John B. Pollard
2631 Prytania St., New Orleans

The Annual Officers' Training Day of the New Orleans District was held on December 9th, in the Gentilly Church with Mrs. J. Hunter Thatcher, District secretary, presiding. There was a splendid attendance, although the day was bittercold. The following program was given:

Instruction and Discussion Presidents, Mrs. J. B. Pollard; Vice Presidents and Treasurers, Mrs. J. W. Warren; Young Women's Circles, Mrs. W. H. Wallace, Jr.; Remarks by district secretary Mrs. J. H. Thatcher; Christian Social Relations, Mrs. Roger Sharp; Literature and Publicity, Mrs. W. D. Storms; Mission and Bible Study, Mrs. W. W. Holmes; Supplies, Mrs. C. I. Jones; Spritual Life, Mrs. W. L. Duren. A service of dedication for New Officers led by Deaconess Mary Lou Barnwell of St. Marks closed a very helpful and profitable training day.

Many Louisiana women recall Dr. Y. C. Yang of Soochow University who visited our State a year ago during the Missionary Council Meeting in New Orleans. Recently he was asked "when will an age of peace and good will be ushered in?" His answer is as follows:

"It is not always easy to speak of fundamentals in a state of great emergency, but fundamentally speaking, a new age of peace and goodwill will not be ushered in except when humanity has a new birth and the earth has the Kingdom of God.

"The war between China and Japan," continues Dr. Yang, "though still undeclared is actively on. There has been continuous fighting in this section since August 13. The Chinese soldiers in the face of superiorly equipped Japanese invaders have been putting up a stiff and so far successful resistance. The whole nation is united to resist further aggression, sincerely believing that we have given in to the point where we cannot go any further and must fight for the preservation of our national integrity and national life."

Soochow has not been in the actual theater of war but fighting has been going on less than one hundred miles away, and it was thought best to postpone for a time the opening of Soochow University along with other schools of the city.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

The following letter is published with the idea that it might give some other auxiliary the suggestion of so honoring

a loved member:

"Dear Mrs. Cunningham: We wish to report the name of Mrs. K. D. Diggs as our Scarritt Associate, and, because you may be interested in the fact, we wish you to know that our Acona auxiliary is doing this as an expression of our love and appreciation of this beloved member who is rarely able to attend our meetings, but whose interest and support never fails. We understand that you wish individuals rather than auxiliaries to take up this work, but we felt that Mrs. Diggs richly deserves this honor, and we shall count it a joy and privilege to renew her membership each year.

"Please accept our love and very best wishes in your great work.

"Most sincerely yours,

"MRS. CLIFF HUGHES,
"Local Treasurer, Acona Auxiliary."

* * *

At Durant on the second and third of December an Anti-lynching Conference was held in the Methodist Church. Representatives from the Methodist, Episcopal, Christian and Catholic Churches and the Federation of Women's Clubs were present, together with local visitors.

The purpose of the meeting was the reporting of activities of the Mississippi Council, under the leadership of Mrs. W. L. Alford, the study of causes and economic problems underlying lynching, and the making of plans for 1938.

The meeting was opened with a devotional by Dr. Lewis, pastor-host.

Mrs. Alford and Mrs. Dan Comfort led in the reporting with Miss Constance Rumbough explaining the plans of the Delta Cooperative Home and Miss Marjorie Haggart speaking of her work at Shipman's Chapel.

Mrs. Jessie Daniel Ames spoke on "Next Step in Educational Program," later led the discussion, "What Our Part Shall be in Helping to Make the Federal Law Effective if Passed."

The discussion on the causes of lynching was led by the Rev. Charles G. Hamilton, rector of Episcopal Church, Aberdeen. That on the economic problem underlying lynching was led by Miss Constance Rumbough.

The Rt. Rev. Theodore Bratton made the principal address of the first afternoon, and the Rev. J. L. Sandlin, Christian minister of Clarksdale, made the address of the evening program, which was given beauty and sweetness by the music of the Methodist choir.

Much information, some clarified thinking, and a definite sense of responsibility came out of this meeting, along with definite plans for 1938. One feature of these plans was the holding of your institutes in Mississippi in 1938, two of

these to be in North Mississippi, two in South Mississippi.

MISSISSIPPI CONFERENCE

By Mrs. Stanley Willson,
2212 Fifteenth Street, Meridian, Miss.

The members of the Woman's Missionary Society, Mississippi Conference.

Dear Co-workers: As the glad Christmas season draws near may we not allow the mad rush and thought of material things to overshadow our Christian interests and curtail our church activities. Let us make it more Christian and spiritual by thinking, praying and working toward completing our year's program with a record that shall merit the plaudit, "Well done" from Him who, because of sacrificial giving, made possible this great season of joy.

The record of your achievements during the past three quarters is indeed very commendable. You have not only shown interest but enthusiasm—you have given whole-hearted support and sympathetic cooperation to every activity because of your love for the Father and gratitude for a place of service. Progress and advancement along many lines have been made as a result of your efforts. May none of us be satisfied until we have done our very best—by sacrificing if necessary—this last quarter to show progress in financial gifts.

Mrs. Fulton, our Council Treasurer, writes that generous giving is imperative now due to the tragic situation in the Far East if we keep faith with our missionaries and with the National Christian Churches. She says, "We must not lose whatever opportunities this crisis, however deplorable, may offer to our Church for Christian service."

Our auxiliaries did not pledge sufficiently to redeem our Conference pledge if everyone pays its pledge in full. Let no auxiliary in this time of great suffering and distress be satisfied by merely paying its pledge. Won't YOU see that YOUR auxiliary gives an extra offering in honor of the birth of the Great Prince of Peace with a prayer that peace and goodwill will soon reign among all men of all nations? Use these extra gifts by honoring some worthy member or child with a life membership, thus bringing joy immediately into someone's life of your own community and further giving yourself to the mission field—a two-fold accomplishment by your extra gift. It is hoped every auxiliary in our Conference will confer at least one life member by an extra love gift.

After thinking of your prodigious blessings will you not join me in asking this question with the Psalmist: "What shall I render unto the Lord for all the benefits unto me?"

Which Shall It Be?

"I thought of it once as I sat by
And looked at the boxes that
the shelf,

(Carried forward to page 15)

In Memoriam

REV. GEORGE FOX—A MEMOIR

Biographical facts are quickly stated. The subject of this memoir, Rev. George Fox, was born in Dumas County, Arkansas, on November 12, 1875. He was educated in the common schools of Arkansas and in Tharpe's Business College, Little Rock. As a young man, he was employed as an accountant in Lake Providence, La. There he was married to Miss Teresa Fouse, who did not long survive.

He was converted in Lake Providence in 1907; licensed to preach probably in 1910, Dr. S. S. Keener, presiding elder; admitted into full connection in the Louisiana Conference in December, 1912; ordained deacon in Monroe on December 15, 1912, by Bishop Edwin D. Mouzon, and ordained elder in Shreveport on December 13, 1914, by Bishop Warren A. Candler.

In 1912 he was married to Miss Mary Cowan, of Franklin, Tenn. To this union a son was born, George Andrews, now an Episcopal preacher, graduate of Centenary College and of Vanderbilt University. This wife died in 1919, and in 1921 he was married to Miss Emma Causey. To this union a son was born, Henry Carley, in 1923.

Brother Fox served the following appointments: Bastrop, Waterproof, Bunkie, Oak Grove, Ferriday, Logansport, Hodge, Mooringsport, Bonita.

He died at his parsonage home in Bonita on September 25, 1937. Funeral services were held at the Methodist church in Bastrop on Sunday afternoon, September 26, conducted by Rev. H. L. Johns, presiding elder of the Monroe District, assisted by Rev. W. H. Giles, Rev. Martin Hebert, Rev. J. A. McCormack, Rev. J. M. Alford, and Rev. Jack H. Midyett. Interment was at Bunkie, La., with Masonic services at the grave, Rev. H. L. Johns, Rev. T. F. King, Rev. W. R. Harvell and Rev. Martin Hebert being present. Brother Fox is survived by his widow and two sons.

But biographical facts merely stated do not interpret a life. As we think of our departed friend and brother, it is the memory of his spirit, his attitudes, his work, his great soul that tugs at our

heartstrings. We knew him and loved him and labored with him—and now we have lost him for a while. No, we have not lost him; he has merely swept out into the limitless reaches of the eternal, while we linger on the shores of time. We know where to look for him.

Brother Fox took his work as a Methodist preacher seriously. To make up for the limited educational opportunities of his youth, he read books and worthwhile periodicals, and he thought as he read. His studious habits were reflected in the type of his preaching. With a good mind, profound convictions, a holy purpose, and some gifts of oratory, he prepared and delivered messages that reached both the minds and the hearts of his hearers. On occasions, his sermons were characterized by a heaven-born eloquence.

Brother Fox was retiring in disposition, almost to the point of diffidence; but he had a quality of soul that drew people to him, and his innate friendliness shone beautifully through the mask of timidity. "He that hath friends must show himself friendly"—and Brother Fox had many friends.

As is true of most preachers, he had his share of hardships and difficulties; but, as is also true of most, he bore them bravely, even heroically. In the midst of a peculiarly trying situation, he wrote his presiding elder: "I try always to be hopeful, and the day is never so dark but that I hope tomorrow will be brighter." On another occasion he wrote: "If the sacrifices I have made turn out to the furtherance of the gospel, I shall be glad that I had the opportunity to make them." How true to the traditions of the itinerancy!

The true nature of a man reveals itself in his home life. A friendship extending through many years and, later, an official relationship, gave the writer the privilege of many visits in Brother Fox's home. There was always the atmosphere of love, sympathy, and cooperation. He was devoted to his family, and his family were devoted to him. His was truly a family circle, unbroken by discord, and beautifully proportioned by affectionate esteem.

Brother Fox suffered for years with the ailment that finally took him away; but so patiently did he bear his sufferings that many of his closest friends were unaware of the seriousness of his condition. What proved to be the fatal attack came perhaps as he would have wished it—in the pulpit. To quote from a letter by his presiding elder, Rev. H. L. Johns: "He was engaged in the revival at Bartholomew and had preached only a time or two when he realized that he was really ill and unable to carry on. His last sermon was on Tuesday night, August 17. He was speaking on the question, 'Is Your Religion Real?' and had given his introduction, when he stopped and said, 'I don't feel that I can go any further,' and stepped out into the church yard, where he was taken violently sick. They rushed him home, and the

next day to the hospital, where the doctors operated and gave him no hope. . . . A number of us visited him the day before his death, and even in the throes of the death struggle he was brave, and smiled, pointing upward in realization that his end was near and that he was unafraid."

To be brave, to be able to smile in the face of death, to be unafraid on the brink of eternity—that is the Christian's triumph. So George Fox died. We revere his memory.

H. T. CARLEY.

MRS. GEORGE ABEL

Mrs. Geo. Abel (nee Galaher) was born near Nashville Tenn., and died at her home near Hamburg, Miss., August 10, 1937. The interment was made in Smith Cemetery. Services were conducted by Rev. E. A. Mason. She was married to Mr. Geo. Abel on December 16, 1906. To this union was given seven sons and one daughter. Mrs. Abel joined the Methodist Church at Wesley Chapel, Phoenix, Miss. In 1924 they moved to Bovina, Miss., where she and her husband were faithful workers in the S. S., also in every movement of the Church. For the last four years she was confined to her room. In 1936 they moved near Hamburg. Quite a number of floral offerings at the grave and a large attendance at the funeral showed the esteem felt for the family in the community. She has gone from our midst leaving a saddened home, heart broken husband and children with many kindred and friends to mourn her going.

A tender heart has gone from us,
But fervent hopes remain,
That from life's sad shore we part—
We'll be with you again.

A FRIEND

W. D. GODBOLD

Since God in his infinite wisdom has called to his reward our friend and co-worker, W. D. Godbold, be it resolved:

First: That our church has lost a faithful steward, the Church School, a loyal teacher, the community, a valued citizen, a capable outstanding leader.

Second: That we extend to the bereaved family our deepest sympathy.

Third: That a copy of these resolutions be sent to the family, one be made a part of the official minutes and a copy be sent for publication in The New Orleans Christian Advocate.

MISS ALICE DECELL,
MRS. F. S. PERRITT,
MR. M. M. PRICE.

Committee:

HOSIERY

Ladies' and Misses' Chardonize Hosiery, 5 pairs postpaid \$1.00. Guaranteed, write for NEW CATALOGUE.

L. S. SALES COMPANY, Ashboro, N. C.

John R. Dickey's Old Reliable EYE WASH

Soothes, relieves and gives comfort to irritated eyes.



SYPHILIS AND THE MORAL ISSUE

By Rodney Chin, Associate Prof. Ed. La. Tech.

Venereal disease constitutes one of the worst enemies of mankind. This is true because of the widespread and terrible power with which it attacks rich and poor, male and female, sinner and saint, and even imbeds itself in the innocent bodies of unborn children. Certainly such a scourge needs to be attacked by every means available to an aroused people.

Surgeon-General Parran and his associates have rendered and are rendering yeoman service in their efforts to marshal the forces of medicine and public opinion against this vicious enemy of body, mind and soul. In this worthy movement, however, it appears that one important thought is being understressed, if not ignored. That is the fact that syphilis and other such diseases are purely and simply the result of sexual immorality. For some reason this phase of the matter has been unduly soft-pedalled. It is true, of course, that many have acquired such diseases innocently from husband or wife; also that innocent children have been born with the infection; yet the basic source of the disease was and is always, sin in the form of sex license.

Efforts now being made are directed to the end that the cloak of shame be removed from the diseases so that all suspected of infection may secure prompt and adequate medical care. Certainly this is desirable—the way to fight a wrong is first to bring it into the open. And yet, we must make no mistake about it; though the evil be brought out into the clear, still it is a scourge and a sinful one. The dread diseases must be stamped out to prevent their fearful ravages, yet attention to their real cause is basic and vital to the success of all other efforts. Working through the schools, churches, homes, and the better sort of periodicals and newspapers, we must increasingly drive home to the public the fact that our misconduct has wrought our shame; that the shame upon us is not merely in the ravages of disease, but in the misconduct which has given rise to the disease. We can strengthen physical stamina by curing illness, but moral stamina alone can give significance to the physical. Let us seek to develop proper moral stamina so that misconduct will be decreased. In this way, can the results of misconduct best be eliminated.

TIME MARCHES ON

By Marlin McCormack

Into the arms on everyone
This side of Paradise
Comes with each recurring dawn
A lease anew on life.

THE IDEAL GIFT AT ALL TIMES



GOD'S MINUTE...

Here is a marvelous collection of 365 Daily Prayers, each 60 seconds long, written by 365 of the most eminent preachers and laymen in the world. Cloth, 60 cents; Limp Leatherette, \$1.00; Art Leather, \$1.50.

A Spiritual thought for every day

GOD'S MESSAGE...

365 prominent clergymen have chosen their favorite Scripture passage, and, with this as a text, have written a Message that quickens faith, brings comfort. Cloth, 60 cents; Limp Leatherette, \$1.00; Art Leather, \$1.50.

A daily reminder of the giver

For Sale at All Methodist Book Stores

The Past—whate'er it held for us—
Has folded tent and gone.
The future and its golden glint
With each new day are born.

'Tis futile to regret the Past;
Or at the Future stand aghast.
'Tis wise to face the Present knowing
That—good or bad—this, too will pass.

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

Monroe Dist.—First Round

Bastrop, Jan. 16, p.m.
Bonita, at Bonita, Jan. 16, p.m.
Columbia, Jan. 30, p.m.
Delhi-Crowville, at Delhi, Jan. 23, a.m.
Gilbert-Boeuf Prairie, at Gilbert, Dec. 19, a.m.
Lake Providence, Feb. 6, a.m.
Mangham, at Mangham, Dec. 26, 9 a.m.
Mer Rouge-Coll., at Mer Rouge, Jan. 30, a.m.
First Church, Dec. 5, a.m.; Q. C., Jan. 17.
Gordon Avenue, Dec. 12; Q. C., Feb. 9.
Newellton, Feb. 13, p.m.
Oak Grove, Jan. 23, p.m.
Oak Ridge, Jan. 9, a.m.
Pioneer, at Pioneer, Jan. 2, a.m.
Rayville, Dec. 26, p.m.
Sterlington, Dec. 12, a.m.
Swartz-Claiborne, at Claiborne, Dec. 19, p.m.
Tallulah, Feb. 6, p.m.
Waterproof, at Waterproof, Feb. 13, a.m.
West Monroe, Jan. 9, p.m.
Winnsboro, Jan. 2, p.m.
Wisner, Dec. 26, a.m.

Let's have a great and good year together!
H. L. JOHNS, P. E.

New Orleans Dist.—First Round

First Church, Dec. 12, 7:45 p.m.; Q. C., Feb. 9, 7:30 p.m.
Houma, Dec. 19, 11 a.m.; Q. C. —
McDonoghville, Jan. 2, 10:30 a.m.; Q. C., Jan. 17.
Gentilly, Jan. 2, 7:45 p.m.; Q. C. immediately following.
St. Mark's, Jan. 3, 7:30 p.m.
Rayne Memorial, Jan. 9, 11 a.m.; Q. C., Feb. 1, 8 p.m.

Morgan City, at Morgan City, Jan. 9, 7:30 p.m.
Bogalusa Circuit, at Bogalusa Mission, Jan. 16, 9 a.m.
Bogalusa, First Church, Jan. 16, 11 a.m.
Slidell, Jan. 16, 7:30 p.m.; Q. C. following.
Parker Memorial, Jan. 18, 7:30 p.m.
Golden Meadow, Jan. 23, 11 a.m.; Q. C. following.
Lockport, at Lockport, Jan. 23, 7 p.m.; Q. C. following.
Chalmette & Second Church, at Second Church, Jan. 30, 8:30 a.m.; Q. C., Jan. 27, 7:30 p.m.
Franklin, Jan. 30, 7:30 p.m.; Q. C., 4 p.m.
Donaldsonville, Feb. 6, 11 a.m.; Q. C., 2 p.m.
Metairie, Feb. 6, 7:30 p.m.; Q. C. following.
Carrollton Avenue, Feb. 8, 7:30 p.m.
Covington, Feb. 13, 11 a.m.; Q. C. following.
Pearl River, at Lacombe, Feb. 13, 4 p.m.; preaching at 7:30 p.m.
Algiers, Feb. 20, 11 a.m.; Q. C., Feb. 18, 7:30 p.m.
Epworth, Feb. 20, 7:30 p.m.; Q. C., Feb. 7, 7:30 p.m.
Reserve, at Reserve, Feb. 27, 11 a.m.; Q. C. following.
Felicity, Feb. 27, 7:30 p.m.; Q. C., Feb. 28, 7:30 p.m.
Above dates subject to change when necessary.
Aldersgate Commemoration Retreat, First Church, January 7, 10 a. m. Missionary Institute, Houma, 10 a. m., and Felicity, 7:30 p. m., January 2.
Union Communion Service, Napoleon Avenue Church, January 2, 3 p.m.
ELMER C. GUNN, P. E.

Ruston Dist.—First Round

Springhill, Dec. 12, a.m.
Cotton Valley, Dec. 12, p.m.
Homer, Dec. 19, a.m.
Haynesville, Dec. 19, p.m.
Farmerville, Dec. 26, a.m.
Calhoun & Downs, at Downs, Dec. 26, p.m.
Ringgold, at Ringgold, Jan. 2, a.m.
Heflin, at Heflin, Jan. 2, p.m.
Clay, at Clay, Jan. 9, a.m.
Hodge, Jan. 9, p.m.
Lisbon, at Lisbon, Jan. 16, a.m.
Ruston, Jan. 16, p.m.
Simsboro, at Simsboro, Saturday, Jan. 22, a.m.
Dubach, at Dubach, Jan. 23, a.m.
Arcadia, Jan. 23, p.m.
Sibley, at Sibley, Jan. 30, a.m.
Haughton & Doyline, at Haughton, Jan. 30, p.m.
Bienville, at Bienville, Saturday, Feb. 5, a.m.
Eros, at Eros, Feb. 6, a.m.
Jonesboro, Feb. 6, p.m.
Choudrant, at Indian Village, Feb. 13, a.m.
Minden, Feb. 13, p.m.
Athens, at Athens, Feb. 27, a.m.
Gibbsland, at Gibbsland, Feb. 27, p.m.
LOUIS HOFFPAUER, P. E.

Calotabs Help Nature To Throw Off a Cold

Millions have found in Calotabs a most valuable aid in the treatment of colds. They take one or two tablets the first night and repeat the third or fourth night if needed.

How do Calotabs help Nature to throw off a cold? First, Calotabs are one of the most thorough and dependable of all intestinal eliminants, thus cleansing the intestinal tract of the germ-laden

mucus and toxins. Second, they are diuretic to the kidneys, thus aiding the elimination of cold poisons from the blood. Thus Calotabs serve the purpose of a purgative and a diuretic, both of which are needed in the treatment of colds.

Calotabs are quite economical, twenty-five cents for the full course, ten cents for the trial package.

New Orleans

CHRISTIAN ADVOCATE



THOUGHTS OF JOHN WESLEY

Voluntary humility, calling every defect sin, is not well-pleasing to God. Sin, properly speaking, is neither more nor less than "a voluntary transgression of known law of God."

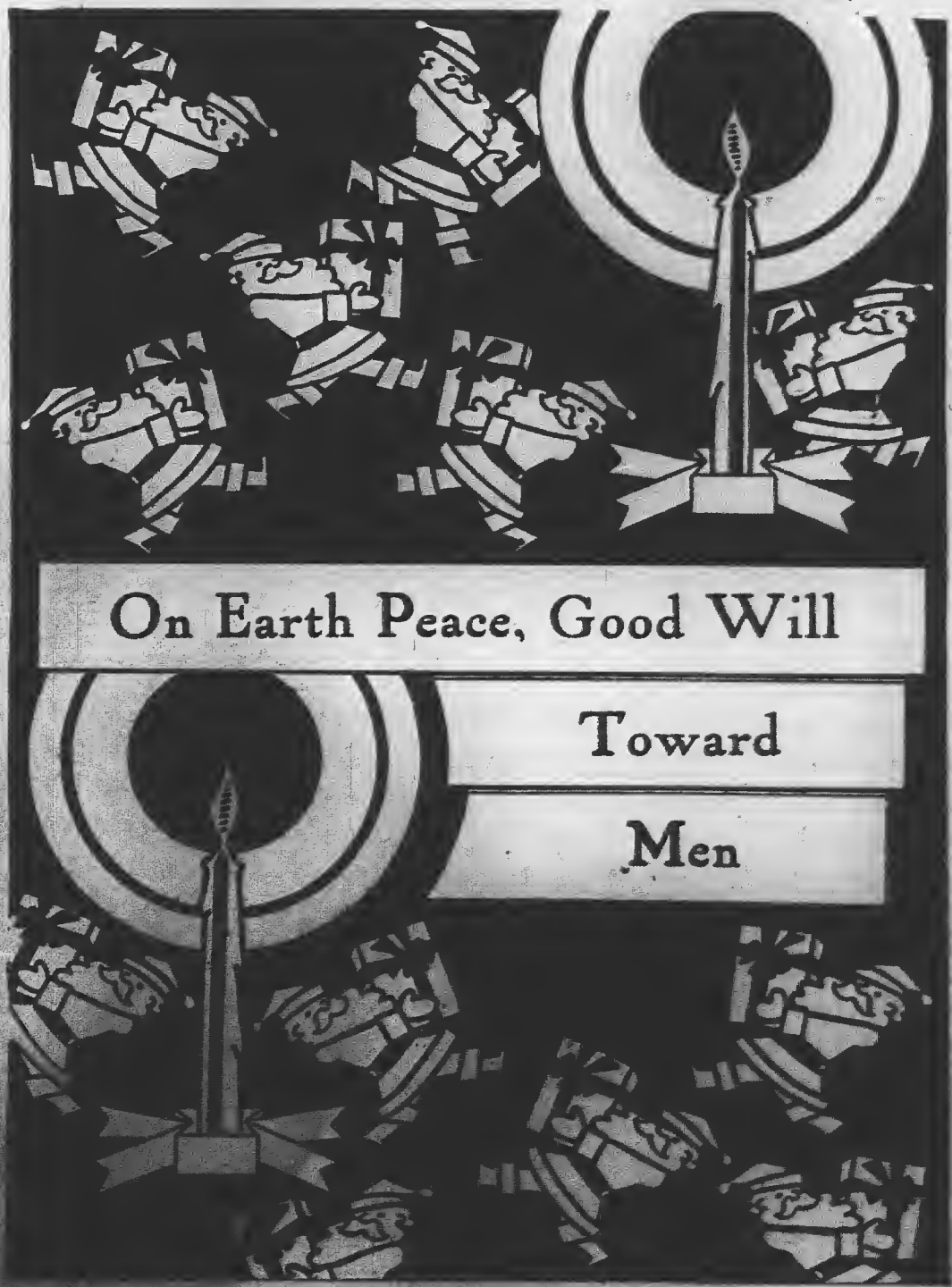
A PRAYER OF JOHN WESLEY

Hear also my prayers for all mankind, and guide their feet into the way of peace; thy holy catholic Church—let her live by thy Spirit, and reign in thy glory. Remember that branch of it which thou hast planted in these kingdoms; especially the stewards of thy holy mysteries; give them such zeal, and diligence and wisdom, that they may save both themselves and those that hear them.

DOWN THE ROAD

Missionary Council, Savannah,
January 11-14, 1938

Emory Ministers' Week, Dr.
Geo. A. Buttrick Lectures
on Prayer, Jan. 24-28, 1938



On Earth Peace, Good Will

Toward

Men



Wallet of the Week



IT WAS JOHN RUSKIN who said that he abandoned church-going because he found there a squeaking idiot preaching to seventeen women and three louts who believed that they were the children of God and that all others would be damned. It is not necessary to defend the company whom Ruskin found in his parish church, but who would be willing to judge the noble professions of banking and the law by the one hundred and sixty bankers or the two hundred and thirty lawyers reported to be serving sentences in a famous American prison?

* * *

THE SIGNS OF PROGRESS have always a direct relation to human interest and popular emphasis. The materialist takes great pride in reciting the fact that it required eight days to make the journey from New York to Washington when our country was young, but the same journey is now made in less than an hour and a half. Speed is impressive, but it has its hazards and it is not the most dependable evidence of real progress. Surely our advance in the moral and spiritual valuations of life is not less notable than our reckless abandon in conquering distance.

* * *

ZION EVANGELICAL AND REFORMED CONGREGATION, of Allentown, Pennsylvania, recently celebrated its one hundred and seventy-fifth anniversary. It was founded in 1762, but an element of wider fame is due to the sanctuary which it afforded for the Liberty Bell after Howe defeated the army of Washington and took Philadelphia. On September 17, 1777, the Bell was taken from Independence Hall and was carried to Allentown on a supply wagon, under a guard of North Carolina and Virginia cavalry. In the church at Allentown it remained until its return to historic Independence Hall in Philadelphia.

* * *

THE MANSION OF JAMES BUCHANAN, fifteenth President of the United States, has been reconditioned and dedicated as a national shrine. The life of President Buchanan is a political romance probably without a parallel in American office holding and public service. He was a private soldier in the War of 1812; state legislator in Pennsylvania; member of the House of Representatives in Congress, 1820 to 1831; Minister of Russia in Jackson's Administration; Member United States Senate, 1833 to 1845; Secretary of State in the Cabinet of James K. Polk in 1845; Minister to Great Britain in Pierce's Administration; and was elected President in 1853. His mansion is located in Lancaster, Pennsylvania.

THE BURIAL CUSTOMS of all people unquestionably reflect their attitude to death and a future life. The people of ancient Tuscany are said to have buried their dead with their faces toward the west, because to them it was the sunset—the end of life. On the other hand, the early Christians buried their dead facing the sunrise, because they believed that in death, life had only reached the hour of dawning. It would be ungenerous to suggest a pose in death which might reflect the materialist's slant on life and the future.

* * *

NAVAJO INDIAN FABRICS have been so discredited by the dishonest trade practices of numerous speculators that the Federal Government has taken steps to protect both the Indian craftsman and his customer from the fraud which has been practiced for many years. Government certificates protected by a five hundred-dollar bond must now be attached to every rug and blanket of Navajo manufacture, by strands of wire with a seal of lead. The certificate gives the weight, the size and all other important facts concerning Navajo blankets and rugs offered for sale.

* * *

THE CAGOULARDS, an order of hooded men in France, were suspected of being accountable for the mysterious death of M. Prince and for the disappearance of highly incriminating evidence against some prominent people. Likewise they are believed to have been responsible for outrages at the Employers' Federation headquarters in Paris last September. The still more recent discovery of stores of rifles and ammunition in various parts of France and of concrete "forts" beneath inoffensive looking houses in Paris has given rise to wide-spread fears and speculations as to the existence of a Monarchist plot in the interests of the Pretender, Duc de Guise, now in exile in Belgium.

* * *

THE TERRITORY OF ALASKA, purchased from Russia for seven million two hundred thousand dollars, is said to have been a gesture in acknowledgment of the friendship of Russia during the Civil War. But during the eighty years of American ownership, undreamed of wealth has been discovered in the Alaskan mountains and streams. Its mineral output is estimated at more than a hundred million dollars, and the salmon pack of the past season was valued at more than forty-five million dollars. When the value of various wealth is added it makes a staggering total.

New Orleans Christian Advocate

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W. L. DUREN, D.D., Editor-Manager

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Publisher

EDITORIAL

RADIANCE vs. REALITY

The drabness of the world-picture today offers little to encourage the spiritual confidence which breaks into rhapsody. The glorious idealism of the first Christmas message may still serve to link the thought of the world to the sky, but we are certainly still very far from even an approximation of what that message involves for the race. Indeed, the prospect for the realization of the era of peace and good will, of which the angels sang, seems never to have been darker. On August 1, 1914, at the very moment when the great War broke upon the world, delegates from ten nations, assembled at Constance, organized the World Alliance for Promoting International Friendship through the Churches. The very optimism of that gesture seemed to be a salute to a new day in international relations, but the day of the fulfillment of that dream has not come to the dawning. The more than two decades of history for the organization, christened in human blood, have been one long and dismal story of international distrust and strife. At the present moment when the care-free hearts of little children are gleefully pondering the incident of that first Christmas night, the song of the angels is drowned in the thunderous roar of the world's preparation for war—the tramp of armed men, and the noise of furnaces and forges where the nations shape instruments of death and destruction. So threatening are the indications, the whole world is almost paralyzed by a poorly concealed complex of fear. It is no time to go down to Egypt for help, neither can we look to great pronouncements on war and peace for a solution of the world's distressing problem. It is rather a time when we should adopt the unadorned simplicity of the children whose radiant faces look toward Bethlehem; a time when we should resort to the naive impulse and resolution of the shepherds who watched their flocks upon the Judean hills: "Let us go even now unto Bethlehem and see this thing which is come to pass, which the Lord hath made known unto us." Human devisings have failed us, and only the journey to Bethlehem and a childlike trust in the

angel message remains if we would bring peace to this war-mad world.

FAITH AND FUTILITY

Romancing about the perfections of a past generation is pure folly—history does not bear out such a condition. The imperfections of our predecessors should not, however, be made a defence for our own shortcomings. No one would deny that it is hurtful to our moral and spiritual progress to assume that we have a right to be left undisturbed in our selfish and sinful indulgences, but the most conscientious critic is, nevertheless, unwelcome in any church or community. People do not realize that, from the days of the great Hebrew prophets and the Reformers of a later time until now, the fearless disclosure of sin and the stern rebuke of wrong-doing have been ever a mighty factor in stemming the tide of evil and turning the thoughts of men toward God. One does not need to speak against evil as a malcontent or as an agent of despair concerning the altars of the church, but like Wesley, Huss, Luther and a host of others, he needs to be convinced of sin and personally conscious of a positive means of relief. The constant dinning of futility and pessimism, the popular pastime of our age, is far less remedial in its effect than it is irritating and creative of a revolutionary attitude. Such is too often, in the church as elsewhere, an indirect method for controlling a restless and depressed people—offering them the alternative of "either or." Perhaps the church itself is not altogether free from fault at this point. It may even provide an excuse for the critic by the very smallness of its outlook, a clannish smugness, self-idolatry and parish narrowness, which provide no satisfaction for hungry souls and no directing incentive for the deep-moving passions of those who are cramped by such restraining frontiers. If some churches should spend half as much time giving direction to the energies of their young people as they do in restraining their enthusiasms, it would contribute much to the effectiveness of their message. Too many ministers build about themselves—

affect originality and genius by their ecclesiastical repudiations. The net result of such independence is to mutilate the beauty of forms and to destroy an atmosphere of worship which have been twenty centuries in building. Some ministers are so eager to be considered progressive that they accept without serious thought or conviction the most superficial and unconstructive social program as though it had the fiat of the Almighty stamped upon the blueprint. No minister, it is needless to say, should be primarily concerned about his personal popularity or his rating by the public. More churches have been crushed and more ministries ruined by popular acclaim than by persecution. Praise releases pride and conceit, but struggle discovers the omnipotence of God. The church of today needs a ministry of courageous and informed optimism touching society, human destiny and God; a ministry concerned less about its own fortunes and preferment, and more sacrificially devoted to investing the power and the authority of a great passion in building the spiritual fortunes of the whole human race.

OUR COVER PAGE

The somewhat impressionistic delineation of the Christmas spirit which appears on our front cover is the work of a gifted young artist, a friend of the Advocate, Mr. Robert E., son of Dr. and Mrs. R. H. Harper, of Alexandria, La. Mr. Harper now has a responsible position in Washington, D. C.

NO PAPER DECEMBER 30

It is the practice of practically all the Conference papers to omit the issue of Christmas week. Hitherto we have not done so, but the small volume of advertising and the little material which comes to us for publication makes that issue unprofitable and lacking in general interest. In addition to this, our force is denied the enjoyment of the Christmas holidays by having to get out the issue of Christmas week. We are, therefore, following the common practice this year and there will be no paper issued on December 30. The editor and the entire force join in wishing one and all a very Merry Christmas.

OUR FINAL APPEAL

We have just mailed twelve hundred and twenty-seven expiration notices, most of them second notices. Let us say again that we do not want to lose a single subscriber, but we cannot afford to have our friends feel that we would take advantage of them by continuing indefinitely any paper after the expiration date. If any person should find it inconvenient to make remittance at once, all that will be necessary will be to mail us a card asking us to continue the paper. We want to serve you and we desire your absolute confidence and friendship. But

please do one of three things: Send us your renewal; write us that you desire the paper continued and will remit later; or tell us that you are unable to continue the subscription. Surely this is fair enough.

RADIO USE OF CHRISTMAS CAROLS

We note occasional mention of a ban upon the use of Santa Claus in liquor advertising, but we wonder if such an exhibition of conventional decency is to be applauded when the broadcasting of "Holy Night" and other carols inbreathed with holy devotion are mixed with trade announcements. Does the deification of Santa Claus and a contempt for expressions of Christian devotion mean that we have come to an age of paganism when we can be swept into the net of promiscuous commercial enterprises under a spell produced by the dinning of Christmas carols? Have our religious instincts become so brutalized that we can no longer discriminate between commercial interests and the hallowed hymns of Christian devotion? We remember a classic expression, "Consistency, thou art a jewel."

Editorial Miscellany

By Dr. H. T. Carley

CHRISTMAS GIFT!

Christmas is nearly here. For weeks the advertising sections of the newspapers have been full of holiday gift suggestions, ranging all the way from a new washing machine for mother to a repeating or automatic shotgun, properly plugged to hold only three shells, for father. Fur coats, diamond rings, mattresses, rocking chairs, stoves, shirts, socks, ties, boots and shoes, pocket knives, lamps, coffee pots, rugs, automobiles, refrigerators, radios, handkerchiefs—anything and everything, according to the ad writers, makes the ideal gift to commemorate the birth of Christ. Some of them even suggest a can of tobacco or a bottle of whiskey.

In the meantime, the stores are crowded with men, women and children, most of them looking as if they were worried half to death, trying to find something that will look nice at a price not to exceed two-bits. They are not scrimpy in their affection for loved ones and friends, but they are trying to make a pitifully small amount of money go as far as possible. Some of them have been saving their pennies a whole year in order to have a few dollars to spend at Christmas. They will join another savings club by the first of January.

The most glorious event in the history of the world has been as completely commercialized as a county fair.

So we celebrate the Birth of the King!

GARDEN IS BIG BUT WORKS ARE FEW

By Bishop Arthur J. Moore

No one will deny that taking the gospel of Jesus Christ to all the nations of the earth in this complex and difficult period of human history is a stupendous undertaking. We who are engaged in that task are frequently perplexed, yea, almost dismayed by the sinister forces contesting every inch of Christian progress. Yet none of us are discouraged. We are not romantic Crusaders fighting against hopeless odds but heralds of the everlasting gospel which is still the power of God for an unsaved world.

We go to the ends of the earth with churches, schools, and hospitals, not to count a few more baptized converts, but because we can't be Christians without sharing with our needy brothers and sisters the light and healing Christ offers. We are moved with a deep concern that men should not die without Christ, but we also have a great anxiety lest they live without Christ.

Down in the Belgian Congo in Africa I have a dear friend whose name is Shaumba. He has never traveled beyond the borders of our mission there. He served as the Secretary of the Mission Conference when I was there. His devotion to Christ, his alert mind and eagerness to serve his people greatly impressed me.

In a letter received from him just before I sailed for the Orient he pleads for more missionaries. I am printing it just as he wrote it. Overlook his mistakes in English and listen to the plea of a brave young Christian for the gospel of Jesus Christ. It will move your heart as it did mine.

Lodja, Lusambo,
Congo Belge, Africa,
Sept. 24, 1937.

Dear Friend Bishop Moore:

Today I am very glad to write this letter to you.

We was very happy because Miss McKinnon came here in Africa to help us in the work of Jesus Christ. She is Spirit-filled woman.

In June, we had big revival, we see many people knew Jesus in they hearts. In the revival some people came very far like 200 kilometer. We did not have anything to help us like revival. I thank God so much because we have revival in Africa. Because many people know Jesus Christ in they hearts.

Now we see God open many villages to heard His gospel, but we did not have many preachers to give them to tell them the gospel of Jesus Christ. We want other white people come here in Africa to help us in work of Jesus Christ. Like Jesus said, "Garden is big but works are few." We have many big village did not heard Jesus and his love to the world. I see many messages I want to preach. One day I

"I can't come back in my village until you give me a preacher." In the new Section (Lodja Section) we need other white people to help us in work of Jesus Christ, we will pray to God until He give us other white people to help us in the new section.

Many days I pray to God for you come back here in Africa to help us in the work of Jesus Christ. I know you have much work to do, but we pray for you come back again to us. Many our people remember you all time.

We was very glad to heard that from Miss McKinnon. She said, "Bishop Moore send his greeting to all Christian people in Africa. And he remember you all time in his prayer and other Christian people."

We thank God so much because He sent us the Missionaries to tell us the story of Jesus Christ and His love to the world. We know now Jesus died in the world for our sins. Jesus is our good friend when we died if we have good heart we

OUR CHRISTMAS FUND

Acknowledgment is hereby made of remittances by Conferences on the Advocate Christmas Fund as follows:

Louisiana Conference—4 contributions amounting to \$31.

Mississippi Conference—1 contribution amounting to \$1.

North Mississippi Conference—1 contribution amounting to \$5.

will see Jesus in heaven, there we will only be happy.

In my heart I much thirst to learn english. Some day I will turn many word from English in to our language. I wan you pray with me together if some day I will find school to learn english.

Give my love to all Christian people in your Church, boys and girls in the school. I send my greeting to your family.

May God bless you all time in your work every day.

Come back to us in Africa if you have the time.

Sincerely yours,

PIERRE B. SHAUMBA.

PROGRAM OF THE ALDERSGATE COMMEMORATION SESSION, GENERAL MISSIONARY COUNCIL

Savannah, Georgia, January 11-14, 1938

One of the most distinguished programs ever presented to Methodists has been arranged for the great Aldersgate gathering in Savannah, January 11-14, 1938. It includes the following distinctive features:

(1) Inspirational address delivered by Bishop Moore at Wesley Monu-

mental Church each morning and in Savannah Auditorium at night.

(2) A pilgrimage each afternoon to some spot in and near Savannah where Mr. Wesley labored in person, with historical addresses at such places by Dr. Paul N. Garber, Professor of Church History at Duke University.

(3) A Vesper Service at Trinity Church, the oldest Methodist church in Savannah, featuring an old-fashioned Methodist Class and Testimony Meeting, conducted by Dr. H. C. Morrison, President of Asbury College and Editor of the *Pentecostal Herald*. The details of the whole program is as follows:

Tuesday, January 11

Business Session of the General Missionary Council in the morning.

Discussion of the Aldersgate Commemoration or second phase of the Bishops' Crusade, in the afternoon.

Evening Addresses

"The Significance of Savannah in the Spiritual Development of John Wesley," Dr. Umphrey Lee, Dean of the School of Religion, Vanderbilt University.

"The Meaning of Aldersgate," Bishop Ralph S. Cushman, Chairman of the Commission on Evangelism of the M. E. Church.

Wednesday, January 12

"The Significance of Aldersgate in History," Bishop Frederick D. Leete, Chairman of the Western Section of the Methodist Ecumenical Council.

"The Theology of Aldersgate," Bishop John M. Moore.

"The Personal Approach to Aldersgate," Bishop U. V. W. Darlington.

"The Recurrence of Aldersgate in the Twentieth Century," Bishop A. Frank Smith.

Evening

"The Need of Aldersgate in Modern Life," Dr. C. C. Sealeman, President of Southern Methodist University.

"The Aldersgate Evangel," Dr. Merton S. Rice, Pastor of Metropolitan M. E. Church, Detroit, Mich.

Tuesday, January 13—Morning

"Aldersgate and Enduement for Service," Miss Daisy Davies, Superintendent of Spiritual Life, Woman's Missionary Council.

"Aldersgate and the Transformation of Character," Dr. Henry N. Snyder, President of Wofford College.

"Aldersgate, the Power Uplifting Womanhood Around the World," Mrs. Fred B. Fisher, Detroit, Mich.

"Aldersgate, the Source of Missionary Passion," Bishop Paul B. Kern.

Evening

"Aldersgate, the Motive of the Program of the Church," Dr. Edwin Lewis, Professor of Theology, Drew University.

"Aldersgate, the Basis of Social Morality," Dr. Ivan Lee Holt, pastor of St. John's M. E. Church, South, St. Louis.

(Continued on page 11)

Louisiana Conference

PERSONAL AND OTHERWISE

Miss Mary Werlein, who maintains an unselfish interest in every good cause, was at the office recently to see about the Advocate subscription for the inmates of the State prison.

Rev. W. R. Harvell, who took the superannuate relation on account of illness, is now located at Baton Rouge, R. F. D. 3. He reports that he is improving slowly, but still not able to be out much.

Rev. J. W. Booth, recently assigned to Algiers, New Orleans, is on his field and at work. He called at the office a few days ago, but we were out. This is Bro. Booth's second pastorate at Algiers.

Rev. P. B. McCullin was detained in reaching his new appointment, Winnsboro, on account of a tonsil operation which was performed in Shreveport. He reached his new home on December 10.

We regret to learn of the illness of Mrs. J. A. Petty, at the home of her daughter, Mrs. Jno. McNulty, 3800 Magazine Street. We sincerely hope that she may soon be restored to her accustomed health.

Mrs. R. W. Tucker, whose late husband was long an effective and useful member of the Conference, renews her subscription and adds the assurance of her pleasure in the paper. Her home is in Ruston.

Rev. J. F. Dring reports that he is at his post in Sterlington and that everything is going good. He was graciously received by his new parishioners and the Advocate is already in his thought and planning.

Rev. and Mrs. W. H. Wallace, Jr., were hosts to the preachers and preachers' wives at a dinner last Monday night. This delightful event is well on the way to becoming an annual custom, and a delightful fellowship.

Mrs. R. K. Nelson, from Haughton, has our thanks for a generous deed in making possible a continuation of the Advocate to one who was not able to renew her subscription. We are glad to make the transfer as Mrs. Nelson requests.

Rev. H. L. Johns, presiding elder of the Monroe District, has issued a full year's schedule of special days, interests and objectives. The outline began on December 14 and culminates with the Annual Conference at Baton Rouge next November.

Rev. and Mrs. J. A. Alford, notwithstanding the distresses through which they have passed, are not unmindful of others as the Christmas season approaches. We are happy to be assured

that Brother Alford is steadily regaining his health.

Mr. Emmet R. Connor, a brother of Mrs. John L. Williams, died a few weeks ago at his home in Fort Worth, Texas. He was a member of the Board of Stewards of his church and a loyal Methodist. He had been quite successful in business and his sisters were remembered in the distribution of his estate.

Rev. C. J. Thibodeaux reports that he has three parishes for "his world" for the coming year. His charge consists of Lockport, Griffin, Bayou Blue, Point Aux Chene, Dulac and Labadieville, all in the French Mission field. Bro. Thibodeaux and his family are not strangers to this field and he looks forward to a great year. He asks the prayers of the brethren for this needy field.

REMEMBER THE SUPERANNUATE

There are sixty-six superannuates and widows of preachers in the Louisiana Conference. Many of them do not receive the Advocate, and few can spare even a dollar from the meager support which they receive. Will you not share in a Christmas gift to those who abide in the shadows of retirement? One dollar will send the paper for a whole year—new or renewal. Write these worthy veterans on your list to be remembered at Christmas. Send any amount to the Advocate Christmas Fund, 512 Camp Street, and we will see that it is applied as directed.

A MESSAGE FROM THE ORPHANAGE

Dear Dr. Duren: Just a few words from our Orphanage. I feel that our people would like to know how we are getting along, especially at this season of the year. We are like all the rest—looking forward to Christmas. But for many in our Home there might not be so much Christmas happiness unless they are remembered by friends of the work. We have received quite a few packages for the children, a number of cash contributions to the Christmas fund and a truck load of groceries and produce. The truck came from Mer Rouge. This is a great help as the Thanksgiving offerings by way of groceries and produce were very light this year.

May I say that we deeply appreciate everything that has already been sent, and I assure you the children will be very happy in the use of it all. If you feel disposed to send a truck load of groceries and produce, yet cannot provide

the truck for delivering it, let us know and if it is not too far we will gladly send the truck from the Home for it.

Our children are wondering what Santa Claus is going to bring them. The larger boys and girls want him to bring a new radio to the main building. The old one, they say, gets only two stations—and both of them at the same time. Well, I hope Santa doesn't disappoint them.

There has been very little sickness in the Home; just a few mild cases of flu.

Through the continued cooperation and support of the good people throughout the state and conference, we are looking forward to a happy and successful year in this great work of the Kingdom. Please remember us in your prayers.

C. B. WHITE

A CHRISTMAS COMMUNITY CELEBRATION

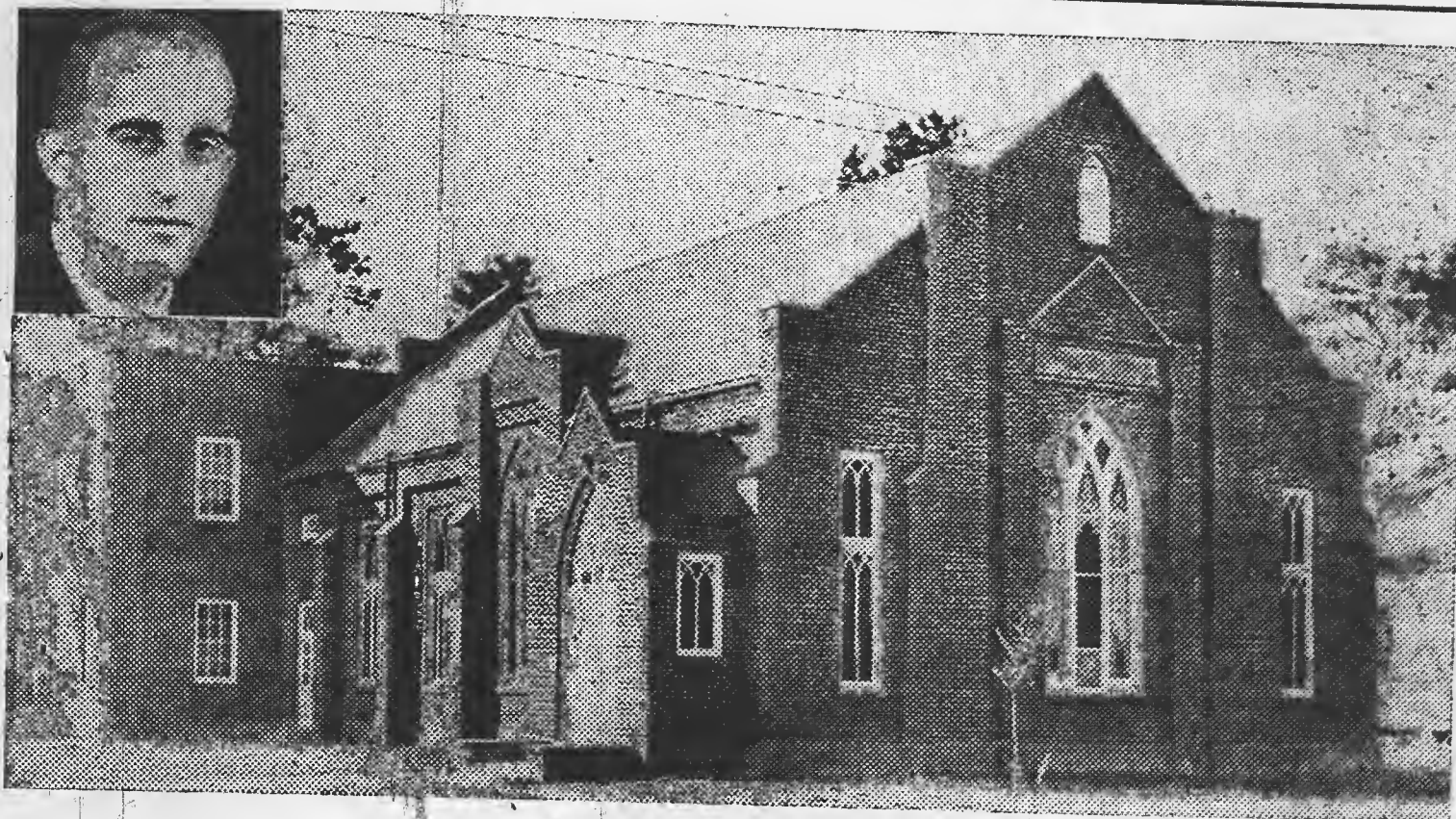
Each year the MacDonell School, as its Christmas offering to the community, gives a pageant portraying the Birth of Christ. Carol singing and Scripture reading accompany the pageant and the sacred service is followed by a social gathering consisting largely of former students of the school.

This year the Christmas Celebration will be given Wednesday, December 22nd, at 7 p. m.

MY OLD FORD

Of my old Ford everybody makes fun;
They say it was born in nineteen one,
Maybe it was, but this I'll bet,
She's good for many a long mile yet.
The windshield's gone; the radiator leaks,
The fan belt slips and the horse power squeaks,
She shakes the screws and the nuts are all loose,
But I get 40 miles on a gallon of juice;
When I can't get gas I burn kerosene,
And I have driven home on Paris green.
She has a rattle in front and a grind in the rear,
And a Chinese puzzle for a steering gear;
Her coils are dead; her plugs won't fire,
And her piston rings are baling wire,
But in spite of this she pulls me through
And that's about all any car can do.
With high-priced cars they give you tools,
Some extra parts and a book of rules;
A few wire stretchers and a pair of shears
Are all I have carried in 15 years.
And if I live to see the day
She falls to pieces like the one horse shay,
If old Hank Ford stays in the game
I'll buy another by the same —
—Idaho Yarn.

One of the Japanese Methodist preachers belonging to the district for Je work in northeastern Korea has been called to the colors, and one of the Japanese laymen in this is now serving in the army.



HAMMOND METHODIST CHURCH

This beautiful church was built during the year under the leadership of Rev. Carl Lueg, pastor (inset)

MISS ALIDA BALL

Whereas God has seen fit in His providence, on December 3rd, 1937, to call home our beloved Treasurer, Miss Alida Ball, we the undersigned committee, acting for the Wesley Friendship Class of the Houma First Methodist Church, wish to put on record our appreciation of her faithful service and her loyal Christian character. Our Church has not had a more loyal, faithful member, nor one more beloved by all her fellow-members.

We shall keenly miss her presence in our class, whom all admired and loved, but we realize that our loss is her infinite gain in entering into the "place prepared" for her, where she will be ever with her beloved Lord and Savior, where sickness and sorrow can no more touch her life.

We do by these resolutions express our keen sense of loss in her leaving us, and we extend to her loved ones our sincere, heartfelt sympathy.

Resolved: that these resolutions be spread upon the Sunday School minutes, that they be published in each, the New Orleans Christian Advocate and the Houma Courier, and that a copy be sent her family.

MRS. A. D. GEORGE,
Chairman Committee.

MRS. F. H. YEARGERS,
Class President.

MRS. ELIVIA DUPLANTIS,
Class Secretary

MRS. LAURA M. WHITE,
Class Teacher

MRS. J. H. THATCHER,
Superintendent Sunday School.

Wouldn't it be wonderful if people had been improving as rapidly as other things have during the few years!

INTERESTING FACTS

It takes approximately 250 gallons of anti-fouling paint to paint the bottom of a battleship.

There were no radiators or electric heaters on the Constitution. The compartments were heated by red-hot cannon balls placed in pots of sand.

The U. S. Coast Guard Station at Gloucester, Mass., was actually under fire from a German submarine during the World War.

Between 1917-1919, the Navy had ships made of concrete. These ships were actually used as transports and were seaworthy, although sailors lacked confidence in them and sometimes refused to do duty aboard them. The method of construction was similar to that used in constructing modern buildings, that is, using metal rods and pouring the concrete by means of molds. There were only a few of these built.

The mucilage on back of U. S. postage stamps is made from a syrup of sweet potatoes.

HASTE! In the days of old if a man missed a stage coach he was contented

to wait two or three days for the next one. Now he lets out a squawk if he misses one section of a revolving door.
—Idaho Yarn.

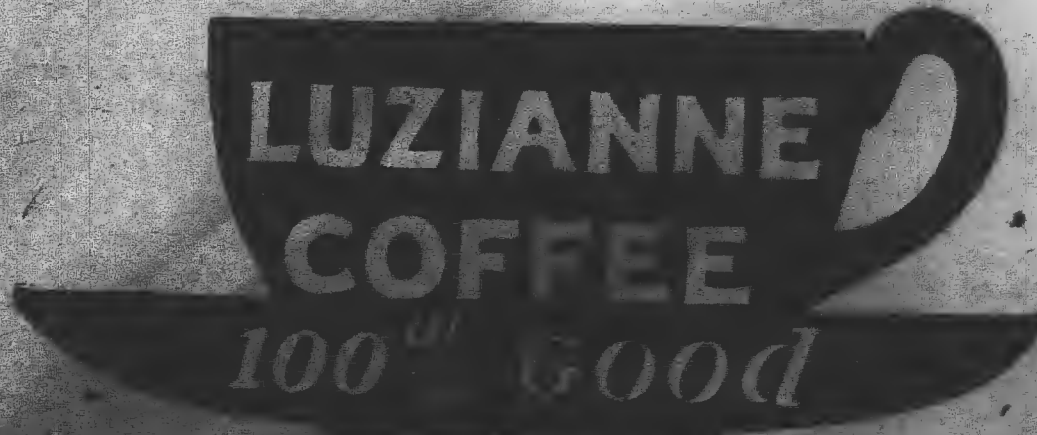
MRS. CARRIE GOFF COULSON

WHEREAS, God in his infinite wisdom and in the fullness of her time has seen fit to remove from our midst our friend and co-worker, Mrs. Carrie Goff Coulson. Be it resolved:

That though our hearts are made sad because of her passing, we appreciate her noble Christian character, her devotion to the Sunday School, the Church and the Woman's Missionary Society, and her willingness to serve and support its institutions in every way possible is worthy of our emulation.

God has taken Mrs. Coulson home and as we look upward through our grief, may we murmur "Thy Will Be Done", and pray that the Father's love may shine more and more in our hearts, until that perfect day when we shall see and know again those whom we have loved and lost awhile.

MRS. JOHN A. CIRLOT
INA THOMPSON
MRS. G. W. BOWEN.



Mississippi Conference

PERSONAL AND OTHERWISE

Rev. J. L. Neill begins his new year at Brookhaven by providing the New Hymnal for his congregation. The service on the evening of December 12, consisted of a cantata by the Whitworth College Glee Club.

Rev. O. S. Lewis, recently assigned to Philadelphia, has been well received by his people. He has already raised and sent to the Treasurer for the superannuates, \$105, and is planning to raise his quota for the Orphanage at once.

Rev. E. L. Ledbetter, Utica charge, sends two subscriptions for the Advocate, one the Christmas remembrance of a daughter for her mother. We appreciate the willingness of friends to make the Advocate the bearer of their Christmas greetings.

Rev. A. J. Martin, pastor at Oloh, Columbia, for the second year, was a caller at the Advocate office a few days ago. He was en route to the meeting of the District Stewards at Biloxi. He reports a good outlook for the year now beginning.

Rev. V. G. Clifford, one of the most faithful and effective friends of the Advocate cause, has already laid the foundation of success in his campaign by an early beginning. Our experience has been that an early start is almost a guarantee of victory.

News has just reached us of the painful injury sustained by Dr. H. G. Hawkins, of Canton. On November 26th he was knocked down by a passing car and has been in bed ever since. He is improving slowly and hopes soon to be up, but will not be out for some time. Letters and messages from friends have greatly cheered him during his days of suffering.

Rev. L. F. Alford, who has been ill in a hospital at Vicksburg for several weeks, was given the superannuate relation at the recent Conference and will make his home at 1060 Euclid Avenue, Laurel. He reports that he now appears to be on the road to recovery, and asks us to express his sincere appreciation for the kind words and deeds of his many friends.

FROM A VOSSBURG READER

Christian Advocate: Seeing Brother S. S. Finger's piece and picture on the front page of the Advocate, and that he was born the same year I was, I thought I would write a few lines to the Advocate.

I was born in Georgia on February 18, 1856. My parents brought me to Mississippi when I was a year old and I have

lived in Clark County all this time, except for about two years when I lived in Wayne County. I was married to Molly Goodwin on January 15, 1880. If I live until February 18, 1938, I will be 82 years old. I do not drink whiskey, nor use tobacco in any form. I do not curse nor gamble, so my family of boys and girls do not drink whiskey, nor use tobacco, nor curse, nor gamble, to my knowledge. We raised a large family.

O. W. BARTEE.

REMEMBER THE SUPERANNUATE

There are seventy-five superannuates and widows of preachers in the Mississippi Conference. Many of them do not receive the Advocate, and few can spare even a dollar from the meager support which they receive. Will you not share in a Christmas gift to those who abide in the shadows of retirement? One dollar will send the paper for a whole year—new or renewal. Write these worthy veterans on your list to be remembered at Christmas. Send any amount to the Advocate Christmas Fund, 512 Camp Street, and we will see that it is applied as directed.

HATTIESBURG DISTRICT STEWARDS

The District Stewards, Lay Leaders and Pastors of the Hattiesburg District, Mississippi Conference, met at First Church, Laurel, Miss., on December 10th, 1937, Dr. W. B. Alsworth presiding. After devotional exercises led by Dr. Alsworth the financial program of the District for the year 1937-38 was discussed and the various assessments assigned and apportioned to the Churches throughout the district. It was interesting to note that there was no inclination on the part of any of the delegates to lower assessments.

A plan of work for the year 1937-38, so arranged as to bring about a concerted effort throughout the entire District, was offered by Dr. Alsworth. This plan was unanimously adopted and under the able leadership of our beloved Presiding Elder it is expected that the Hattiesburg District will go forward in the matter of Christian Service rendered as well as in financial and other ways.

A touching appeal to retire the outstanding indebtedness of our Methodist Orphanage was made by Bro. Fred McDonald and Bro. H. V. Watkins. Their messages were relayed, in part, to the good people in the Hattiesburg District and already they are responding with

liberal donations and there is every indication that the quota will be raised. We thank God for a Methodism that is not so callous as to be untouched by a condition of this kind.

VANCLEAVE CHARGE

Rev. Olin Nix, Pastor of Vancleave Charge called a Stewards' meeting of his whole work including the five churches. Every church was well represented and all financial plans for each church were made for the whole year. The budget was as follows: \$1,600 for pastor's salary, \$160 for benevolences, \$48 for superannuates love gift, with special attention given for paying on the Orphanage debt.

Everyone was well pleased with Bro. Nix last year and gave him a very hearty welcome back. His salary was raised and another Church, Bonnie Chapel, was added to his work.

In connection with the Stewards' meeting a pounding was given him and his family at the parsonage.

The prospects are bright and plans already made for a splendid year's church work.

MRS. O. H. WILSON

WIFE OF DR. ROLFE HUNT DIES

Mrs. Rolfe Hunt, 75, mother of the Rev. B. M. Hunt, pastor of the Capitol Street Methodist Church, died on December 14 in Jackson. Interment followed funeral services conducted at 10 o'clock from the Capitol Street Methodist Church, Dr. T. M. Brownlee, presiding elder of the Jackson District, officiating. Mrs. Hunt succumbed Tuesday night at her home, 915 Bratton Street, of pneumonia. She was stricken last Saturday night. Her death was hastened by complications.

Hundreds of messages of sympathy and scores of visitors attested the great popularity of Mrs. Hunt.

Mrs. Hunt was the wife of Dr. Rolfe Hunt, superannuated Methodist minister. The pair had made their home in Jackson for the past thirteen months, coming here from Lauderdale, where Dr. Hunt served for eight years as pastor.

Mrs. Hunt was born in Jefferson County, Tenn., the daughter of Dr. and Mrs. J. H. Brunner. Her father was a prominent Methodist minister and for years president of the Hiwassee College at Madisonville, Tenn.

After receiving her B.A. and M.A. degrees at Hiwassee College, the late Susan R. Brunner was married in 1890 to Dr. Hunt.

Besides her husband, she leaves sons, the Rev. B. M. Hunt, of Jackson; Lanier Hunt, superintendent of the schools; two daughters, Mrs. T. Hunt Beeson, Santa Anna, Cal.; Louise Hunt, Jackson, and Mrs. R. E. Humphreys, of Whiting.

LEAVES FROM MY NOTE BOOK
II.

By Bishop James Cannon, Jr.

The greatest thing about the Oxford Conference on the Church, Community, and State was the fact of the Conference itself. It was indeed a memorable gathering, and will stand out as one of the great Conferences of the Christian Church. It was truly representative of the Christian Church with the exception of the Roman Catholics, the Germans, the Russians, and some parts of South America. Outstanding leaders came at great cost of money and of time.

The greatest fact of the Conference was the spirit of genuine Christian unity, the intense loyalty to one Lord and Master—Jesus Christ. I was glad to meet many whom I had met from the time of preliminary Conferences at Geneva in 1920 and later at Stockholm in 1925 and at Lausanne in 1927. They have been indeed fellow-workers in the same great cause. I was greatly impressed with the growth of the spirit of Christian fellowship which had developed during the years.

I missed very, very greatly the versatile, progressive, practical, and withal, exceedingly spiritual Archbishop Soderbloom of Sweden; the genial, able and impressive Bishop of Winchester, Dr. Theodore Woods, and our own great English-American, Dr. S. Parks Cadman, who, while himself fully aware of and at home with the best theological thought of the past and present, had none of the pedantry, mannerisms or methods of the theological schools. The leadership at Oxford was very different from that at Stockholm. The leaders were men of ability, but the method of approach and the manner of handling a great Conference was entirely different. There was a greater regimentation of thought, speech and action which extended even down into the sections and in the shaping and presentation of the reports, which was not helpful. The presence and voices of Dr. Adolph Deissmann, Dr. Wilfred Monod, Bishop Ammundsen were not present at Oxford, and there were none present who could fill the gap created by the absence of these great leaders whom I have mentioned. Of course, Bishop Charles H. Brent was also greatly missed, but he was much more closely identified to the Faith and Order Movement.

Having emphasized above the great increase in the spirit of unity, of brotherly fellowship which in itself fully justified the assembling of the Conference, I trust I will not be misunderstood if I also call attention to some things which could have been improved. Most of the articles which I have seen brought out and stressed matters and points to be commended, and some to be misunderstood with the many good things which were said.

My impression is that the very best of the Conference was the spirit of Christian fellowship which had developed during the years.

to give out daily, clear-cut, short condensed paragraphs putting in every-day language the exceedingly vital thought of the Conference speech and action, which would, in that form, have been printed daily in all the great secular newspapers and would have been read around the world. As it was, statements sent out were so long that they were not only not printed in full by the Associated Press newspapers, but ignored by many of them, and I fear the readers of the speech and action of the Conference were numbered by thousands rather than by the millions which it justly deserved.

This same rather fatal mistake applied to all the fine reports presented by the Commissions and even to the truly great message of the Conference. It was all very well to have the elaboration of the reports for use in the religious press and in magazines and for study and reference, but the vital parts of every report and of the message should have been condensed into such form as to reach a world needing and ready for vital pronouncements.

For example, as a member of the Commission on the Church and the Economic Order, I urged the formation by that Commission at the end of its report of some short, clear-cut statement like the "Social Creed of the Churches of the United States," which could have been printed in little more than half a column of the Christian Advocates. But I was unable to convince the Commission of that necessity or, perhaps, shall I say of its ability to make that kind of a statement.

Referring especially to the section on Economics, of which I was a member, I urged that the report should state in positive, forthright language that one of the most outstanding facts in the life of the world today is the steady, irresistible translation into the warp and the woof of all life of the teaching of Jesus Christ concerning human brotherhood. I held that it was this teaching which was demanding shorter hours of labor, and enough wage to provide something more than the bare necessities of life, demanding better protection for women in industry, the abolition of commercialized child labor, more parks and playgrounds, free hospitals and medical care where needed, the abolition of the white slave traffic, the traffic in all kinds of narcotics, including intoxicating liquor; demanding the abolition of war as a horrible violation of Christ's teaching of Brotherhood, that man should not kill his brother man, and demanding the substitution of International Leagues and Tribunals for the peaceful settlements of all international disputes. All these results are being demanded as a normal, indeed, necessary result of the teaching of Jesus Christ concerning human brotherhood.

I, therefore, insisted that the report should declare that every man should be a brother to every man, and that every man should be a brother to every man, and that every man should be a brother to every man.

brotherhood, and that class warfare, the use of force and violence such as are advocated by Communism, to say nothing of its stark atheism, are absolutely contrary and abhorrent to the teaching of Jesus and must be positively condemned by His Church, and that the report should so declare.

Furthermore, I stated that the report on Economics failed to recognize and emphasize the attitude on this very great matter of many branches of the Christian Church and a great multitude of Christian employers in large and small corporations. Practically all the Protestant denominations in the United States, with about thirty million communicants, have adopted the "Social Creed of the Churches," which Creed includes all the items mentioned above, and more. The report made no mention, however, of this exceedingly significant and encouraging fact.

But it is certainly true that there has been an ever-increasing growth in sentiment on this matter among Christian employers. Just ten years ago—in 1927—forty-one Southern bishops, pastors and educators addressed an "Appeal to the Industrial Leaders of the South." We urged these industrial leaders to confer with their employees concerning wages, hours of labor, especially for women and children, housing, sanitation, etc. Our appeal was met by a storm of protest in all the trade journals and by articles in the secular and religious press. My own mail was loaded with letters from laymen of my own Church—good men, and managers of great industries—expressing amusement that I had joined forces with their New England competitors in the textile industry. Now, ten years later, so great has been the development and understanding of Christ's teaching concerning brotherhood that many of these very laymen have introduced the very reforms we urged, and some of them have personally expressed to me their gratification over the improved conditions. Moreover, there are

(Continued on page 16)

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North Mississippi Conference

PERSONAL AND OTHERWISE

Rev. B. D. Benson, the new pastor at Abbeville, has made an auspicious beginning of his work, and the indications are for a good year.

Rev. J. H. Felts, Fulton, Ky., was in the city a few day ago, and, as usual, he paid the Advocate a call. We are glad to have a very optimistic report as to his physical condition.

Rev. C. A. Northington reports a very cordial reception, a well-filled pantry and a good outlook for the year upon his return to Verona. He sends three subscriptions for the credit of his Advocate campaign.

Rev. J. C. Wasson, who was appointed to Moorhead charge recently, is receiving quite complimentary publicity through the columns of the Sunflower Tocsin. His Sunday sermon is published in full from week to week.

Dr. C. M. Chapman, the energetic and faithful pastor at Pontotoc, is making progress on the program for the new year. Already he is making remittances of his benevolences, as well as caring for other interests.

Mrs. J. J. Beck, Drew, Miss., adds to a business note, "I love the paper." Her husband, who was called home a number of years ago, was one of the editor's good friends and was a staunch citizen, and friend of his church.

Tunica church, under the leadership of Rev. R. G. Lord, is responding nobly in putting on the program of the church. The quota for the Orphanage debt has been raised in full, and the new year begins auspiciously in all departments of the work.

On December 19, the young people had full charge of the service for a Christmas program at Oxford. A chorus of thirty voices filled the choir. Dr. Paul Quillian will be the speaker for Religious Emphasis Week at the University, March 1-3.

Mr. J. H. Johnson, Treasurer of the North Mississippi Conference, reports that 1937 collections were 92.51 per cent of the acceptances, as against 88.86 per cent in 1936. We do not know what variation there was between the askings and the acceptances.

Dr. Eugene H. Countiss, son of Dr. and Mrs. J. R. Countiss, of Greenville, has been made a member of the staff of Touro Infirmary of New Orleans. This will be pleasing news to friends of Dr. and Mrs. Countiss, as well as friends of the young physician who is the recipient of this merited distinction.

Rev. W. J. Dawson, Houston, reports that he is beginning the new year under favorable conditions. His salary was increased and he has already sent a little over twenty-two per cent of his Benevolent assumptions for the year. As for the Advocate, he says: "I fully expect to make my quota again and more."

We regret to lose Mrs. Jordan Bailey as one of our good friends and long-time readers of the Advocate. She discontinues the paper on account of failing sight. We hope that she may have an improvement in her vision, and that she may enjoy through others the messages of the paper that she has read so long.

Mr. W. E. Kennedy and his daughter, Miss Clyde Kennedy, of Mobile, Ala., paid the Advocate office a much appreciated

REMEMBER THE SUPERANNUATE

There are eighty-six superannuates and widows of preachers in the North Mississippi Conference. Many of them do not receive the Advocate, and few can spare even a dollar from the meager support which they receive. Will you not share in a Christmas gift to those who abide in the shadows of retirement? One dollar will send the paper for a whole year—new or renewal. Write these worthy veterans on your list to be remembered at Christmas. Send any amount to the Advocate Christmas Fund, 512 Camp Street, and we will see that it is applied as directed.

call one day last week. Brother Kennedy is secretary of the board of directors of the Seashore Camp Ground, and he was a valuable member of our Board of Stewards of First Church, Columbus, many years ago.

Rev. W. R. Lott, pastor of Oxford-University Church, has been preaching a series of sermons on "Building a Spiritual Church." Judge William Hemingway's death left a vacancy in the chairmanship of the Board of Stewards which was filled by the election of R. Malcolm Guess, Dean of men at the University. The Wesley Foundation of the University will send Billie G. Martin and Eugene Chatham as delegates to the National Methodist Student Conference, and Rev. W. R. Lott as Counselor.

A friend of ours used to quote Ham-bone: "Cast your bread on the waters in jest the right way and it will come back to you a ham sandwich." More than twenty-five years ago, the editor's wife

placed a pecan tree in the parsonage garden at Tupelo. Last week, through the gracious remembrance of our good friend, Dr. Henry Felgar Brooks, we received our "ham sandwich"—a generous box of pecans. Thank you, Doctor Brooks, and may the joy of the season abide with you and yours.

MISS DUCKETT DIES

We regret to note the passing of Miss Clara E. Duckett on December 4, in Clinton, S. C. Miss Duckett had been secretary of Jacobs List, Inc., for the past thirty-seven years and had served both her organization and the church press with an unselfish devotion.

FROM THE SIDE-LINE

By James H. Felts

I recommend the careful study of this "Side-Line" article by younger brethren. Not how young you are but how effective. Not how many degrees decorate your name, but how many accomplishments are yours. Not how long you have been a member of the conference, but what you have actually accomplished in the assigned charges. Not the success of your classmate, but the cause, if any, of your poorer showing. Not how bad the conditions found in the new charge, but the improvement under your supervision. Not why don't the older brethren step down graciously that you may have a better place, but is the place you serve actually better because of your unusual effectiveness. Suppose you make a study of recent copies of the minutes. A man's record speaks louder than his voice or pen. The "college of hard knocks" is still producing men who compare favorably with the output of other institutions. It would be nothing short of sensational for a college graduate to enter the ministry educated. It is hardly short of sensational to find one that uses wisely his equipment for service. Just because a man howls loud and long and often about his appointment it does not follow that he is educated, consecrated, or unusually acceptable. Even personal popularity does not always spell effectiveness. More men are actually hurt by rapid than slow advancement. We well to remember that a tree is known by its fruit, not its age. The ender has little to do with a man's effectiveness. The late Sam Jones gave to saying, "It takes grace, and grit to run a church. The grace furnishes the grace, churchmen grease, the pastor the grit." "Su marriage is much more than a right person: It is BEING the son." Amen!

Fulton, Kentucky

TO THE CHURCH PRESS

This is to express appreciation to Annual Conferences, churches, Woman's Missionary Societies, pastors and individuals who have so generously responded to the appeal for China relief.

We are still greatly in need of funds and further offerings will be gratefully received and will be put to immediate service. Bishop Arthur J. Moore is now in China, directing the work of relief.

The Federal Council of Churches has issued an appeal for a Christmas offering for Chinese sufferers. There is no conflict in this appeal and the one we are making. The Federal Council appeal states that the "United Christmas appeal is in the interest of all the Churches and of separate relief funds of various communions. Gifts may be designated for the appeal for war relief of your own communion."

Kindly make checks payable to J. F. Rawls and Mrs. Ina Davis Fulton, Treas.
W. G. CRAM,
General Secretary.

BISHOP CANNON'S APPEAL

My Dear Mr. Hull: On Sept. 1st and again on Oct. 1st I wrote you urging that our government should take action to put an end to the Japanese warfare and atrocities. I urged you to declare an embargo on all trade and commercial relations with Japan. If Great Britain would join, so much the better, but the United States and Great Britain have done nothing, except record useless protests, and warfare and massacres have continued. Has not the time come for the United States to stop helping Japan? Nothing but a genuine embargo will stop her. Inaction of the peace loving nations has become almost as criminal as Japan's warfare. Perhaps the recent bombing will convince our government of the utter recklessness of Japan.

With much respect,

JAMES CANNON, JR.

DR. KELLER'S NEW BOOK

Dr. Adolf Keller, noted European Protestant leader, has just released to Cokesbury Press for publication on January 30, 1938, the manuscript of his new book, *Five Minutes to Twelve*.

Five Minutes to Twelve is an informing and inspiring study of the spiritual experiences of the World Conferences of the Churches at Oxford and Edinburgh; and, in contrast, of the pagan forces at work in the world which imperil the con-

tinuance of the Church as we know it today.

Dr. Keller first digs down into the spiritual life of the conferences (where "the pandemonium of the Christian divisions in history became a panorama of spiritual unity . . .") and finds the dynamic impulse needed by the church militant for her struggle with the world. Then, he evaluates the three great worldly efforts—Bolshevism, Fascism, and so-called constructive idealism—which seek to build up a new world order. He convincingly shows that the philosophies behind these proposed panaceas confront Christianity with a crisis comparable only to that of the persecutions under the early Roman emperors.

"Words," Dr. Keller pertinently reminds us, "have come to the end of their usefulness." Christians now must make the spiritual experiences of the world conferences bear fruit in their local situations. They must awaken to the immeasurable possibilities of God's gifts, and let the creative and unifying power of the Holy Spirit work in them and through them to make the church truly the Church. Only if Christians thus meet the crisis, will life continue to be worth living. For Christianity, "To be or not to be?" is now the question.

DATES CHANGED FOR EMORY'S MINISTERS' WEEK

The dates for Emory University's annual Ministers' Week have been changed from those previously announced to Monday, January 24 through Friday, January 28, 1938, because of conflict with other important events on the church calendar.

The speaker for the evening lectures to be given during the week will be Dr. George A. Buttrick, pastor of Madison Avenue Presbyterian Church in New York City. General theme of Dr. Buttrick's addresses will be "A Reinterpretation of Prayer."

The phases of prayer that Dr. Buttrick will discuss in his reinterpretation will be: "Jesus and Prayer," "Can We Now Believe in Petitional Prayer?" "Can We Now Believe in Intercessory Prayer?" and "Private and Corporate Prayer—Some Hints for the Journey."

Information regarding reservations for rooms for those attending may be had by writing to Prof. A. C. Floyd, Emory University, Ga.

PROGRAM OF THE ALDERSGATE COMMEMORATION SESSION, GENERAL MISSIONARY COUNCIL

(Continued from page 5)

Friday, January 14—Morning

"Aldersgate and Christian Stewardship,"
Dr. W. C. Cox, President of Emory

"Aldersgate and Christian Education,"
Dr. William Preston Few, President of Duke University.

"Aldersgate the Basis of Methodist Doctrine," Dr. James H. Straughn, President of the Methodist Protestant Church.
"Methodism's Recall to Aldersgate," Dr. Lynn Harold Hough, Dean of Drew Theological Seminary.

Evening

"Religion and Public Morality," the Hon. E. D. Rivers, Governor of Georgia.
"Christian Patriotism," the Hon. Gordon Browning, Governor of Tennessee.

Hotel Accommodations

Persons desiring accommodations in Savannah must make reservations well in advance. State the price or type of room desired in all cases. Write to the hotels direct.

The general headquarters will be at the Hotel DeSoto. Single rooms are from \$2.50 to \$3.50 per day, with bath; \$2.00 without bath. Rates for double rooms are from \$1.75 to \$3.50 for each person.

The Savannah Hotel offers single rooms from \$2.50 to \$3.50 per day and double rooms from \$2.00 to \$3.00 per person.

The John Wesley Hotel rates are from \$1.75 to \$2.25 per day, single; from \$1.50 to \$2.50 each for two persons occupying the same room.

The Pulaski Hotel offers single rooms, without bath, for \$1.50 or double rooms without bath, \$1.25 for each person. Single rooms with bath, \$2.50, and double rooms with bath are from \$1.75 up.

The Whitney Hotel offers single rooms without bath at \$2; with connecting bath, \$2 and \$2.50; with bath, \$2.50 and \$3. Double rooms are from \$1.50 to \$2.50 per person daily.

Persons desiring entertainment of a different nature or a more reasonable rate should write to Mr. Alex S. Cassels, Chamber of Commerce, Savannah, Ga.

For information concerning the program and general arrangements, address Dr. Elmer T. Clark, Board of Missions, 626 Doctors Bldg., Nashville, Tenn.

Reporting on the work of the Bible School of the Congo Mission at the recent annual Mission meeting, Rev. H. P. Anker stated that since the establishment of the school in 1915, a total of 255 students had finished the course.

* * *

Dr. Jalmar Bowden has recently revised the commentary on Amos, which he wrote some time ago for use in the correspondence school for pastors at Granbery College in Brazil. The book is soon to be published by the Board of Education in Brazil and will serve as a basis for a study course for preachers' institutes and Sunday schools. Our missionaries are making a special effort to provide literature of this kind for the Brazilian Church since there is but little of this type of literature in the Portuguese language.

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CHURCH SCHOOL LESSON, DECEMBER 26

By Dr. J. R. Countiss

Members of the church at Philippi, which Paul had founded some ten years before, were greatly distressed by his imprisonment and suffering. Again and

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again, they sent gifts that he might have some provision for his necessities, and so shared in the consecration, the work, and the sufferings of their great leader. In response to their generous solicitude, Paul writes one of the most cheering epistles of all time. How easily he could have filled it with a recital of his woes and persecutions, informing his friends that they had not heard even the half of his troubles. Instead, the letter is full of joy. Without concealing his difficulties, pains, restrictions, he asserts that in many ways they have had results exactly the opposite of those intended by his enemies and expected by his friends. By his steadfastness and consecration some weaker brethren had been made boldly confident. His imprisonment had brought him in contact with soldiers and officers, as well as with large numbers who had come to gaze upon the strange Roman citizen who risked his life for his faith, and who had but one theme of conversation for wretches in prison and for dwellers in palaces—Jesus!

On trial for his life and uncertain which way the balance might turn, it was no evidence of morbidity that Paul looked both ways as he sought to evaluate what might await him. Worn and tired, he longed for the reward of rest in the immediate presence of the Master. For himself, that was "far better." On that side was reward; on this side, service. While fully resigned to the will of God, his own heart inclines him to tarry and serve. So long as he can do anything toward making a better world, he is willing to wait for the unfolding joys of heaven.

The Christian world of Paul's day was scarcely more in need of his heroic example of courage and consecration than our world today. There is still persecution, sometimes by imprisonment, more often by innuendo. To the faithful minister, perhaps indifference is most galling of all. In the midst of his difficulties, let the modern Christian recall how the great apostle faced and overcame the hostility of personal enemies, factional enemies, religious enemies, and a pagan empire. Nothing new or different can be added to that list.

Now, as then, the faint-hearted will fail and turn back in cowardly surrender, while those whose whole existence is Christ will press on to triumphant victory. Such lives reflect a light that no darkness can overwhelm. In them, men see Jesus even as in Jesus they saw God. For such, service and responsibility are no longer interpreted in terms of duty, but rather in those of pleasure and joy. With the psalmist they can exclaim, "I delight to do thy will, O God." No external force can conquer the man who has enthroned victory within the citadel

of his soul, and no outward triumph can compensate one who has been defeated in his own spirit. Unprecedented conquests and victories await the advance of a consecrated church. "Arise, and let us go hence."

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The Christian Fireside

CHILDREN IN COURT

By Judge Malcolm Hatfield

It was learned in juvenile court this week that the child who is permitted to torture and mistreat family pets frequently develops into a hardened adult.

With the wide-spread sale of rifles and shot guns to irresponsible hunters, there is little wonder that innocent by-standers, live stock, song birds, and family pets are shot during the hunting season.

So long as this nation adheres to the erroneous belief that all red-blooded American boys must be given toy pistols, air-guns, and rifles to play with, we can expect a murder to be committed in the United States every forty-five minutes throughout the year. Furthermore, it does not take a misguided youth who is skilled in operating an automatic revolver or rifle long to learn how to manipulate a machine gun.

HIS NATAL DAY

In the midst of world chaos, with nation lifting sword against nation, with aggression and conquest in the saddle, with deprivation, suffering and grim death playing conspicuous roles, comes a brief season of peace and good will to men—the birth anniversary of the Man of Nazareth.

The Wayshower, humble in mien, compassionate in nature, kindly and charitable in His every act, served an all too brief ministry on this earth; but these few years of activity were crowded not only with works of a miraculous nature—demonstrating clearly an intimate relationship with, and understanding of, God and His great laws—but were fruitful of many exalted parables, precepts and admonitions that earned for the Nazarene the distinction of "Wayshower" and "Great Teacher."

How different was the Man of Galilee—a leader of men—from the world's present-day leaders or rulers! Upon what common ground could the modern despot, the dictator, the autocrat, meet with Jesus the Christ? None whatever. The Nazarene was essentially democratic; He scorned pomp and circumstance, prestige and power, rank and wealth, as being enemies of the spirit. He refused the crown and scepter of authority. He disdained the sword of might and conquest. Humbly He directed the praise and adulation, that His followers would fain have bestowed upon Him, to the Great Source of all Good—His, and their, Heavenly Father.

His unblemished life was a glowing testament to the Divine Truth that He taught—Truth which is applicable today as it was then.—L. W., in Supreme

"CALAMITY JANE"

By Judy Van Der Veer

We were sitting on the Andrews' lawn and the dogs were playing with the little boy, Jimmie. I felt a dog come in back of me and nose my neck, and I reached around absent-mindedly to pet him as I talked. My fingers felt something that didn't seem like a dog, and I turned around. There was a colt, so tiny one could almost put her in a pocket. She looked down at me with impish eyes, and licked my outstretched hand. Then she kicked up a pair of miniature heels and cavorted off, racing with the dogs as if she were a dog, too. Jimmie joined the race, and soon the colt and the boy were tumbling on the grass like two puppies.

Jimmie's father laughed. "That's 'Calamity Jane,'" he said, and told us the colt's story. She was named Calamity because early in life she had known tragedy. Her mother was an Indian pony and when the colt was still very wobbly she got separated from her mother when horses were rounded up on the Reservation. The mother headed off across the hills with a wild band and because Calamity couldn't keep up she was thrown in with the herd of captured ponies. When the riders were ready to start home they waited around, thinking that the mother would return for her colt. Evidently she was too frightened, for she didn't come back. The men didn't want to go away and leave such a young colt alone, so Jimmie's father brought her home.

From then on the Andrews family was busy. The colt became a bottle baby, cow's milk with sugar in it was fed to her every two hours. Jimmie and his mother and dad worked in shifts feeding Calamity; they even had to get up in the night to feed her. Colts are in the habit of nursing often, and not drinking too much at a time. In order for Calamity to live and grow she must be on a schedule as much as possible like the one Mother Nature plans for colts.

Calamity soon forgot her mother, but I often think how the poor wild mare must have hunted for her foal and called for her across the hills. Calamity made herself at home, she regarded the Andrews family as her parents, and she whinnied shrilly when feeding time came around. They said she grew to be like an alarm clock.

She was allowed her freedom around the ranch and it was her delight to come in the house with the dogs, every time the door was open. She was as much at home in the house as she was in a barn; in fact, too much. For early one morning she got the back door open and walked in to explore the kitchen. Some-

how, somehow, she got the ice-box open and enjoyed a delightful time until she awakened the family and was (literally) thrown out. Before she was discovered she had scrambled the breakfast eggs all over the floor, she had picked out the tomatoes, one by one, and squeezed them to pulp before they joined the eggs. She ate a head of lettuce and was delighted with a chocolate bar that was the property of young Jimmie. When she tired of the ice-box (perhaps her little nose got too cold) she sampled the kitchen curtains. They were pretty good, so she tore them all down.

Mrs. Andrews was worried because ahead of her was the job of cleaning the kitchen, Jimmie felt badly because his candy was gone, but Mr. Andrews was frightened for fear Calamity would have indigestion. She didn't.

Now Calamity is nearly half a year old and she is turning into a roan pony, very pretty. She has beautiful trim legs and a lovely little head, and she is everyone's friend. Mr. Andrews says she will never be "bigger than a minute" and she won't be worth five cents, but he wouldn't take five hundred dollars for her.

Now the family are going to move to another state and all the horses must be sold—except, of course, Calamity. When buyers come to look at horses Calamity is the first to greet them. Mr. Andrews protests that she is interfering with sales, for people start playing with her and don't care to look at the others. Every one wants to buy her. If anyone drops a handkerchief Calamity gravely picks it up and hands it to him, then politely offers to shake hands. By the time she has followed any one across the pasture that person is sure to ask to buy her.

"Nope," Mr. Andrews says. "My boy, Jimmie, would make life miserable for me if I sold that colt." But that isn't the only reason. The fact is that Charlie Andrews horse trader, has at last found an animal he hasn't the heart to "trade off." Calamity has won him completely.

So I have a mental picture of the Andrews family moving. Mother and father will be in the front seat of their car, and in back with the baggage will be Jimmie and the dogs. And riding beside Jimmie will be Calamity, happy and contented to go wherever her folks go.—Our Dumb Animals.

"Do you wish the court to understand that you refuse to renew your dog license?"

"Yes, your honor, but—"

"We want no 'buts.' The license has expired."

"Yes, and so has the dog."—Kablegram.

We must remember that we must not reflect on the wickedness of men, but contemplate the divine image in them; which, concealing and obliterating their faults, by its beauty and dignity allures us to embrace them in the arms of our love.—Colvin.

Methodist Women

LOUISIANA CONFERENCE

By Mrs. John B. Pollard,
2631 Prytania Street, New Orleans

During this year, while commemorating John Wesley's Aldersgate experience, missionary women are urged to read a number of good devotional books. Mrs. G. W. Dameron, Conference Superintendent of Literature, reports that during the Conference-wide Retreat that was held early in the fall at MacDonell School, Houma, fifty-eight dollars' worth of books were sold to the women attending the Retreat. The books ranged from those of a strictly devotional type to those with definite "social gospel" implications. It might be interesting also to know, says Mrs. Dameron, that during the mid-year executive meeting there was formulated within the executive body a reading circle, each member contributing one book to be passed around in the circle. Mrs. C. I. Jones was asked to serve as secretary of the circle. As the new year opens it is sincerely hoped that each auxiliary in the Conference will establish a book shelf. A list of books which is recommended by the Council was carried in this column a few weeks ago, but is being reprinted this week—lest we forget. It is as follows:

Bookshelf for Woman's Missionary Societies

"The Awakening of John Wesley," by Joy, price 50.; "Out of Aldersgate," by Watkins, price 25.; "Christianity and Our World," by Bennett, price 50.; "Living Religion," by Hart, price \$1.50; "Practicing the Presence," by Cushman, price \$1; "Victorious Living," by Jones, price \$2; "Christianity in the Eastern Conflicts," by Paton, price (paper), 75c, and (cloth) \$1.50; "World Peace and Christian Missions," by Fey, price 35c.; "The Way of the Witnesses," by Schilito, price (paper) 50c and (cloth) \$1; "A Way of Life," by Lester, 5c (pamphlet); "What Mr. Wesley Himself Says," World Outlook, August, 1937.

These books may be ordered from our Publishing House, 810 Broadway, Nashville, Tenn.

Mrs. Dameron is exceedingly anxious to reach the Conference goal of 1544 subscribers to the World Outlook. Cannot you assist her by urging missionary women or men of the church who do not have this valuable organ coming to their homes, to subscribe at once? No finer Christmas present could be given than a year's subscription to the World Outlook.

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson,
2212 Fifteenth Street, Meridian

To meet all pledges in full for the year the six districts must pay the following during the fourth quarter.

Brookhaven District—Conference Pledge, \$1,710.49; Scarritt Pledge, \$93.25; Wesley House Pledge, \$16.75.

Hattiesburg District—Conference Pledge \$1,646.20; Scarritt Pledge, \$69.00; Wesley House Pledge, \$79.45.

Jackson District—Conference Pledge, \$2,217.99; Scarritt Pledge, \$154.50; Wesley House Pledge, \$76.65.

Meridian District—Conference Pledge, \$1,341.89; Scarritt Pledge \$33.35; Wesley House Pledge, \$58.53.

Seashore District—Conference Pledge, \$1,873.21; Scarritt Pledge, \$37.50; Wesley House Pledge, \$78.65.

Vicksburg District—Conference Pledge, \$1,732.21; Scarritt Pledge, \$27.45; Wesley House Pledge, \$29.52.

Seventy-eight auxiliaries have not paid their Louise Killingsworth Special. If your auxiliary has not paid your quota, send it with the fourth quarter's report.

It is important that I get all reports by December 31, 1937. If your report is delayed, it cannot be credited on this year's work.

MARY V. WEEMS,
Conference Treasurer

Shubuta, Miss.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

Mrs. John Holloman, of Ruleville, welcomed fifty-one auxiliary members and the pastors of the Drew, Blaine, Sunflower churches in an all-day zone meeting on December 1. Following the devotional and the minutes of the last meeting, Mrs. Thrower, of Drew, sang "Ready to do His Will."

"What Kind of Woman Am I and of What Use Am I to the Community?" was beautifully discussed by Mrs. E. C. Stansell.

Roll call and reports showed Blaine was represented by eight of her ten members, thus retaining the Attendance Banner. Their pledge is paid in full, and their year's work is in good shape.

Doddsville had six present out of a membership of twenty, had studied "Out of Africa," "Radiant Heart," and "Waters of Bethesda." They had eight World Outlook subscriptions. Their pledge will be paid in full.

Drew had thirteen present out of a membership of sixty. Average attendance

at meetings was forty. They had studied "Out of Africa," "Preface to Racial Understanding," "Past Contacts and Relations with the Modern World." They had thirty-five World Outlook subscriptions. Pledge will be paid in full this year. Have done a great deal this year.

Ruleville reported twenty present out of a membership of fifty-three. They have twelve members in their Young Women's Missionary Society. Have studied "Out of Africa," "Moslem World," and "Radiant Heart." They had an increase in World Outlook subscriptions. Pledge will be paid in full.

Mrs. Ormond, of Doddsville, gave a talk on "Our Rural Health," showing how the church and missionary society can help in that work.

Mrs. E. C. Stansell introduced Mrs. Applewhite, of Moorhead, who had visited her missionary brother, Mr. Henry, of Soochow, China, before the present war began. Her word picture of China, of the Chinese people with their culture and charm, and of the many beauties of China, was of great interest. There she had met the most consecrated Christians she had ever seen. Denominationalism they cannot understand. To them a Christian is simply a Christian, not a Baptist or a Methodist.

Lunch was served in the Community House at noon.

The first number on the afternoon program was Mrs. Alexander's review of the leaflet, "Women and Home Missions" a topic that discussed the work done in the backward regions of our country, especially in the mountains of Kentucky and West Virginia.

Mrs. A. C. Johnson and Mrs. F. C. Harris of Doddsville are the officers for next year. The first zone meeting of 1938 will be with the new officers in Doddsville.

At this time Mrs. Applewhite exhibited and explained a number of souvenirs she had brought from China. These were representative of the beauty and peace that are being destroyed by modern methods of warfare learned from our civilization.

Rev. Mr. Dattle led the consecration service, basing his talk on Wesley's heart-warming experience. Thus a most helpful and satisfying day came to a close.

As nothing reveals character like the company we keep, so nothing foretells futurity like the thoughts over which brood.—Hillis.

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In Memoriam

JOHN FIELDING HOLLINGER

John Fielding Hollinger was born in Franklin County, Mississippi, on August 18, 1871, his parents, Louis Hollinger and Amazon Hollingsworth Hollinger, then living on a farm near the village of Meadville, to which were born also four other children. One daughter, Mrs. Zetta Anderson, who still survives, is living in Brookhaven, Miss., and three sons, Nathan, Robert and Louis, the last one of whom is still living, citizen of Smackover, Arkansas. When these children were quite young, John being only about six years of age, the father was suddenly stricken and, being deprived of her husband, the mother, by hard labor and rigid economy, was able to keep her brood together, remaining on the farm and paying off a heavy debt that threatened the loss of her home. On the 8th day of February, 1886, she became the wife of Albert Q. Porter, a highly esteemed citizen of Meadville, to which place she brought her family, where the subject of this sketch grew to manhood and where he lived, labored and achieved.

As an industrious and studious lad, he acquired what education was available in the public and private schools of the village. He then entered the Agricultural and Mechanical College, now Mississippi State College, at Starkville, Mississippi, at which institution he paid all expenses by his own labor, and from which he was graduated with honors in 1896, holding, during his senior year, the commission of Captain of Company "A" of the military organization of the College.

After his graduation he taught in the schools at Meadville and Roxie, Mississippi, but when our county declared war against Spain in 1898, a company of volunteers organized at Meadville. He immediately enlisted and though not made Captain of the company, he was the chief drill master, the place for which he was so eminently fitted by reason of his training at college. Thus he rendered valuable service in organizing and drilling Company "E", Third Mississippi Regiment of Infantry Volunteers, which was encamped at Jackson, Miss., Lexington, Ky., and Albany, Ga.

At the conclusion of the war with Spain he returned to his home and, in addition to assuming management of the Hollinger farm, he embarked in the mercantile business with his lifelong friend, Giles J. Halford, now of Fayette, Miss., which partnership was dissolved after a few years, though the friendship between the two grew stronger with the years that followed.

Both his farming interests and his mercantile business prospered. He soon became one of the prominent men and most active contributors to the welfare of the community.

boll-weevil scourge and the more recent depression, to keep employment for and to take care of the scores of tenant families dependent on him and to enjoy the fullest confidence of each individual.

In addition to his mercantile and planting interests, Mr. Hollinger has for many years been a director and Vice President of the Bank of Franklin, and was for several years chairman of the Board of Trustees of the Franklin County Agricultural High School, and of the Meadville Consolidated School to which positions he lent himself unstintingly.

At the general state and county election in 1923 he was elected a member of the Board of Supervisors of his County, and at the organization of the board in January 1924, he was chosen president of that body, which position he filled with unusual ability and fidelity for eight years, during which time he, with the co-operation of his fellow members, greatly improved the roads and bridges of the county and at the same time made reduction in the taxes levied upon the property of the county. This writer has often heard men say "John Hollinger was the best county official we ever had." A man of sound judgment, of strong convictions, and absolutely fearless in the discharge of a duty as he saw and understood it.

In early childhood, the exact date of which is not known, he united with the Methodist Church at Meadville, where his membership remained and where he served in almost every station and capacity, having taught class in Sunday School, been Superintendent of Sunday School for a number of years, a member of the board of stewards of the church for twenty-five years or more, for a long time was District Steward from the Meadville and Bude charge, and was repeatedly elected as delegate to the district conferences and to the Annual Conference of his church, which conferences he delighted to attend. In his support of the church and its claims he could always be depended upon to do more than a liberal share, but the greater part of his charity was dispensed by himself to causes and claims that appealed to him and of these liberal donations little was known by any except the beneficiaries thereof.

On the 21st day of May, 1913, he was happily married to Miss Edna Sullivan, also a native of the town of Meadville, to which union were born one daughter, Olive, and two sons, John, Jr., and Lynn Shepperd, all of whom are a comfort and a solace to their mother in these days of her sorest bereavement.

At noon on Friday, the 19th day of November, 1937, the spirit of this noble man left its mortal habitat and took its flight to that eternal realm, there to join the great host of the redeemed around the throne of the Master Builder and the Redeemer of lost men.

His remains were interred beside his sainted mother in Midway cemetery in the presence of a multitude of sorrowing

friends and underneath a mountain of beautiful flowers.

Truly a great man has fallen, and our town and county have lost one of their noblest specimens of Christian citizenship.

A FRIEND

IN MEMORY OF HERBERT DONALD TERRY

In our little village cemetery,
There we see a flowered mound,
Where Donald lies asleeping
In the cold silent ground.

He was a darling little boy,
And his sweet voice we loved to hear,
He was always full of joy and play,
And we thought him very dear.

Yes, we will miss him
As the days go passing by;
But we will meet him again,
For we all will have to die.

When we reach our home eternal,
In that City bright and fair,
Do you think he will remember?
Yes, he will know us there.

Dearest Donald. He has left us,
And the loss we deeply feel,
But 'tis God that has bereft us,
He will all our sorrow heal.

MRS. ALETHA CONERLY

MISSIONARY BRIEFLETS

Camp meetings were held in every district of the Congo Mission during the past year which closed Sept. 2, 1937. The total number attending all the services at these meetings was 31,916, while the largest single crowd (at Wembo Nyama) approached the 21,000 mark. Some 1,385 came forward to the altar for prayer.

* * *

A question that came up recently at the district conference of the Chosen District (work among the Japanese of northeast Korea) was whether Christians should serve "sake" (wine) to the Japanese soldiers who are being quartered on the people of this section on their way to the front. It was finally decided that it was better for all Christians to hold true to their principles and make up for this apparent lack of hospitality in some other way.

* * *

Sr. Adair Campos, president of the Federation of Methodist Young People in Brazil, a dedicated layman and business man from the city of Juiz de Fora, is stirring up enthusiasm in the Church in Brazil over his plan of raising one thousand contos (about \$65,000) to erect a powerful radio station for the purpose of broadcasting the evangelical gospel in Brazil. All Christians are being impressed that his idea is not mere optimism but an expression of real faith in the power of God.

LEAVES FROM MY NOTE BOOK

(Continued from page 9)

hundreds of corporations and business firms, each employing from fifty to over one thousand men and women, the managers of which corporations are definitely Christian and are trying to carry on their business on Christian principles, and they are on most friendly relations with their employees. I am fully aware that very many industries are controlled by men who are themselves entirely controlled by the profit motive and covetousness, but I think that the Oxford Report on Economics should have rejoiced in the multitude of those individuals in private and corporation management who are actually carrying the principles of Jesus into their business life. We must remember that our Lord, Himself, made a very clear distinction between the rich "Fool" who thought that the aim of life was to fill more barns with corn, and the man to whom five talents were given, and who having gained five talents more was commended by our Lord for his faithfulness in the use of the talents committed to him. Our Lord never denounced the profit motive as such. He seemed to consider it to be a natural attitude of mind. But He did condemn unsparingly selfishness in the use of profits made, and that I think should be the message of the Church today.

I also stated to the Chairman of the Commission in a letter on the above items that I thought the report was entirely too timid in its statements concerning Communism, that it should have branded it positively as anti-Christian, and, furthermore, that the report was almost defeatist in tone, in its failure to recognize and to emphasize the encouraging and stimulating things which are actually happening in the economical and industrial world. I agree with all that the report said condemning selfishness and the blindness of many in the Church, and in its emphatic call for genuine repentance on the part of all such people. But I think that the report should have sounded a note of gratitude and thanksgiving that the leaven of Christ's teaching is so visibly at work in the world. Also I insist most strongly that if the report is to have any widespread influence on the thought of either capital or labor its teachings should be summarized in the language of the average man, and then it will be read by millions instead of by thousands.

I endeavored to get an opportunity to express my views at the plenary session of the Conference, but I was so unfortunate, or possibly fortunate, as to have been the sender-up of a card to the Chairman, which card either did not reach the Chairman, or was not given a place on his list of speakers.

Perhaps I may be considered to be somewhat provincial, yet I do think that it is not out of place to call attention to the utter lack of any Southern rep-

resentation officially or on the platform at the Oxford Conference. The most solid block of Protestantism in the world is found in the Southern and Southwestern States of the United States. There are practically no Roman Catholics in the rural sections, and not very many, except in a few of the larger cities. A special committee of thirty-five was appointed to consider matters pertaining to the Oxford Conference in advance of the Conference itself, of which committee nine members were from the United States. I do not know how these nine members were selected. I do know that seven were selected from New York City, or within a radius of 200 miles of New York City, two being from San Francisco. Not one of the nine was from the Southern or Southwestern States. Furthermore, there was not a single representative of the same section on the program prepared for the Conference; no Chairman of any Commission was from the South or Southwest, and no speaker from the South or Southwest appeared on the platform of the Oxford Conference. I do not know how many cards were sent up from the Southern and Southwestern delegations. I only know that I sent up my own card, and I know that no Southern man spoke. I say these things not with any supersensitiveness, or in any supercritical spirit, but I think that our people should understand that their representatives at Oxford did not make their voices heard and express their sentiments publicly, not because they did not have any opinions to express, but because they were not appointed, and were not called upon to speak. There were four, if not five, representatives of the Union Theological Seminary prominently placed on the program, but not one representative of all the Theological Seminaries of the South. This is probably not surprising, as after the death of the great-hearted, broad-minded Dr. Cadman, who knew and loved the South, the chairmanship of the American section went to Dr. William Adams Brown, of Union Theological Seminary, who knows Union Seminary, but knows little of the South by personal contact. I did not have much enthusiasm for the proposed World Conference of two hundred to meet every five years, with a Council of sixty to meet annually, as the plan was shaped up at Oxford. It was

put in better shape at Edinburgh. But that will come later.
Los Angeles, Calif.

A PRAYER WE SELDOM HEAR

The Penitent Gossip

Merciful God, I have been a willing and shameless listener, today, to gossip and slander. I am ashamed of myself, but the story of another's sin seemed so interesting at the moment. In fact, it gave me something of a feeling of righteousness to hear the story and know that I was not, myself, guilty of such a dreadful sin. But in listening I encouraged the gossip to speak maliciously of one whose good name I should have guarded as I would my own, and by my comments I have added to the slanderous tale that was brought to me. I betrayed my friend's confidence by listening eagerly to news of his shame. Forgive me, dear Lord, for I cannot endure the thought of my baseness. Forgive me for the sake of Calvary. Amen.

—The Christian Advocate (N. Y.)

This Home-Mixed Cough Remedy is Most Effective

Easily Mixed. Needs No Cooking.

Cough medicines usually contain a large quantity of sugar syrup—a good ingredient, but one which you can easily make at home. Take 2 cups of granulated sugar and 1 cup of water, and stir a few moments until dissolved. No cooking! No trouble at all.

Then get from your druggist 2½ ounces of Pinex, pour it into a pint bottle, and add your syrup. This gives you a full pint of truly wonderful medicine for coughs due to colds. It is far better than anything you could buy ready-made, and you get four times as much for your money. It lasts a long time, never spoils, and children love it.

This is positively the most effective, quick-acting cough remedy that money could buy. Instantly, you feel it penetrating the air passages. It loosens the phlegm, soothes the inflamed membranes and makes breathing easy. You've never seen its equal for prompt and pleasing results.

Pinex is a concentrated compound of Norway Pine, the most reliable soothing agent for throat and bronchial membranes. Money refunded if it doesn't please you in every way.

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Millions have found in Calotabs a most valuable aid in the treatment of colds. They take one or two tablets the first night and repeat the third or fourth night if needed.

How do Calotabs help Nature to throw off a cold? First, Calotabs are one of the most thorough and dependable of all intestinal eliminants, thus cleansing the intestinal tract of the germ-laden

mucus and toxins. Second, Calotabs are diuretic to the kidneys, promoting the elimination of cold poisons from the blood. Thus Calotabs serve the double purpose of a purgative and a diuretic, both of which are needed in the effective treatment of colds.

Calotabs are quite economical; only twenty-five cents for the family package, ten cents for the trial package. (Adv.)